# Gulf Arabic

## The Dialects of Kuwait, Bahrain, Qatar, UAE, and Oman

### Grammar, Dialogues, and Lexicon

Habaka J. Feghali

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2008



**Gulf Arabic: The Dialects of Kuwait, Bahrain, Qatar, UAE, and Oman**
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Habaka J. Feghali
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## Preface

For centuries, the Gulf States have been an area of considerable commercial importance to the trading nations of the world. Because of political unrest in the region, on May 25, 1981, the leaders of the Gulf states of Bahrain, Kuwait, Oman, Saudi Arabia, and the United Arab Emirates (UAE) decided to establish the Cooperation Council for the Arab States of the Gulf, //majlis Attaʕaawun li-duwal ?alxaliij//, also known as the Gulf Cooperation Council (GCC). Six months later, the GCC announced a Unified Economic Agreement which provides free movement of people and capital among member states. The purpose of the GCC is to facilitate cooperation among members in the fields of international commerce, education, shipping, and travel. The Gulf region has some of the fastest growing economies in the world, mostly because of the oil and natural gas boom. As a result, the area in general has undergone very rapid social, political, educational, and demographic changes. This rapid change imposed on the Gulf States the need to import a labor force from foreign countries to undertake the work of their rapidly growing infrastructure, oil industry, and their governments' developing programs. Furthermore, the increased exposure and contact with speakers of different Arabic dialects and foreign languages, as well as the increased influence of Modern Standard Arabic (MSA) in the media and on TV, have contributed to considerable linguistic changes in the Gulf dialects, especially among young, educated speakers.

Since the oil boom following World War II, the Arabian Gulf states in general have undergone rapid social, political, and demographic changes in a very short time. They have been experiencing fast-paced modernization in the past few decades as a result of the boom in the oil industry. Nevertheless, the blend of the traditional with the modern has been preserved. The Gulf people want industrial and technological progress; however, their societies do not welcome social changes that may conflict with the orthodox doctrine of Islam. The life of an individual from the Gulf region is greatly influenced by the norms and values of an ancient, conservative, and religious society.

The Arabic dialects described in this book are spoken in Kuwait, Bahrain, Qatar, United Arab Emirates, and Oman. Certainly, these are not the only spoken varieties in these Gulf States because there are many other local speech variations in each of these countries. Although the dialects of the Gulf States are mutually intelligible, there are major linguistic differences among them. Dialects differ from region to region, from village to village, and sometimes from family to family or even from speaker to speaker. Furthermore, the Gulf dialects differ from sect to sect. The user of this work will soon discover this fact. The speaker in Selection 22 of this book eloquently describes some of these differences between the dialects of Qatar.

There are phonological, morphological, and syntactical differences among the Gulf dialects. The Shi'i dialects of the region, for instance, are different than the Wahhabi/Sunni dialects. Furthermore, linguistic differences are inevitable among Arabic speakers even of the same dialect. One's social status, level of education, and mobility may contribute to these differences.

Since the boom in the oil industry, improving the educational system has been one of the top priorities of the governments of the Gulf States. All of them have been waging a campaign against illiteracy. In former times, the only formal education was in the religious sciences and the ancillary discipline of the Arabic language, but now primary and secondary schools have been built even in the most remote areas. Classes are conducted in MSA and foreign languages; English in particular, is being taught throughout the Gulf region. Thus formal education has become available to every child. Universities for men and women have been established with curricula largely based on Western models. Furthermore, a growing number of young Gulf men and women seek higher education abroad.

The modernization, including new technologies, the new wealth, and the explosion of educational opportunities all have had their effect on the speech habits of some speakers. What is learned through formal education is more likely to be used to a certain extent in one's everyday activities. An educated speaker is more likely to use some forms of MSA (that is, in pausal form with the local intonation), or loan words from closely related dialects or languages, than the uneducated. These factors are pointed out in the notes section of this book when appropriate.

Another aspect that may affect speech habits is cultural diversity. Naturally, languages react to social and economic changes, particularly in vocabulary, as can be seen from the technical terms that have increased the stock of many languages in the last century. The oil industry contributed to the migration of a huge number of rural dwellers to the major cities. In addition, it brought in millions of foreign workers, mostly from the Arab world. Therefore, interactions between speakers of one region with speakers of another have an effect on each dialect. This fact was noted whenever it appeared in the selections of this book. Technology, modern transportation, the media, and the Internet contribute to easier interaction among people from various parts of the Gulf states and the world. Such interactions cause the Arabic dialects to keep on developing.





## The Purpose of This Book

This book is intended for students who have already acquired some knowledge of MSA and who wish to acquire an intermediate to advanced level of knowledge of Gulf dialects. The present volume, along with the previous one by the same author *Gulf Arabic: The Dialects of Riyadh and Eastern Saudi Arabia Grammar, Dialogues, and Lexicon* (2004), will satisfy the need that presently exists for authentic dialectal materials for the teaching and learning of Gulf dialects as foreign languages. They provide samples of a wide variety of material together with grammatical and lexical aids. These two volumes cover most of the major dialects of the Gulf. They may also be useful to Arabic dialectologists. Both volumes also contain English translations of all of the selections along with the recordings which will make them suitable for self-study.

## Collecting Data

This work is based on numerous hours of recorded data collected on the Kuwaiti, Bahraini, Qatari, UAE, and Omani dialects. Most of the data was recorded in-country at the speakers' homes or on the street. All of the speakers were in their twenties to late forties with the exception of the Kuwaiti children. The speakers vary in occupation and in educational level. Some had very little formal schooling, some had high school educations, while some had college degrees. The speakers casually discussed various issues they face in their daily lives. Their conversations were unrehearsed and spontaneous and, at times, only the subject matter of the conversation was suggested. Some of the data from speakers of the Kuwaiti, Bahraini, Qatari, and Omani dialects visiting the United States was recorded early in their stay. Some recordings were dialogues between the native speakers and the author, who is not a native speaker of any of the Gulf dialects. However, the author's role was very limited throughout the conversations and could even be ignored without affecting the continuity of the native speakers' speech. Some of the recorded data came from TV programs such as //hala fabraayar, fursaan al-aanakh// and //ʔal-buyuut ʔasraar//. The data was transcribed in its entirety regardless of its content and was carefully examined before extracting each selection of this book.

## The Arrangement of This Book

This book is divided into three parts. Part One is devoted to a brief grammar that outlines the essential linguistic features and dialectal peculiarities of the Kuwaiti, Bahraini, Qatari, UAE, and Omani dialects. It discusses the phonological, morphological, and syntactical characteristic features of each of these dialects. Inter-dialectal and MSA comparisons are also made where necessary because of regional variations. This is not a comprehensive linguistic study, but rather a presentation of a nontechnical description of the phonology, morphology, syntax, and lexis of the Gulf dialects.

Part Two consists of 50 selections, vocabulary, and notes. The chosen selections were carefully examined for clarity, subject matter, and level of difficulty. Each selection is made from a transcription rendered in a modified version of the International Phonetic Alphabet (IPA) and in a fully voweled Arabic script. All slips of the tongue, hesitations, incomplete sentences, mid-sentence corrections, and digressions have been deliberately maintained to help acquaint the learner with these aspects of spontaneous speech. These authentic recordings reflect typical ways in which native speakers communicate with one another. The subject matter covers a great variety of topics including food, traditions, religious holidays, the economy, raising children, weddings, feasts, the education system, various ethnic groups, dialectal differences, and many more. They present real life situations to help expose the learner to various aspects of life in the Gulf States. Furthermore, they provide the needed language material to enhance listening comprehension and conversational skills.

A vocabulary is provided for each selection. An item is ordinarily glossed on its first occurrence and as it appears in the text, but it will be glossed in another selection only if it has a significant change in meaning or usage. Each of the selections is accompanied by notes which provide cultural information and grammatical explanations of certain linguistic features. The notes also provide inter-dialectal and MSA comparisons. An English translation is provided for each of the selections. The translations are intended for the benefit of the self-study student. In order to keep the meaning of the text as clear as possible, the translations were purposely kept as close as possible to the original text, resulting occasionally in stiff or unidiomatic English.

Part Three of this book is a glossary containing about 2,500 items. Words and phrases are not entered according to root letters and are not based systematically on verbal derivation, as practiced by Arabic lexicographers. Rather, they are entered as they were pronounced. Headwords are presented in both IPA and Arabic script and are arranged according to the Arabic alphabetical order.







## General Guidelines for the User

- Pronunciation is an integral part of learning a language, especially the dialects of the Gulf. It is imperative then that the learner first master the transcription system before proceeding to the selections. This system gives a precise representation of the sound system of the dialects of the Gulf.

- Next the learner should read the grammar section and familiarize himself or herself with the grammatical and dialectal features and the peculiarities provided in this section before embarking on studying the recorded selections. This brief grammar outline introduces the learner to the phonology, morphology, and syntax of these Gulf dialects.

- After getting acquainted with the basic grammatical features of these dialects, it is recommended that the learner then work on the selections sequentially. All lexical and grammatical information is presented in the order of occurrence.

- Before attempting to read the text of a selection, the learner should first listen to the recording without referring to the transcription to get acquainted with the speaker's voice and to familiarize himself or herself with the subject matter of the selection. By then the learner will have a general idea about the subject matter of the selection. Reading the vocabulary and the notes at this time will confirm or clarify the learner's assessment of the selection because, ideally, vocabulary should be introduced in context. Next, the learner should read the IPA script while listening to the selection. One may wonder why. This is because the Arabic script is fully voweled according to the dialectal phonological changes; as every student of Arabic and Arabic dialects knows, the Arabic alphabet does not have all the sounds needed to give an accurate representation of the dialectal pronunciation. However, the Latin alphabet can represent the sounds specific to these Gulf dialects, thus providing a more accurate representation of the recordings.

- Finally, the basic principle of one's language advancement is listening to the spoken language over and over again, learning new words and phrases, and trying to speak it. After all, listening is the only natural tool through which one learns to talk.

## Transcription

The transcription system used in this work is a modified form of the standard International Phonetic Alphabet (IPA) symbols for the Arabic language.

| Notation | Arabic Letter | IPA Symbol |
|---|---|---|
| Glottal | ء | ʔ |
| Labial | ب | b |
| Dental | ت | t; ṭ |
| Dental | ث | θ; f |
| Palatal | ج | j; dj; y; g |
| Pharyngeal | ح | ḥ |
| Velar | خ | x |
| Dental | د | d |
| Dental | ذ | ð; ḍ; z |
| Alveolar (unvelarized) | ر | r |
| Dental | ز | z |
| Dental | س | s; ṣ |
| Alveolar (unvelarized) | ش | ʃ |
| Alveolar (velarized) | ص | ṣ |
| Alveolar (velarized) | ض | ḍ; ẓ |
| Alveolar (valorized) | ط | ṭ |
| Alveolar (valorized) | ظ | ẓ; ḍ |
| Pharyngeal | ع | ʕ |





| Notation | Arabic Letter | IPA Symbol |
|---|---|---|
| Velar | غ | ɣ; q |
| Labiodental | ف | f; θ |
| Uvular | ق | q; g; j; k; ɣ |
| Velar | ك | k; č; ʃ |
| Dental | ل | l |
| Labial | م | m |
| Alveolar (unvelarized) | ن | n |
| Glottal | ه | h |
| Labial | و | w |
| Palatal | ي | y |

### Vowels and Diacritical Marks

| Short vowels | | | Long vowels | |
|---|---|---|---|---|
| fatḥah | ـَ | a | ـَا | aa |
| kasrah | ـِ | i | ـِي | ii |
| ḍammah | ـُ | u | ـُو | uu |
| | | e | | ee |
| | | o | | oo |
| sukuun | ـْ | C (consonant without a vowel) | | |
| shaddah | ـّ | CC (geminated consonant) | | |

### Important Notes Related to Transcription

The transcription of the Arabic vowels for this work has been kept very simple. An exact phonetic transcription would require using more symbols than would be convenient for learners who have no previous training in linguistics. The above vowels are adequate for the purpose of this work; they help the learner avoid any complications.

A vowel in parentheses, as in //ma(a)//, shows either the possible occurrence of both the long or the short forms, or another vowel variant, as in the feminine ending //-a(e)h//.

Vowel lengthening or shortening, as discussed under the appropriate selections, may occur when a speaker is deleting a sound, adding an infix, expressing shock or amazement, or using a filler sound while collecting his or her thoughts. Vowel lengthening is often exaggerated by speakers of Eastern Saudi Arabia, Bahrain, and some Qatari and Omani dialects. Parentheses are also used in this work to indicate variants of a gloss, literal translation, and the translation of words that exist in the text but are redundant or synonymous with another word.

Words in curved brackets {…}, especially in the notes and the English translation, do not exist in the Arabic text itself, but are either implied or added to improve the translation.

A spoken language is characterized by repetition, hesitation, pauses, variations in articulation, and lapses. Both the IPA and the Arabic scripts show all these characteristics by using ellipses points (…).

Headwords are glossed in IPA form according to their first occurrence and are then followed by their vowelized Arabic forms. The same headword will not be glossed again unless there is a drastic change in meaning.

Verbs are glossed in third person masculine singular (3 m.s.) perfect tense, followed by the vowelized Arabic forms and the imperfect tense forms.

Notes are presented according to their first occurrence in the selections.

The meanings of all examples given in the introduction and the notes are in italics.

Consonants in parentheses, as in //θ(f)alaaθ(f)eh// *three*, show the possibility of another consonant variant.

A helping or epenthetic vowel is sometimes inserted within a consonant cluster.

When two words occur together with the first ending in a consonant and the second starting with a consonant cluster, an epenthetic vowel is inserted after the first of the three consonants or at the end of the first word, as is always the case in MSA. A hyphen is also inserted before the second word to mark the epenthesis between word boundaries and to mark the elision, e.g., //beeti -lwalad//, بيتِ الْوَلَد *the boy's house*. Cf. MSA //baytu -lwaladi//, بَيْتُ الْوَلَدِ.

In the Arabic script //hamzat ʔalwaṣl// *the conjunctive hamzah* is transcribed as an //ʔalif// without a hamzah //l// just as it is printed in newspapers and magazines.

The //sukuun// represents the absence of a vowel.

In the Arabic script, the quiescent //laam ل// of the definite article //ʔal-// followed by a consonant with a //ʃaddah// indicates that the consonant is a //ħarf ʃamsii// *sun letter*; that is, the //laam// is not voiced and the following consonant is geminated, e.g., //ʔaʃʃams// ألشَّمْس *the sun*. //ʔalħuruuf ʔaʃʃamsiyyah// ألْحُروف ألشَّمْسِيّه *the*





*sun letters* are: //t, θ, d, ð, r, z, s, ʃ, ṣ, ḍ, ṭ, ẓ, l and n//. The remaining letters are referred to as //ʔalħuruuf ʔalqamariyyah// ألْحُروف ألْقَمَرِيّه *the moon letters*. The definite article is pronounced //ʔal-// when prefixed to a word beginning with one of these letters.

The //ʔalif maqṣuurah ى// and final //ʔalif ṭawiilah ـا// are transcribed as a short vowel //-a// in the IPA script while they maintain their shape in the Arabic script, e.g., //ʃawa// شَوى *to grill*; //raja// رَجا *hope*.

The //-h// in the feminine ending //-a(e)h// in both scripts is transcribed for gender identification, e.g., //madrasa(e)h// مَدْرَسه *school*.

The //-h// in the pronoun suffix //u(a)h// *him, his, it, its* is transcribed for gender identification, though it is rarely audible in actual speech, e.g., //beetah// *his house*.

The sound //jiim// in some Omani dialects is voiced //g//, as in "gap." When this phonological change takes place, it is transcribed as //g// in IPA, but it keeps its form in the Arabic script to help the learner distinguish between the //g// as variant of //q// and the //g// as a variant of //j//.

The Arabic transcription is identical to the IPA to avoid the tendency by the learner to read the Arabic text as MSA. The following IPA symbols are transcribed in the Arabic script as:

| | |
|---|---|
| g (var. of jiim) | ج |
| dj | دْجـ |
| g (var. of qaaf) | گ |
| č | تْشـ |

## Abbreviations

| | |
|---|---|
| A | Arabic |
| act.par. | active participle |
| adj. | adjective |
| adv. | adverb |
| Ara. | Aramaic |
| C | consonant |
| CA | Classical Arabic |
| coll. | collective |
| c. | common (gender) |
| compar. | comparative |
| cond. | conditional |
| conj. | conjunction |
| def.art. | definite article |
| defec. | defective |
| demons. | demonstrative |
| dim. | diminutive |
| e.g. | for example |
| Eng. | English |
| exclam. | exclamation |
| expr. | expression |
| f. | feminine |
| Ger. | German |
| Gr. | Greek |
| Hin. | Hindi |
| imperf. | imperfect |
| impv. | imperative |
| indef. | indefinite |
| Irq. | Iraqi |
| intens. | intensifier |
| interj. | interjection |
| interrog. | interrogative |
| Ital. | Italian |
| lit. | literally |
| m. | masculine |
| MSA | Modern Standard Arabic |
| n. | noun |
| neg. | negative |
| p. | person |
| par. | participle |
| part. | particle |
| pass. | passive |
| Per. | Persian |
| perf. | perfect |
| phr. | phrase |
| pl. | plural |
| pl.n. | plural noun |
| poss. | possessive |
| pref. | prefix |
| prep. | preposition |
| pron. | pronoun |
| prop.n. | proper noun |
| prov. | proverb |
| quant. | quantifier |
| ref. | reflexive |
| s. | singular |
| s.o. | someone |
| s.th. | something |
| suff. | suffix |
| v. | verb |
| v.i. | intransitive verb |
| v.t. | transitive verb |
| var. | variant |
| v.n. | verbal noun |
| voc. | vocative |





## List of Grammatical Terms

ʔaḍḍamiir ʔalʕaaʔid الضَّمِيرْ الْعَائِدْ the resumptive pronoun

ʔadaat ʔattaʕriif أَدَاةْ التَّعْرِيفْ the definite article

ʔadaat nafy أَدَاةْ نَفْيْ pl. ʔadawaat nafy negative particle

ʔalkaʃkaʃah أَلْكَشْكَشَه changing the feminine pronoun suffix //-k// to //č// or //ʃ//

ḍamiir munfaṣil ضَمِيرْ مُنْفَصِلْ pl. ḍamaaʔir munfaṣilah independent pronoun

ḍamiir muttaṣil ضَمِيرْ مُتَّصِلْ pl. ḍamaaʔir muttaṣilah suffixed pronoun

ḥarf ʕaṭf حَرْفْ عَطْفْ pl. ḥuruuf ʕaṭf conjunction

ḥarf jarr حَرْفْ جَرّ pl.ḥuruuf jarr preposition

ḥarf qamarii حَرْفْ قَمَرِي pl. ḥuruuf qamariyyah moon letter

ḥarf ʃamsii حَرْفْ شَمْسِي pl. ḥuruuf ʃamsiyyah sun letter

fiʕl فِعْلْ pl. ʔafʕaal verb

fiʕl ṣaḥiiḥ فِعْلْ صَحِيحْ strong verb

fiʕl ʔajwaf فِعْلْ أَجْوَفْ hollow verb (having a medial long vowel)

fiʕl laazim فِعْلْ لاَزِمْ intransitive

fiʕl muḍaʕʕaf فِعْلْ مُضَعَّفْ a doubled verb (the final two roots are the same consonant)

fiʕl mutaʕaddii فِعْلْ مُتَعَدِّي transitive verb

fiʕl naaqiṣ فِعْلْ نَاقِصْ defective verb (ending in the weak radical //ʔalif maqṣuurah//)

fiʕl ʔamr فِعْلْ أَمْرْ imperative verb

hamzat waṣl هَمْزَةْ وَصْلْ a conjunctive hamzah

ʔidɣaam إِدْغَامْ assimilation

ṣiiɣat ʔalmajhuul صِيغَةْ أَلْمَجْهُولْ passive voice

ʔimaalah إِمَالَه the deflection of the unstressed short and long vowel //a, aa// towards //e, ee//

ʔism faaʕil إِسْمْ فَاعِلْ active participle

ʔism ṣilah إِسْمْ صِلَه pl. ʔasmaaʔ ṣilah relative pronoun

ʔism ʔiʃaarah إِسْمْ إِشَارَه pl. ʔamaaʔ ʔiʃaarah demonstrative pronoun

ʔism ʔitifhaam إسْمْ إسْتِفْهَامْ pl. ʔasmaaʔ ʔistifhaam interrogative pronoun

ʔism maṣdar إسْمْ مَصْدَرْ verbal noun

ʔism mafʕuul إسْمْ مَفْعُولْ passive participle

ʔism mawṣuul إسْمْ مَوْصُولْ relative pronoun

ʔism nisbah إسْمْ نِسْبَه relative adjective

jamʕ muðakkar saalim جَمْعْ مُذَكَّرْ سَالِمْ masculine sound plural

jamʕ muʔannaθ saalim جَمْعْ مُؤَنَّثْ سَالِمْ feminine sound plural

jamʕ taksiir جَمْعْ تَكْسِيرْ broken plural

jawaab ʃʃarṭ جَوَابْ الشَّرْطْ apodosis

jumlah جُمْلَه pl. -aat, jumal a (grammatical) sentence

jumlah fiʕliyyah جُمْلَه فِعْلِيَّه verbal sentence

jumlah ʔismaiyyah جُمْلَه إسْمِيَّه nominal sentence

jumlah ʃarṭiyyah جُمْلَه شَرْطِيَّه conditional sentence

maʕluum مَعْلُومْ active; known

maaḍii مَاضِي past tense, perfect tense; past

maa -ttaʕajjub مَا التَّعَجُّبْ part. //maa// of admiration

majhuul مَجْهُولْ passive; unknown

muḍaariʕ مُضَارِعْ present tense, imperfect tense

muðakkar مُذَكَّرْ masculine

muʔannaθ مُؤَنَّثْ feminine

mubtadaʔ مُبْتَدَأ subject (of a nominal sentence)

nabr نَبْرْ stress

ʃaddah شَدَّه doubling sign over a consonant, a gemination sign

ʃarṭ شَرْطْ protasis

taṣriif تَصْرِيفْ conjugation

tanwiin تَنْوِينْ nunation (adding a final "n" to a noun or adjective)

xabar خَبَرْ predicate (of a nominal sentence)





# Grammar

This brief grammar section provides a framework for understanding the Gulf dialects. It is not intended to be a linguistic study. However, this grammar presentation provides some explanation of the most common grammatical features of Gulf dialects as a group, as well as the most distinctive features of the dialects of Kuwait, Bahrain, Qatar, UAE, and Oman. It consists of four parts:

Part I treats the phonology of the Gulf dialects as a group. It discusses characteristic phonological features in contrast to the old Arabic dialects in the Arabian peninsula and it provides inter-dialectal comparison where necessary because of regional variations. It also presents the most distinctive phonological features of each of the dialects individually and provides inter-dialectal comparison where considered necessary because of regional variations.

Part II examines the morphology of these dialects. This section provides a descriptive analysis of the basic verb forms, nouns, adjectives, gender, and number as well as comments on special morphological features and peculiarities of these dialects as a group. Furthermore, it presents the morphological distinctive features of each of them individually. It also examines interrogation, negation, and definite and indefinite concord.

Part III investigates syntactical features of the Gulf dialects covered in this work, types of sentences, and the concepts of past, present, and future.

Part IV deals with lexis and with common and different linguistic features among these dialects. It examines the lexical expansion in the region, including borrowings from MSA and foreign languages.

## 1. Phonology

This part discusses the general common phonological features of the dialects of Kuwait, Bahrain, Qatar, UAE, and Oman as a group. It also discusses the unique phonological features of each of these dialects individually. This section is by no means a detailed investigation and exposition of the phonology of these dialects. The phonology of Gulf dialects has been investigated by many well-known scholars such as T. M. Johnstone, Theodore Prochazka, Jr., Clive Holes, and many others.

## 1.1. The Consonant System of These Dialects as a Group

| | Plosive | | Fricative | | Affricate | | Liquid | Nasal |
|---|---|---|---|---|---|---|---|---|
| | | | | w | | | | m |
| Labial | p | b | | | | | | |
| Labiodental | | | f | | | | | |
| Dental | t | d | θ | ð | | | l | |
| | | | s | z | | | | |
| Emphatic | ṭ | (ḍ) | ṣ | ẓ | | | | |
| Alveolar | | | ʃ | | č | j | r | n |
| Palatal | | | | y | | | | |
| Velar | k | g | x | ɣ | | | | |
| Uvular | q | | | | | | | |
| Pharyngeal | | | ḥ | ʕ | | | | |
| Glottal | ʔ | | h | | | | | |

Despite the rapid urbanization in the Gulf states, Gulf Arabic reflects strong Bedouin dialectal characteristics shared by most of these dialects as a group. They also share various phonological features which set them apart from other dialect groups of spoken Arabic. However, the learner should be aware of the fact that each of the Gulf dialects can be easily distinguished from the other. The following phonological features are shared by most of the Gulf dialects discussed in this work.

### 1.1.1. Plosives

The Classical Arabic (CA) hamzah //ء ʔ// *glottal stop*

The CA hamzah *glottal stop* occurs in all Gulf dialects in various ways. It may occur in the initial position only where it is unavoidable, especially in personal names and borrowings from MSA, e.g.,

ʔamiir *prince; Amir* (m.prop.n.) ʔaḥmad *Ahmad* (m.prop.n.) ʔamiin *honest; Amin* (m.prop.n.)

ʔamal *hope; Amal* (f.prop.n.) ʔaḥlaam *dreams; Ahlam* (f.prop.n.) ʔiðaaʕah *radio; broadcasting*

ʔiʃaarah *signal;* ʔintiṣaar *victory; Intisar* (f.prop.n.) ʔaẓraar *damages*





The hamzah may also occur in the initial position in the elative form of adjectives and in words that express colors and physical defects, especially when realized out of liaison (Al-Tajir 1982, 42). Note the following:

ʔaḥsan *better* ʔaṭwal *longer; taller* ʔagṣar *shorter*
ʔaḥmar *red* ʔaswad *black* ʔabyḍ *white*
ʔaʕma *blind* ʔagraʕ *bald* ʔaʕwar *one-eyed*

The initial hamzah in certain words is often dropped completely or may be replaced by a //w//, as in the following examples:

ʔakal ---> kal ---> wakal *to eat*
ʔaxað ---> xað ---> waxað *to take*

The hamzah is usually dropped from verb Form X ʔista$C_1C_2aC_3$/ʔistafʕal. It is not transcribed in the Roman script in this work. However, in the Arabic script, it is transcribed as the junctural hamzah, the hamzat waṣl //\\// or the *conjunctive hamza*, as in the following examples:

| | | | | |
|---|---|---|---|---|
| ʔistaʕmal | إستعمل | staʕmal | استعمل | *to use* |
| ʔistagbal | إستكبل | stagbal | استكبل | *to welcome, to receive, to meet* |
| ʔistaʕbad | إستعبد | staʕbad | استعبد | *to enslave* |
| ʔistaxdam | إستخدم | staxdam | استخدم | *to use* |

The initial hamzah is usually elided when in liaison with prefixes, i.e., //wa-, bi-, fi-, ʕa-//, as in:

| | | | | |
|---|---|---|---|---|
| nuur wa-ʔibtisam | نور وإبتسام | nuur wi-btisaam | نور وابتسام | *Nour and Ibtisam* |
| bi-ʔistimraar | بإستمرار | bi-stimraar | باستمرار | *continuously* |
| fii-ʔalbeet | في ألبيت | fi-lbeet | في البيت | *at home* |
| ʕala ʔalbaab | على ألباب | ʕala -lbaab | على الباب | *at the door* |

The hamzah may occur in the medial position in some words; however, it is usually dropped in certain words, making its seat a long vowel to compensate for its deletion. Note the following examples of the occurrence of the hamzah and its deletion:

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| saʔal | سَأَل | *to ask* | raʔs | رأس | raas | راس | *head* |
| muʔaamar | مُؤامَره | *conspiracy* | biʔr | بِئر | biir | بير | *well* |
| masʔaleh | مَسْألة | *problem* | yaʔxuð | يَأخُذ | yaaxuð | ياخذ | *to take* |
| mitʔakkid | مِتْأكِّد | *being sure* | yaʔkul | يَأكُل | yaakul | ياكُل | *to eat* |

The hamzah is usually dropped when it is preceded by the long vowel //aa// and replaced by the semi-vowel //y//, which actually functions as its seat (see Selections 3, Note 15, 11, Note 12, and 28, Note 11). This phonological feature is common in most Arabic dialects. Consider the following examples:

| | | |
|---|---|---|
| naaʔim/naayim *sleeping* | daaʔim/daayim *lasting* | baaʔiʕ/baayiʕ *seller* |
| jaraaʔid/jaraayid *newspapers* | ʃaaʔiʕ/ʃaayiʔ *common* | jaaʔiz/jaayiz *possible* |

When the hamzah occurs in the final position, it is usually dropped in most Gulf dialects, especially when it occurs after the long vowel //-aa-// which is often shortened to //-a//. Note the following:

| | | |
|---|---|---|
| samaaʔ/sama *sky* | ṣaḥraaʔ/ṣaḥra *desert* | xaḍraaʔ/xaḍra *green (f.)* |
| ṣafraaʔ/ṣafra *yellow (f.)* | ḥawwaaʔ/ḥawwa *eve* | sufaraaʔ/sufara *ambassadors* |

The CA //ب b//

The CA bilabial //ب b// is preserved in all Gulf dialects. It is often used by Gulf speakers to replace the sound //p//, but only in foreign loan words.

| | | | |
|---|---|---|---|
| baačir | *tomorrow* | baʕd | *after* |
| bass | *but* | beet | *home* |
| baṭal | *hero* | bint | *girl* |
| biitza | *pizza* | kombyuutar | *computer* |





The CA //ض ḍ, ظ ẓ//

The CA sound //ḍ// is partially preserved in most Gulf dialects, especially in the speech of sophisticated speakers. However, most Gulf speakers usually make no distinction between //ḍ and ẓ//. Both are realized as //ẓ// (Johnstone 1967, 20). This phonological phenomenon goes back hundreds of years. This may be the //ḍ// which Sibawayh referred to as the //ʔal-ḍaad ʔal-ḍaʕiifah// *the week* //ḍaad// (Sibawayh, al-Kitaab Vol. 2 1317 H.D., 404). Note the following examples:

| MSA | | Gulf Dialects | |
|---|---|---|---|
| ḍarab | ضَرَب | ẓarab | *to hit* |
| ramaḍaan | رَمَضان | ramaẓaan | *Ramadan* |
| baʕḍ | بعض | baʕẓ | *some* |
| ḍabb | ضَبّ | ẓabb | *lizard* |
| ẓaalim | ظالِم | ẓaalim | *unjust* |
| ẓulmah | ظُلْمَه | ẓulmah | *darkness* |

The CA //ق q//

The reflexes of the CA //q ق // as //g گ, j ج, k ك, ɣ غ, and q ق//

The CA //q// is realized as the voiced velar //g//. The sound //g// is a very common pronunciation of //q// in all Gulf dialects which may occur in all positions, as in the following examples:

| MSA | Gulf Dialects | |
|---|---|---|
| ʃarq | ʃarg | *east* |
| ḥaq | ḥag | *right* |
| qaliil | galiil | *little* |
| qaal | gaal | *to say* |
| qabl | gabul | *before* |
| ḥaqiiqah | ḥagiigah | *truth* |

The reflex of //q// to //j//: This phonological change is very common in most Gulf dialects and in the Kuwaiti dialects in particular. It usually occurs when the //q// falls before or after the long and short front vowels //i, ii, a, aa// (Matar 1970, 12) and when a silent consonant falls between the front vowel and the //q//.

| MSA | Gulf Dialects | |
|---|---|---|
| qaasim | jaasim | *Qassim (male's name)* |
| fariq | fariij | *neighborhood* |
| qiblah | jiblah | *Qiblah (towards the west)* |
| rafiiq | rafiij | *friend* |
| ḥalq | ḥalj | *mouth* |
| ʕirq | ʕirj | *vein; root* |

The africation of //q ق// to //k ك// may occur in certain words in Gulf dialects (see Selection 22, Note 14). However, the realization of //q// as //k// occurs unconditioned in all positions in some dialects of Bahrain (Al-Tajir 1982, 41). This sound change is not governed by any particular rules. Note the following examples:

| | | |
|---|---|---|
| qaliil | kaliil | *little* |
| qidr | kidr | *pot* |
| muḥarraq | mḥarrak | *Muharaq (prop.n.)* |
| qaal | kaal | *to say* |
| waqt | wakt | *time* |
| qaʕad | kaʕad | *to sit; to stay* |

The realization of //q ق// as //ɣ غ//: This phonetic feature occurs in some Gulf dialects and in other Arabic dialects as well, such as Sudanese Arabic (see Selections 2, Note 9, 3, Note 16, 22, Note 13, and 31, Note 14). For more information on this phonological feature see Johnstone 1967, 20, and Prochazka 1981, 19. Consider the following examples:

| | | |
|---|---|---|
| ʔiqtiṣaad | ʔiɣtiṣaad | *economy* |
| qaraar | ɣaraar | *decision* |
| qaryah | ɣaryah | *village* |
| qaadii | ɣaaẓii | *judge* |





The CA plosive //q// is preserved in most Gulf dialects in certain classical words, as in the following examples:

| | | | |
|---|---|---|---|
| Qurʔaan | *Qur'an* | ḥuquuq | *rights* |
| ʔalqaahirah | *Cairo* | qaanuun | *law* |

The realization of CA //ɣ غ// as //q ق //

The CA //q// freely varies with //ɣ// in some Gulf dialects. This phonological phenomenon was observed in the Kuwaiti dialect (see Selection 10, Note 4) and in the UAE dialect (see Selections 31, Note 14, and 32, Note 17). This phonological sound change is also common in the Bahrain and the Eastern Saudi Arabia dialects (Johnstone, 1967b, 20, Prochazka 1981,19, and Qafisheh 1977, 448-49). Note the following examples:

| | | |
|---|---|---|
| ɣaṣban | qaṣban | *against one's will* |
| maʃɣaleh | maʃqaleh | *work* |
| ɣassal | qassal | *to wash* |
| ɣanna | qanna | *to sing* |

The CA //ك k//

The CA voiceless plosive velar //ك k// is preserved in all Gulf dialects, especially when it is preceded or followed by a back vowel. Consider the following examples:

| | | | |
|---|---|---|---|
| masak | *to hold* | ʃakar | *to thank* |
| katab | *to write* | kasar | *to break* |
| maktab | *office* | sakan | *to live* |

The CA //ك k// may occur as the affricate //č// in the vicinity of short and long front vowels and the back vowel //uu// in nonemphatic environments, as in:

| | | |
|---|---|---|
| diik | diič | *cock* |
| birkah | birčeh | *swimming pool* |
| keef | čeef | *how* |
| samakah | simčeh | *fish* |
| ʕluuk | ʕluuč | *chewing gum* |

The CA //ت t//

The CA //ت t// is usually realized as a voiceless dental plosive in most Gulf dialects, as in the following examples:

| | | | |
|---|---|---|---|
| taajir | *merchant* | tamriin | *exercise* |
| taʕliim | *teaching* | turaab | *soil; dirt* |
| taras | *to fill* | taali | *afterwards* |

The CA //ت t// is often realized as the emphatic //ط ṭ// in the vicinity of the guttural //ع ʕ// in cardinal numbers from thirteen to nineteen:

| | | | |
|---|---|---|---|
| θalaṭṭaʕʃ | *thirteen* | siṭṭaʕʃ | *sixteen* |
| ʔarbaṭaʕʃ | *fourteen* | sabaṭaʕʃ | *seventeen* |
| xamsṭaʕʃ | *fifteen* | θamanṭaʕʃ | *eighteen* |

The CA //د d//

This CA dental plosive //د d// is preserved in most Gulf dialects.

| | | | |
|---|---|---|---|
| daʕam | *to collide* | ʕadad | *number* |
| diirah | *hometown* | madrasah | *school* |
| gaʕad | *to sit* | daayim | *lasting* |

### 1.1.2. Fricatives

The CA //س s//

The CA voiceless dental fricative //س s// is preserved in all Gulf dialects. However, it is usually voiced as the emphatic //ṣ ص // when it occurs in the vicinity of //x, ṭ, q, ʕ// (for more on this phonological change see Sibawayh A.H. Vol. 2, 427). Note the following examples:

| | | | | | |
|---|---|---|---|---|---|
| basiiṭah | baṣiiṭah | *(It's) OK.* | ʕaṭas | ʕaṭaṣ | *to sneeze* |
| saṭl | ṣaṭl | *bucket* | saṭaʕ | ṣaṭaʕ | *to be radiant* |
| siraaṭ | ṣiraaṭ | *path* | ṭaqs | ṭaqṣ | *weather* |
| salax | ṣalax | *to skin* | smaaṭ | ṣmaaṭ | *a cloth on which food is served* |





The CA //ث θ//

The CA interdental //ث θ// is preserved in most Gulf dialects. Note that it freely varies with //f// in the Shi'i dialects of Saudi Arabia and Bahrain which will be discussed under the appropriate section. Note the following examples:

| | | | |
|---|---|---|---|
| θoor | *ox, bull* | θuʕbaan | *snake* |
| θu(i)lθ | *one-third* | θamar | *fruit* |
| θamaan | *eight* | θalaaθah | *three* |

The CA //ذ ð//

The CA voiced dental fricative //ذ ð// is preserved in most Gulf dialects. It may be substituted by //d// in the Shi'i dialects of Eastern Saudi Arabia and Bahrain which will also be discussed later. Consider the following examples:

| | | | |
|---|---|---|---|
| ðahab | *gold* | ðanab | *tail* |
| ʕaððab | *to torture* | haaða | *this* |
| ʔaʕðaar | *excuses* | ʔiðaaʕah | *broadcasting* |

This CA voiced dental fricative //ذ ð// is also realized as the voiced dental fricative //z//, but only in certain words (see Al-Tajir 1982, 53). Note this phonological change in the following examples:

| **MSA** | **Gulf Dialects** | |
|---|---|---|
| ðaʕaq | zaʕag | *to scream* |
| raðiil | raziil | *mean, despicable* |
| ðafar | z(u)fur | *pungent smell* |

The CA //ش ʃ//

The CA alveolar voiceless fricative //ش ʃ// is preserved in all Gulf dialects. This fricative may also be a variant of //k// in some Gulf dialects. However, it also has a grammatical function when it is a variant of //-k// in the 2 f.s. pronominal suffix which will be discussed under the appropriate section. Note the following examples:

| | | | |
|---|---|---|---|
| ʃabaab | *young men* | ʃarikah | *company* |
| ʃarṭ | *stipulation, condition* | ʃaxṣ | *person* |
| ʃadd | *to pull, to drag* | ʃirib | *to drink* |

The CA //ف f//

The CA labio-dental fricative //ف f// is preserved in all Gulf dialects. However, it freely varies with //θ// in some Gulf dialects, as mentioned above. Note the following examples:

| | | | |
|---|---|---|---|
| fataḥ | *to open* | fattaʃ | *to search* |
| fajr | *dawn* | ṣafḥah | *page* |
| farg | *difference* | nafs | *soul* |
| manfaʕah | *benefit* | safar | *travel* |

### 1.1.3. Affricates

The CA //j ج//

The reflex of the CA //j// as //y// is a very distinctive phonological feature, characteristic of most Gulf dialects. Note that this sound change is not conditioned by any environmental factors. Some speakers of Gulf dialects are consistent in making this sound change at the beginning, middle, or end of a word. This sound change may occur in contiguity with either front or back vowels. Consider the following examples:

| | | | | | |
|---|---|---|---|---|---|
| jaa | *to come* | yaa | jarjuur | *shark* | yaryuur |
| wajh | *face* | weeh | rajjaal | *man* | rayyaal |
| waajid | *very* | waayid | jaab | *to bring* | yaab |
| ḥajar | *stone* | ḥayar | jooʕaan | *hungry* | yooʕaan |

The CA sound //ج j// is usually preserved in most Gulf dialects in certain classicism, proper names, and loan words. Consider the following:

| MSA | Gulf Dialects | |
|---|---|---|
| jamaal | jamaal | *Jamal (prop.n.), beauty* |
| jiddah | Jiddah | *Jedda (prop.n.)* |
| jaamiʕ | jaamiʕ | *mosque* |





| | | |
|---|---|---|
| jaamiʕah | jaamʕah | *university* |
| garaaj | garaaj | *garage* |

The CA //j// may occur as a variant of //q//, as discussed above.

The africation of the CA //ك k// to //č, ʃ ش ,تش//

The africation of the CA //k ---> č// is very common in most Gulf dialects. This change may take place when //k// is in the environment of front vowels, as in the following examples:

| | | | | | |
|---|---|---|---|---|---|
| simak | simač | *fish* | kalb | čalb | *dog* |
| kiðii | čiðii | *as, like* | kaan | čaan | *was, were* |
| diik | diič | *rooster* | keef | čeef | *how* |

The africation of //k ---> č//, as mentioned above, serves a grammatical function in the second feminine singular pronoun suffix. This is a common feature in most Gulf dialects, and it always occurs whether or not it follows a front or a back vowel. The occurrence of //-ʃ// instead of //č// in the second feminine singular pronoun suffix is more common in most dialects of Bahrain and Yemen. This feature is known to Arab grammarians as //kaʃkaʃah//. It was used for distinction between second feminine singular and second masculine singular (see Sibawayh 1317 A.H. Vol 2, 295, and Matar 1976, 81). Note the following examples:

| | | | | | |
|---|---|---|---|---|---|
| ʔabuuč | ʔabuuʃ | *your father* | ʔaxuuč | ʔaxuuʃ | *your brother* |
| ʕaleeč | ʕaleeʃ | *on you* | wiyyaač | wiyyaaʃ | *with you* |
| θoobič | θoobiʃ | *your dress* | beetič | beetiʃ | *your house* |

## 1.2. The Vowel System of the Gulf Dialects as a Group

### 1.2.1. Short and Long Vowels

Vowels vary greatly in spoken Arabic. There is a tendency for speakers to change short vowels from one moment to the next, even in the same word. For example, one may say, //yiktib// and a little later //yaktib// *to write*. The learner of Arabic dialects should expect this fine gradation to occur constantly. Gulf dialects have three short vowels and their corresponding long vowels //a aa, i ii, u uu//. However, in addition, these dialects have two other short vowels and their corresponding long ones //e ee, o oo//.

The vowel //e// occurs as a variant of the vowels //a, u//, especially in pronominal suffixes, e.g., //wildak ---> wildek// *your (m.s.) son*; //beethum ---> beethem// *their house*. It also occurs as a result of the //ʔimaalah// (the deflection of short and long vowels //a, aa// towards //e, ee//), e.g., //madrasah ---> madraseh// *school*.

The long vowel //ee// corresponds to the CA diphthong //ay//, e.g., //kayf ---> keef// *how*.

The long vowel //oo// corresponds to the CA diphthong //aw// or the long vowel //uu//, e.g., //ṣawm ---> ṣoom// *fasting*; //yitnaagaʃuun ---> yitnaagaʃoon// *they discuss* (see Selections 17, Note 6, and 28, Note 4).

The distinction between the back and the front vowels is mainly due to the consonantal environment. This distinction is not marked in the IPA script of this work. However, as a general rule, the short and long vowels //a, aa// can be either front or back vowels depending on the consonants occurring before or after them. For example, they are uttered as back vowels when in the contiguity of the emphatic consonants. Note the following:

| | | | |
|---|---|---|---|
| ṭagg | *to throw away* | ṭaariq | *Tariq* (m.prop.n.) |
| ṣanduug | *box* | ṣaadig | *truthful* |
| ṭabil | *drum* | ṭabbaal | *drummer* |

Vowel lengthening, called //ʔal-ʔiʃbaaʕ// in Arabic, varies from one speaker to the next. Some tend to prolong their short vowels and some don't and at times this choice is affected by elements of surprise or hesitation (Abd Al-'Al 1968, 94). This old linguistic phenomenon was also discussed by Sibawayh in his al-Kitaab (Vol. II, 297). It is worth mentioning that word-final long vowels are usually shortened to their corresponding short vowels, especially when in pause position, e.g.,

| | | |
|---|---|---|
| muḥaamii | muḥaami | *lawyer* |
| ḥaraamii | ḥaraami | *thief* |
| ʕabduu | ʕabdu | *Abdu* (m.prop.n.) |
| θurayyaa | θurayya | *Thuraya* (f.prop.n.) |

#### 1.2.2. Epenthesis

Epenthesis or inserting helping vowels within consonant clusters is a common feature in spoken Arabic. This phonological feature is used only to help in pronunciation and it has no effect on meaning. Epenthesis takes place in the following cases:





- An epenthetic or a helping vowel is often added between word boundaries when a word ends in a consonant and is followed by another word beginning with a two-consonant cluster. In this case, a helping vowel is inserted after the first of the three consonants. Note the following examples:

| | | |
|---|---|---|
| beet mḥammad | *Muhammad's house* | beeti -mḥammad |
| wlaad zɣaar | *small children's toys* | wlaadi -zɣaar |

- This also occurs between word boundaries when the first word ends with a two-consonant cluster and is followed by a word that begins with a two-consonant cluster. In this case, a helping vowel is added after the first two-consonant cluster, as in the following examples:

| | | |
|---|---|---|
| farg kbiir | *big difference* | fargi -kbiir |
| lbint gṣayrah | *The girl is short.* | lbinti -gṣayrah |
| lwild θgiil | *The boy is heavy.* | lwildi -θgiil |
| ʕumr ṭwiil | *long life* | ʕumri -ṭwiil |

- When the contracted definite article //l-// is prefixed to words beginning with a two-consonant cluster, a helping vowel //-i-// or //-e-// is added after it, as in the following examples:

| | | |
|---|---|---|
| midrasat ʔalʔawlaad | *the children's school* | midrasat liwlaad |
| kallamt ʔalmhandis | *I spoke with the engineer.* | kallamt limhandis |
| gareeti ʔalktaab | *You read the book.* | gareeti liktaab |

- When the definite article //ʔal-// is prefixed to the second noun in a construct, its glottal stop and the vowel //-a-// are usually dropped due to elision. However, in this work, the helping vowel //-i// is added at the end of the first noun in the construct and followed by a hyphen before the second noun. Note the following examples:

| | | |
|---|---|---|
| gaṣr ʔalʔamiir | *the prince's palace* | gaṣri -lʔamiir |
| maktab ʔarraʔiis | *the president's office* | maktabi -rraʔiis |
| saaḥat ʔaʃʃahiid | *(the) martyr square* | saaḥati -ʃʃahiid |

### 1.2.3. Diphthongs

The CA diphthongs //aw// formed by a //fatḥah, a// followed by a quiescent //waaw, w// and //ay// formed by a //fatḥah, a// and followed by the quiescent //yaaʔ, y// occur in all Gulf dialects and in any position. They may also occur in the forms of //ay, ey, iy// and //aw iw, uw//. These diphthongs may yield the two long vowels //ee// and //oo//. The following are some of the common rules for retaining a diphthong.

The diphthongs //aw, ay// have a grammatical function when occurring in the final position as inflectional suffixes.

| | | | |
|---|---|---|---|
| gaalaw | *they said* | ʔimʃay | *You (f.) go.* |
| raaḥaw | *they went* | taʕaalay | *You (f.) come.* |

A diphthong is usually retained when its semi-vowel is geminated.

| | | | |
|---|---|---|---|
| sawwaag | *driver* | ʔayyaam | *days* |
| mṭawwiʕ | *religious police* | sayyaarah | *car* |
| bawwaab | *doorman* | bayyaaʕ | *seller* |

A diphthong is also retained in comparative adjectives with the pattern //ʔay(w)$C_1$a$C_2$//.

| | | | |
|---|---|---|---|
| ʔawsaʕ | *wider* | ʔaysar | *easier* |
| ʔawṣaṭ | *middle* | ʔayʔas | *more desperate* |
| ʔawḥaʃ | *more untamed* | ʔayman | *Ayman (m.prop.n.)* |

### 1.2.4. ʔimaalah

The phonetic feature //ʔimaalah// is common in most Gulf dialects. It is a deflection of the short vowel //-a// towards //-e// and the long vowel //-aa// towards //-ee//. There are two types of //ʔimaalah//: internal and word final. Usually, //ʔimaalah// does not occur in words that have the emphatic consonants //ṣ, ẓ, ṭ// as their final radical (see the chapter on //ʔimaalah// in Sibawayh 1317 A.H. Vol. 2, 259 and Al-Tajir 1982, 57– 59). //ʔimaalah// takes place in the following conditions:

The reflex of the CA //ʔalif maqṣuurah ى// is usually //-e//, as in:

| | | |
|---|---|---|
| maʃa | miʃe | *to leave, to walk* |
| ʃawa | ʃawe | *to roast, to grill* |





The reflexes of the long vowel //-aa// in the pronominal suffixes //-haa// *her* and //-naa// *us* are //-he, -ne//, as in:

| | | |
|---|---|---|
| beethaa | beethe | *her house* |
| beetnaa | beetne | *our house* |

The reflex of the CA feminine ending //taaʔ marbuuṭah ة ، ـة -ah // usually changes to //-eh//. This is what is referred to by //ʔimaalat ʔalfatḥah// *the deflection of the short vowel 'a' to 'e'* before the feminine ending //taaʔ marbuuṭah// (Anis 1973, 61). Note the following:

| | | |
|---|---|---|
| maktabah | maktabeh | *library* |
| madrasah | madraseh | *school* |

It is worth noting that //ʔimaalah// usually does not occur in post-emphatic positions, e.g., //ṣ, ṭ, ḍ, ẓ//. It also does not occur in the post- //ʕayn// position. Cf:

| | | | |
|---|---|---|---|
| xariiṭah | *map* | baṭṭah | *duck* |
| ʕariiḍah | *wide* | sabʕah | *seven* |
| giṣṣah | *story* | beeẓah | *egg* |

Note that the feminine ending //taaʔ marbuuṭah, ـة // is always voiced as a silent //haaʔ// in spoken Arabic with the exception of an //ʔiḍaafah// *noun/noun construct* case when it is followed by pronominal suffixes and takes the dual suffix:

| | | | | | |
|---|---|---|---|---|---|
| midrasah | *school* | midrasat ʔaḥmad | *Ahmed's school* | midrasti | *my school* |
| giṣṣah | *story* | giṣṣateen | *two stories* | | |

### 1.2.5. Tanwiin

In MSA, indefinite nouns may have the //tanwiin// *nunation* (signifying the addition of a //nuun -n//) ending as an inflection for case: //-un// indefinite nominative, //-an// indefinite accusative, and //-in// indefinite genitive. In Gulf dialects, however, the distinction of case has been lost and //-in, -an, -en// mark only indefiniteness. This phonological feature is very common in most Gulf dialects, but it does not occur in most other Arabic dialects, except in fixed expressions (i.e., borrowed adverbs from MSA), e.g., //ṭabʕan// *of course*; //maθalan// *for example*.

The genitive nunation is a common phonological feature in most Gulf dialects especially in expressions and proverbs. Consider the following:

//ẓilmin bi-ssiwiyyah ʕadlin bi-rriʕiyyah// *Being equally unjust to (your) constituency is justice to all.* This saying means that it is preferable to be unjust to all people rather than being just to some and unjust to others.

//ʔiðnin fiiha ṭiineh w-fi -lixra ʕayiinah// *There is mud in one ear, and there is (a piece of) dough in the other.* This saying is used to describe someone who does not listen to or heed advice.

//yildin maa huu yildek yirrah ʕala -ʃʃook wi-ʃʃiyar// *The skin that's not yours, drag it on thorns and trees.* This expression is said when one takes good care of his possessions and abuses the possessions of other people.

Nunation in masculine and feminine active participles directly preceding the object pronominal suffixes is one of the most distinctive features of most of the Gulf dialects (see Selections 17, Note 7; 32, Note 5; 34, Note 10; 36, Note 3, and 46, Note 2). Note the following examples:

| | | |
|---|---|---|
| ʃaayif + -uh | ʃaayfi(n)nuh | *seeing him* |
| ẓaarib + -hum | ẓaarbinhum | *hitting them* |
| ʕaarif + -ha | ʕaarfinha | *having known her* |
| ʕaarfah + -hum | ʕaariftinhum | *having known them* |

### 1.3. Assimilation

Assimilation is called //ʔal-ʔidɣaam// or //ʔal-mumaaθalah// in Arabic. It is a typical sound change process by which one sound becomes more like that of an adjacent sound in a word or at a word boundary. The following shows some of the common examples of when assimilation takes place.

When the sound //-h-// occurs medially after the consonant //-t-//, it usually assimilates with this consonant (see Selection 17, Note 15). Note the following examples:

| | | |
|---|---|---|
| beet-ha | beetta | *her house* |
| beet-hum | beettum | *their house* |
| beet-hin | beettin | *their (f.) house* |





When //t// occurs as a tense marker or when it is the first sound in a Form V verb and followed by the sounds //θ, d, ḍ, j, s, ṣ, z, ẓ, ṭ, ð//, it assimilates with the following sound, as in:

| | | |
|---|---|---|
| tdarrabat | ddarrabat | *She practiced.* |
| tḍaḥḥak | ḍḍaḥak | *He laughed.* |
| tṭawwar | ṭṭawwar | *It was developed.* |
| tṭabag(j)aw | ṭṭabag(j)aw | *They were applied.* |
| tθamman | θθamman | *It was priced.* |

The sound //t// is usually changed to //ṭ// when it is adjacent to //ḍ, ẓ, ṣ, ṭ// (Cantineau 1966, 53), as in the following verbs:

| | | |
|---|---|---|
| ʔiṣtabr | *to be patient* | ʔiṣṭabar |
| ʔiḍtarb | *to be anxious* | ʔiḍṭarab |
| taṭawwar | *to be developed* | ṭṭawwar |
| taẓaahar | *to pretend* | ṭẓaahar |
| xariiṭteen | *two maps* | xariiṭṭeen |

## 1.4. Stress and Syllable Structure of These Dialects as a Group

### 1.4.1. Stress

Every Arabic word consisting of more than one syllable usually has one prominent syllable that stands out above the others when the word is pronounced. This prominence is called "stress." It falls on the last sequence of a short vowel plus two consonants or a long vowel plus a consonant, //VCC// or //VVC//. In the absence of such a sequence, it falls upon the first syllable of the word. Note the following where the stressed syllable is underlined:

| | | |
|---|---|---|
| ʔiḥtall | ʔiḥ/tall/ | *to occupy* |
| walad | /wa/lad | *boy* |
| kitaab | ki/taab/ | *book* |
| maktab | /mak/tab | *office* |
| makaatib | ma/kaa/tib | *offices* |
| mafaatiiḥ | ma/faa/tiiḥ/ | *keys* |

### 1.4.2. The Syllabic Structure of the Dialects as a Group

The learner should know some important general information about syllable structure in Gulf dialects.

- Every syllable must contain a short or a long vowel.

- Every syllable must begin with a consonant, but it may end in a vowel or a consonant.

- A consonant occurring between two vowels belongs to the following vowel to form another syllable, e.g., ka/tab *to write*.

- If a two-consonant cluster occurs between two vowels then syllable division takes place between the two. That is, one consonant ends one syllable and the other begins another one, e.g., mak/tab *office*. Note that the syllable division is between the //-k-// and the //-t-//.

- A syllable containing a long vowel ends with one consonant only; however, the first and final syllable in a word may begin or end with a two-consonant cluster. For example, in //ktaab// *book*, the syllable //CCVVC// begins in a two-consonant cluster and in //ʔa/kalt// *I ate*, the final syllable //CVCC// ends in a two-consonant cluster.

### 1.4.3. Syllabic Patterns

| | |
|---|---|
| CV | da/ras |
| CVC | ʕan |
| CVCC | ṣabr |
| CVV | saa/ʕad |
| CVVC | yoom |
| CCV | ʃta/reet |
| CCVC | staʕ/mal |
| CCVCC | ḥtall |
| CCVV | blaa/dii |
| CCVVC | ktaab |







## 1.5. The Distinctive Phonological Features of the Dialects as Individuals

Phonological characteristics played and still play an important role in distinguishing one Arabic dialect from the other. Some of those characteristics are:

- The difference in articulating the same consonant from different exits, for example, the CA //q// is uttered as //g// in one dialect and as //ʔ// or //j// or //y// or //k// or //ɣ// in others. Or, another example, the MSA proper noun //qaasim// can be spelled //gaasim, ʔaasim, jaasim, yaasim, kaasim//, or //ɣaasim// in other dialects.

- The difference in the condition of the muscles involved during the articulation of the same consonant. For example, a consonant may be voiced in one dialect and unvoiced in another.

- The difference in vowel lengthening, in MSA called //ʔalʔiʃbaaʕ//. For example, the Shi'i dialects in Eastern Saudi Arabia and Bahrain tend to prolong short and long vowels more than other Gulf dialects.

- The difference in intonation which plays an important role in distinguishing one dialect from the other.

- The difference in how the sounds interact when in contiguity with front or back vowels and with other consonants as well (Anis 1965, 30).

### 1.5.1. Distinctive Phonological Features of Kuwaiti Dialects

#### 1.5.1.1. The CA Interdental Fricatives //θ, ð, ẓ//

These CA interdental fricatives //θ, ð, ẓ// are produced when the tip of the tongue touches the upper teeth. The Kuwaiti dialect keeps these three sounds just as they are voiced in CA. Some other Arabic dialects change them, i.e., Egyptian Arabic, changes the //θ ---> t, s//, e.g., MSA //θalaaθah ---> talaatah// *three* and //θurayyaa ---> surayyaa// *Thuraya* (prop.f.n.), the MSA //ð ---> d, z//, e.g., MSA //ʔiðaa ---> ʔiza// *if*, and //ðahab ---> dahab// *gold*.

#### 1.5.1.2. The Reflex of the CA //j ---> y//

In Kuwaiti Arabic, the sound //y// may occur as a reflex of //j// in the beginning, middle, or end of a word. Note this Kuwaiti proverb, //yildin maa huu yildak yirrah ʕala -ʃʃook wi-ʃʃiyar//, which is a variation of //jildin maa huu jildak jirrah ʕala -ʃʃook wi-ʃʃajar// *The skin that's not yours, drag it over thorns and trees*. (This proverb is said when, as long as one is fine, one doesn't care about other people or their property.) One can see the change of every //j ---> y// in this proverb. This phonological feature is common in some

Gulf dialects, but it is more frequently used in the Kuwaiti dialect. Furthermore, this sound change rarely takes place in modern terms or in words borrowed from other languages, dialects, or MSA, e.g.,

| | |
|---|---|
| mujammaʕ ʔassaalmiyyah | *the Salimyah Compound* |
| jawaaz safar | *passport* |
| jamiiʕ ʔassukkaan | *all the population* |
| zooj | *husband* |
| garaaj | *garage* |

It is worth noting that the CA //j// may occur as //dj// in the Kuwaiti dialect.

### 1.5.1.3. The Reflex of the CA //ḍ ---> ẓ//

Matar states that every //ḍ// in the Kuwaiti dialect is uttered as //ẓ// and that the //ḍ// and //ẓ// are one sound. Ibn Ya'iish (died in 643 H.D.) also discusses this phonological feature (Matar 1969, 22).

### 1.5.1.4. Substituting the //ḍammah u// with a //kasrah i//

One of the most distinctive features of the Kuwaiti dialect is that the //ḍammah u// is often replaced with a //kasrah i// (Matar 1969, 54), as in the following example:

| **Kuwaiti** | **MSA** | |
|---|---|---|
| ʔixt | ʔuxt | *sister* |
| yaaxið | yaʔxuðu | *to take* |
| gilt | qultu | *I said* |
| yifikk | yafukku | *untie* |

It is worth noting that there is another distinctive linguistic feature in Kuwaiti dialects which is referred to as //taxfiif ʔalmaqtaʕ ʔalmuʃaddad// *lightening the syllable {{ending in}} double consonants*. That is, the syllable //C + fatḥah + C + C// in the Kuwaiti dialect becomes //C + fatḥah + C//, e.g., //damm ---> dam// *blood*, //ʔumm ---> ʔum// *mother*.





## 1.5.2. Distinctive Phonological Features of Bahraini Dialects

### 1.5.2.1. The Reflex of the CA //θ ---> f//

The CA interdental //θ// is preserved in some dialects of Bahrain; however, it freely varies with the labio dental //f// in the Shi'i dialects of Eastern Saudi Arabia and Bahrain. The history of this phonological feature of //f// as a variant of //θ// goes back hundreds of years. Philologists think that this phonological change occurs because the two sounds are fricatives and their exits are close to each other. A more specific account of this long-standing phonological change is found in the Qur'an Sura 2: 61 مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا //min baqlihaa wa qiθaaʔiha wa fuumihaa wa ʕadasihaa wa baṣalihaa// *From its pot-herbs, and cucumbers, and its garlic, and its lentils, and onion*. One may notice the use of //f// instead of //θ// in the word //fuumihaa//. Furthermore, it was also recorded by Abdullah Ibn 'Amr in the Prophetic Tradition describing the end of times: فَيَبْقَى حُفَالَةٌ مِنَ النَّاسِ لَا خَيْرَ فِيهِمْ //fa-yabqa ḥufaalatun mina ʔannaasi laa xayra fiihim// *The despicable and no good people will remain*. Note that the //-f-// in the word //ḥufaalah// is supposed to be //-θ-//. This phonological phenomenon was discussed by many of the ninth and tenth century scholars as well as contemporary ones, among them Ibn Al- Sakit 1903, Ibn Jinni 1954, Ibn Hisham, N.D., Murad Kamil 1968, Jean Cantineau 1961, and Matar 1976. Note the following examples:

| | | |
|---|---|---|
| θalaaθah | falaafah | *three* |
| θoob | foob | *dress* |
| θuum | fuum | *garlic* |
| θagiil | fagiil | *heavy* |
| maθalan | mafalan | *for example* |

### 1.5.2.2. The Reflex of the CA //ð ---> d//

The CA interdental //ð// is preserved in all Sunni dialects of Bahrain, whereas in all Shi'i dialects it usually varies with the CA //د d// (except in classical and koine forms). This phonological feature is also common in parts of Eastern Saudi Arabia, Egypt, and the Levant area. Note the following examples:

| | | |
|---|---|---|
| ʔiða | ʔada | *if* |
| haaða | haada | *this* |
| ðanab | danab | *tail* |
| qunfuð | qunfud | *hedgehog* |

### 1.5.2.3. The CA //ẓ// and //ḍ//

The CA //ḍ// and //ẓ// are both realized as //ẓ// in the Sunni dialects of Al-Muharraq of Bahrain and other towns (Holes 1983, 9). It is worth noting, however, that this voiced emphatic //ḍ// usually replaces the inter-dental //ẓ// in the Shi'i dialects of Sitra and other towns of Bahrain (see Al-Tajir 1982, 44). Matar, in his study on the phonology of Bahrain dialects, discusses this phonological phenomenon in great depth. He states that he heard this proverb in Al-Muharraq as //binti -lxawwaaẓah txuuẓ// *(lit., The little she camel crosses {the water} like her mother) The daughter follows in her mother's footsteps.* He also heard the same proverb in Sitra as //binti -lxawwaaḍah txuuḍ//. Note that the phonological feature of the sound change of //ẓ ---> ḍ// is also common in Eastern Saudi Arabia dialects. Here are more examples of this phonological difference:

| **Al-Muharraq** | **Sitra** | |
|---|---|---|
| ʔaẓẓuhr | ʔaḍḍuhr | *noon* |
| ẓaalim | ḍaalim | *unjust* |
| naẓẓaarah | naḍḍaarah | *eyeglasses* |
| ɣaliiẓ | ɣaliiḍ | *thick* |
| ynaẓẓif | ynaḍḍif | *to clean* |
| muwaẓẓaf | muwaḍḍaf | *employee* |

### 1.5.2.4. The Reflex of the CA //j ---> y//

The CA //j// is realized as //y// and //j// in Bahraini dialects. It can occur in the vicinity of the front and back vowels in all positions (Al-Tajir 1982, 50). This phonological phenomenon is common in some Gulf dialects and it was documented by many. This change was and still is to a certain extent contributed to "sect membership, literacy, and gender" (Holes 1981, 72). Bahraini Sunnis tend to change the //j to y// while the Shi'is tend to preserve it.

| | | |
|---|---|---|
| ḥajar | ḥayar | *stone* |
| waajid | waayid | *very, very much* |
| jooʕaan | yooʕaan | *hungry* |
| ʕajuuz | ʕayuuz | *old person* |







### 1.5.2.5. The Reflex of the CA //q ---> k, ɣ, g//, and //j//

The CA //q// is realized as //k// in Sitra and as //ɣ// in the Muharraq dialects of Bahrain, e.g.:

| **MSA** | **Sitra** | **Muharraq** | |
|---|---|---|---|
| qaraar | *resolution* | karaar | ɣaraar |
| qaaḍii | *judge* | kaaḍii | ɣaaḍii |
| maqṣuud | *intended* | makṣuud | maɣṣuud |

This phonological feature of changing the CA //q ---> k// has been in existence for hundreds of years. It is said that Abdullah Bin Mas'oud, one of Prophet Muhammad's companions and one of the illustrious ten to whom the Prophet gave an assurance of Paradise, read the Qur'anic verse //fa-ʔammaa ʔalyatiima falaa taqhar// as //fa-ʔammaa ʔalyatiima falaa takhar// *Therefore, treat not the orphan with harshness* (93: 9). He uttered the //q// in //taqhar// as //k//. Many language scholars think that the Prophet himself and the people belonging to the Koreish tribe as well, uttered the sound //q// as //k//. Note that the change of //q ---> g// happens in the Sitra dialect and the change to //j// happens in the Muharraq dialect.

| **MSA** | | **Sitra** | **Muharraq** |
|---|---|---|---|
| qidr | *pot* | gidir | jidir |
| ʕatiiq | *old* | ʕatiig | ʕatiij |
| rafiiq | *friend* | rafiig | rafiij |

The CA //q// is realized as //g// in certain words in both the Sitra and the Muharraq dialects, as in the following:

| **MSA** | | **Sitra** | **Muharraq** |
|---|---|---|---|
| daqiiqah | *minute* | dagiigah | dagiigah |
| ḥaqq | *right* | ḥagg | ḥagg |
| ʕiqaal | *headband* | ʕgaal | ʕgaal |

Note also that the reflex //q ---> ɣ// occurs in many dialects of the Gulf, Sudan, and the Algerian Desert (Cantineau 1966, 114 cited in Matar 1980, 46).

### 1.5.2.6. The Reflex of the CA //ɣ ---> q//

The reflex of the CA //ɣ// in some dialects of Bahrain, especially on the island of Muharraq, freely varies with the CA //q// (Prochazka, 1981, 19).

| | | |
|---|---|---|
| ɣassal | *to wash* | qassal |
| ɣanii | *rich* | qanii |
| ɣanna | *to sing* | qanna |

### 1.5.2.7. The Plosive //-k//

The plosive //-k// of the 2 f.s. suffix regularly occurs as //-ʃ// in the dialects of Sitra and some other towns in Bahrain. It is also common in the dialects of Al-Qatif and Al-Hasa (Feghali 2004, 272). However, the affrication of the plosive //-k to -č// is more common in the dialects of Muharraq and other towns in Bahrain. This sound change has a grammatical function as a feminine marker (see Al-Tajir, 1982, 44). Note the following examples:

| MSA | Muharraq | Sitra | |
|---|---|---|---|
| ʔabuuki | ʔabuuč | ʔabuuʃ | *your (f.s.) father* |
| baytuki | beetič | beetiʃ | *your (f.s.) home* |

### 1.5.2.8. Imaalah

In the Bahrain and Eastern Saudi Arabia dialects there is a greater possibility for //ʔimaalah// to take place, that is, the final //-a, -aa// becoming //-e, -ee//. Note that it is unlikely for this change to happen when the vowels //-a, -aa// occur after an emphatic consonant and it does not take place in the post //ʕayn ʕ// position, as in the following examples:

| | | |
|---|---|---|
| madrash | madraseh | *school* |
| beethaa | beethe | *her house* |
| ṣaḥra | ṣaḥra | *desert* |
| ṭabiiʕah | ṭabiiʕah | *nature* |

### 1.5.2.9. Suffixation and Consonant Clusters

Suffixation in nominal forms may result in a three-consonant cluster, e.g. //bintna// *our daughter*; speakers of some dialects may add a vowel to avoid such a cluster, //binitna//. In Sunni dialects, the nonverbal forms which show //a// epenthesis are //ʕind// *have* and





//kill// *all*. Speakers of a Sunni background may break up a three-consonant cluster, while speakers of a Shi'i background reduce it, as in the following:

| | Sunni | Shi'a | |
|---|---|---|---|
| ʕind+na | ʕindana | ʕidna(e) | *We have.* |
| ʕind+hum | ʕindahum | ʕidhum | *They have.* |
| kill+hum | killahum | kilhum | *all of them* |

One of the distinctive phonological features of the Baharnah dialect is suffixing a stressed //-e// in sentence final position to render a question (Al-Tajir 1982, 41), e.g., //ʔabuuč fi -lbeete?// *Is your father at home?*

## 1.5.3. Distinctive Phonological Features of Qatari Dialects

The consonant system of the Qatari dialects is somewhat similar to that of the rest of the Gulf dialects as a group. The Qatari native speaker in Selection 22 gives a very clear description of the phonology of the Qatari dialects. He also speaks about the various ethnic groups and their backgrounds.

### 1.5.3.1. The CA Labial //b//

The CA //b// in the Qatari dialect in the inter-vocalic position may be realized as a bilabial which is usually articulated by using both lips to stop the airstream (Johnstone 1967, 20).

### 1.5.3.2. The Silent //-h, haaʔ al-sakt//

The //haaʔ ʔal-sakt//, *the silent* //-h//, is one of the most distinctive features of the Qatari dialect. It is adding a silent //-h// after the possessive pronominal suffix for a first person speaker. This phonological phenomenon appeared in several verses of the Qur'an (Sura 69: 19, 20, 26, 28, 29). This feature is usually practiced in folk poetry (see Matar 1976, 11 - 21). Note that the native speaker in Selection 22 addressed this issue in particular and he explained some of the other phonological features of various ethnic groups in Qatar.

| | | |
|---|---|---|
| ʕabaayti | *my cloak* | ʕabaayaatyaah |
| bayti | *my house* | beetiyah |
| θawbi | *my garment* | θoobiyah |

### 1.5.3.3. The Reflex of the CA //k ---> č//

The reflex of the CA //k ---> č// is very common in some dialects of Qatar. However, this reflex does not occur in the contiguity of front vowels, as in:

| | | | |
|---|---|---|---|
| kilmah | *word* | kalaam | *speech* |
| wikaad | *surely* | kaatib | *writer* |

### 1.5.3.4. The Reflex of the CA //q ---> ɣ//

The sound change //q ---> ɣ// is common in some Qatari dialects. This phonological phenomenon has its effect on native speakers when reading and writing MSA (see Selection 22, Note 12). They voice the MSA //qaaf// as //ɣayn// and they even make this error while writing as well. Note the following examples:

| MSA | Arabic script | Dialect | Arabic Script | |
|---|---|---|---|---|
| qaryah | قَرْيَه | ɣaryah | غَرْيَه | *village* |
| ṣadiiqah | صَدِيقَه | ṣadiiɣah | صَدِيغَه | *friend (f.)* |
| qiṣṣah | قِصَّه | ɣiṣṣah | غِصَّه | *story* |

### 1.5.4. Distinctive Phonological Features of UAE Dialects

#### 1.5.4.1. The CA //hamzah ʔ//

The CA //hamzah ʔ// is usually deleted when it occurs in the beginning of a word, as in the following:

| MSA | UAE Dialect | |
|---|---|---|
| ʔimraʔah | marah | *woman* |
| ʔabuu | buu (followed by prop. n.) | *father* |
| ʔibn | bin | *son* |

The CA //hamzah ʔ// is deleted when it occurs at the beginning of a word and is followed by the short vowel //-a// (Hammad 1986, 28), as in the following;

| | | |
|---|---|---|
| ʔaxẓar | xaẓar | *green* |
| ʔaṣfar | ṣafar | *yellow* |
| ʔaḥmar | ḥamar | *red* |





#### 1.5.4.2. The CA //ʕ// and //ʔ//

The CA //ʕ// and the //hamzah ʔ// are used interchangeably in some of the UAE dialects, especially those in close proximity to Iranian shores and in the dialects of those who are from an Asian background.

| | | |
|---|---|---|
| ʕahd | ʔahd | *promise, pledge* |
| ʕeeʃ | ʔeeʃ | *rice; life* |
| jaraaʔah | jaraaʕah | *courage* |
| ʔan | ʕan | *that* |

#### 1.5.4.3. The CA //hamzah ʔ// and //w//

The CA //hamzah ʔ// is realized as //w// in the UAE and some Gulf dialects, especially when the hamza is in the initial position of a word (see Hammad 1986, 18).

| | | |
|---|---|---|
| ʔakkad | wakkad | *to emphasize* |
| ʔarrax | warrax | *to write the history of s.th.* |
| ʔaxað | waxað | *to take* |

#### 1.5.4.4. The CA //k//

The CA //k// is realized as //ʃ//, a phonological phenomenon known as //ʃanʃanah//, when addressing a female, and it is usually preceded by the short vowel //i//, as in the following:

| | | |
|---|---|---|
| kiifik | kiifiʃ | *How are you (f.)?* |
| ʔiidik | ʔiidiʃ | *your (f.) hand* |
| ʕaynik | ʕeeniʃ | *your (f.) eye* |

The CA //k// is also realized as //č//, a phonological phenomenon known as //kaʃkaʃah//.

| | | |
|---|---|---|
| kaðaab | čaðaab | *liar* |
| baakir | baačir | *tomorrow, some time in the future* |
| kabd | čabd | *liver* |

A //k// occurring in foreign loan words is usually voiced as the CA //k// (see Hammad 1986, 34):

| | | |
|---|---|---|
| kabat (Eng.) | kabat | *closet* |
| kaftah (Tur.) | kaftah | *picnic* |
| ʔistikaanah (Per.) | ʔistikaanah | *teacup* |

### 1.5.4.5. Vowel Substitution

Changing of the short vowel //dammah, u// to a //kasrah, i// occurs in some MSA words.

| MSA | UAE Dialects | |
|---|---|---|
| ruḥt | riḥt | *I went* |
| quddam | giddam | *in front of, before* |
| duhn | dihin | *fat, butter* |

Deleting the short vowel after the present tense marker //y-// and adding the vowel //-a-// after the first radical of imperfect verbs is a distinctive phonological feature of the UAE dialects.

| | | |
|---|---|---|
| ʕaraf | yʕaraf | *to know* |
| ẓarab | yẓarab | *to hit* |
| daras | ydaras | *to study* |

### 1.5.4.6. The Definite Article //ʔal-//

The //ʔa// of the definite article //ʔal// is usually deleted and its //l// is followed by the short vowel //-i-// when prefixed to a word that starts with //ḥarf saakin// *a silent consonant*. Cf.:

| | | |
|---|---|---|
| bduwii | libduwii | *the Bedouin* |
| ʃyarah | liʃyarah | *the tree* |

### 1.5.4.7. The Diphthongs

The diphthong //aw// is usually found in the second and third person masculine plural suffixes in perfect verbs.





| | | | |
|---|---|---|---|
| gaalaw | *they said* | raahaw | *they went* |
| giltaw | *you (pl.) said* | riḥtaw | *you (pl.) went* |

The diphthong //a(i)y// is used freely as a variant of the long vowels //ii, ee//.

| | | |
|---|---|---|
| yad | ʔiid | *hand* |
| bayt | beet | *house* |
| ʕalayk | ʕaleek | *upon you* |

### 1.5.5. Distinctive Phonological Features of Omani Dialects

### 1.5.5.1. The CA //jiim, j//

The CA //jiim, j// is realized as the Egyptian //giim g// in some Omani inland dialects (see Prochazka 1981, 18). It is worth noting that the //g// variation occurs more in the speech of older Omani speakers, while the speech of younger speakers allows a free variation between //j// and //g// (Shaaban 1977, 215). Note the following examples:

| | | |
|---|---|---|
| jamiiʕ | gamiiʕ | *all* |
| jalas | galas | *to sit* |
| jawaab | gawaab | *answer* |
| masjid | misgid | *mosque* |

Note that the CA //j// is also realized as //y// in some Omani dialects, just as it is in other Gulf dialects.

### 1.5.5.2. The CA //ḍ, ẓ//

Unlike the rest of the Gulf dialects, in some Omani dialects the letters //ḍ, ẓ// are generally confounded with each other, but there is a tendency in some dialects to use //ḍ// instead of //ẓ// even in words of established usage, e.g., //naẓar ---> naḍar// *to see* and //ḥafaẓ ---> ḥafaḍ// *to preserve*. This phonological change may also appear in written material even by educated Omanis (Jayakar 1889, 652). However, one may still expect to hear some speakers substitute //ẓ// for //ḍ//, e.g., //xaḍra ---> xaẓra// *green*.

#### 1.5.5.3. The CA Initial /ʕ/

The initial /ʕ// often undergoes elision in the Omani dialects, e.g., //ʕaṭa ---> ṭaa// *he gave*. //ʕaṭuu ---> ṭyaw// *they gave*. The /ʕ// is also dropped when expressing the name of a tribe, and the initial letter is also invariably dropped, e.g., //ʕiyaal ʔabuu saʕiidii ---> yaal buu saʕiidii// *the tribe of Abu Sa'idi*.

#### 1.5.5.4. Transposition of Letters

Jayakar states that one of the most remarkable features of the Omani dialects is the frequent transposition of letters, even in words of a purely Arabic origin. This is a linguistic phenomenon known as //ʔalqalb ʔalmakaani// *transposing*. In some instances, only the initial and final letters change place. Pure Arabic words have been adopted with significations either totally different from what is usually understood by educated Arabic speakers or, they can, at times, appear so far removed from the original sense that it is difficult to trace the connection (Jayakar 1889, 650). Consider the following examples:

| | | |
|---|---|---|
| laʕan | naʕal | *to curse* |
| ɣaziir | ɣariiz | *deep* |
| ʔabɣaθ | ʔaɣbaθ | *ash color* |

#### 1.5.5.5. Substitution of Consonants

Another peculiarity in the Omani dialects is the substitution of letters of the same or another group, as in the following:

| | | |
|---|---|---|
| ḥufrah | jufrah | *hole* |
| ḥizaam | ḥizaaq | *a girdle* |
| bilaad | bilaat | *country* |
| maṣqaṭ | maskad | *Muscat* |
| katf | kadf | *shoulder* |

Furthermore, most Omani speakers seem to find it difficult to utter the //ʔalif, ʔa// at the beginning of a word. Therefore, they resort either to elision or to substituting //h// or //w// for it. Consider the following:

| | | |
|---|---|---|
| ʔuxt *sister* | | xat |
| ʔeeʃ *what* | | weeʃ |
| ʔayn *where* | | ween, heen |





#### 1.5.5.6. Elision

Arabic speakers usually elide the initial //ʔalif//, but Omani speakers also elide other letters as well, as in the following examples:

| | | |
|---|---|---|
| maa ʔadrii | ma-drii | *I don't know.* |
| walad | wid | *son* |
| wajadt | wajat | *I found* |
| naḥnu | ḥnu | *we* |
| keef ʔaṣabaḥt | kayṣabaḥt | *How do you do? (Morning greeting)* *Did you sleep well?* |

#### 1.5.5.7. Vowel Lengthening and Vowel Substitution

One of the most peculiar phonological features of the Omani dialects is the tendency to use long vowels in place of short ones. Consider the following examples:

| | | |
|---|---|---|
| ʔiða | ʔiiðaa | *if* |
| naḥn | naḥnaa, naḥnuu | *we* |
| ʔanfusna | ʔinfuusnaa | *ourselves* |

The three short vowels //a, i, u// may undergo a process of substitution, for example, a //ḍammah, u// may transpose a //kasrah, i// or a //fatḥah, a// and a //ksarah// may transpose a //fatḥah// (Jayakar 1889, 656), as in:

| | | |
|---|---|---|
| bi-xeer | bu-xeer | *well* |
| maa | muu | *what* |
| kalaam | kilaam | *talk, words* |

#### 1.5.5.8. Sentence-Final Stressed Vowel //-e//

A sentence-final stressed vowel //-e// may occur in some Omani dialects to indicate a question, e.g., //feen raaḥ? lbeete?// *Where did he go? To the house?*

## 2. Morphology

This section covers a general and brief presentation of the morphology of Gulf dialects as a group. It presents some of the most common morphological features of these dialects. The morphology of Gulf dialects, like that of MSA in general, shows a marked differentiation of the form of different word classes. This was remarked on by the Classical Arab grammarians who divided Arabic words on the basis of their form into three word classes: //ʔism// *noun*, //fiʕl// *verb*, and //ḥarf// *particle*. Arabic verbs show the most elaborate morphology marking tense, transitivity type, number, gender, and person. Arabic nouns show number (singular, dual, plural) and gender. Nouns and verbs basically consist of two components, namely a consonantal root and a pattern symbolized by //$C_1C_2C_3$// (Ingham 1994, 21). The root is usually triconsonantal, e.g., //daras// root //drs// *to study* of the pattern //$C_1VC_2VC_3$/faʕal// (3 m.s.perf.v.). However, it is possible to be quadriconsonantal, e.g., //daḥraj// root //dḥrj// *to role* of the pattern //$C_1VC_2C_3VC_4$/faʕlal// (3 m.s.perf.v.). The class of particles //ḥarf// is morphologically less complex than the other two classes. They are indeclinable and some are considered to be words that link one word to another rather than having an intrinsic meaning of their own.

### 2.1. Verb Morphology

Verbs in Gulf dialects have retained some basic features of MSA verbs. Nevertheless, they have developed some of their own patterns. MSA has fifteen different verb forms or classes, about ten of which are commonly used. These forms are usually derived from triliteral or quadriliteral roots by root gemination, vowel lengthening, prefixing, infixation, and various combinations of these. Although the morphology of the Arabic verb is more complex than that of the noun, one can use the rules to derive all other possible verb forms once Form I, the basic form, is given.

There are three types of Arabic verbs: strong, weak, and doubled. The strong simple verb is known as Form I or Class I, and none of its three radicals or roots is a vowel. The simple doubled verb ends in double identical consonants; the second and the third radicals are the same. The weak verb has one or two radicals that are vowels or weak radicals. Weak radicals are the //ʔalif, waaw, yaaʔ//. The Arabic verbs are marked for number, gender, person, tense, and aspect of transitivity type.

#### 2.1.1. Strong Verbs

#### 2.1.1.1. Perfect Tense

Simple strong verbs //ʔalfiʕl ʔalsaalim// form the majority of Arabic verbs. The perfect form of triliteral simple strong verbs may occur in three patterns, //$C_1aC_2aC_3$/faʕal,





$C_1iC_2aC_3$/fiʕal, $C_1iC_2iC_3$/fiʕil//. Among the three patterns, the final one is the least stable because either of its vowels is often removed and replaced by //-a-//. Although certain verb patterns exist, one should be aware that vowel deletion and vowel insertion in verb pattern may occur depending on the individual speaker, rapidity of speech, added suffixes and prefixes, and the adjacent words, e.g., //katab ---> ktab ---> kitab// *to write*. Note that there are no inflectional affixes before the radicals of the perfect verb in the active voice: They are all suffixes, e.g., //kitab// *he wrote*, //ktibaw// *they wrote*. Inflectional affixes identify tense, person, gender, number, and aspect of transitivity type. The table below gives the //taṣriif// *conjugations* of the perfect tense of the triliteral simple strong verbs //kitab// *to write* and //ʃirib// *to drink* (Johnstone 1967, 42).

| | Verb | Verb | Suffixes |
|---|---|---|---|
| 3 m.s. | kitab | ʃirib | - |
| 3 f.s. | ktibat (kitbat) | ʃarabat (ʃribat) | -at |
| 2 m.s. | kitabt | ʃribt | -t |
| 2 f.s. | kitabti | ʃribti | -ti |
| 1 c.s. | kitabt | ʃribt | -t |
| 3 m.pl. | ktibaw (kitbaw) | ʃarbaw (ʃribaw) | -aw, -u(u) |
| 3 f.pl. | ktiban | ʃarban (ʃriban) | -an |
| 2 m.pl. | kitabtu | ʃribtu | -tu(u) |
| 2 f.pl. | kitabtin | ʃribtin | -tin |
| 1 c.pl. | kitabna | ʃribna | -na |

#### 2.1.1.2. Imperfect Tense

The imperfect of a simple strong verb is formed by adding inflectional affixes which are either prefixes or a combination of prefixes and suffixes. The imperfect tense in MSA and in the Gulf dialects is used to express habitual action, general statements or truths, and progressive and future actions. Note the following examples:

| | |
|---|---|
| hi truuḥi -lmidraseh kill yoom | *She goes to school every day.* |
| yitkallamuun ʕarabi | *They speak Arabic.* |
| hu yitʕaʃʃa halḥiin | *He is eating dinner now.* |
| yruuḥ giṭar baačir | *He will go to Qatar tomorrow.* |

The imperfect tense of simple strong verbs usually follows the patterns //yi(a)C₁C₂aC₃/yi(a)fʕal, yi(a)C₁C₂iC₃/yifʕil, or yiC₁C₂uC₃/yifʕul// Note that the prefixes //yi-// and //ti-// have //ya-// and //ta-// as free variants. The following is a model conjugation of the verb //simiʕ// to hear

| | Verb | Affixes |
|---|---|---|
| 3 m.s. | yismaʕ | yi- |
| 3 f.s. | tismaʕ | ti- |
| 2 m.s. | tismaʕ | ti- |
| 2 f.s. | tismaʕiin | ti-iin |
| 1 c.s. | ʔasmaʕ | ʔa- |
| 3 m.pl. | yismaʕuun | yi-uun |
| 3 f.pl. | yismaʕin | yi-in |
| 2 m.pl. | tismaʕuun | ti-uun |
| 2 f.pl. | tismaʕin | ti-in |
| 1 c.pl. | nismaʕ | ni- |

#### 2.1.1.3. The Imperative

The imperative forms of strong verbs usually have the same "characteristic" vowels as the imperfect. Thus the verbs of the pattern //faʕal, faʕil// have the patterns //ʔifʕal, ʔifʕil// (See Johnstone 1967: 44). Consider the following paradigm of the imperative form of the verbs //kitab// to write and //ʃirib// to drink

| | Imperfect | | Imperative | |
|---|---|---|---|---|
| 2 m.s. | taktib | tiʃrab | ʔiktib | ʔiʃrab |
| 2 f.s. | taktibiin | tiʃrabiin | ʔiktibi | ʔiʃrabi |
| 2 m.pl. | taktibuun | tiʃrabuun | ʔiktibu | ʔiʃrabu |
| 2 f.pl. | taktiban | tiʃraban | ʔiktiban | ʔiʃraban |

### 2.1.2. Doubled Verb

The doubled or geminate verb //ʔalfiʕl ʔalmudaaʕaf// has the same consonant as its second and third radicals, e.g. //ʕadd// to count, //fakk// to open, //ẓall// to stay. The conjugation of the perfect tense of Form I of a doubled verb is similar to that of Form I





of the final-weak verb. The double consonant is maintained and the long vowel //-ee-// is added before the suffix for the first and second persons. However, the imperfect of Form I of a doubled verb takes the vowels //-i-// or //-u-// after the first radical. Note the following conjugations of the verbs //ʃadd// *to pull* and //ḥaṭṭ// *to put* in the perfect, imperfect, and imperative.

| | Perf/Imperf | Impv | Perf/Imperf | Impv |
|---|---|---|---|---|
| 3 m.s. | ʃadd/yiʃidd | | ḥaṭṭ/yḥuṭṭ | |
| 3 f.s. | ʃaddat/tiʃidd | | ḥaṭṭat/tḥuṭṭ | |
| 2 m.s. | ʃaddeet/tiʃidd | ʃidd | ḥaṭṭeet/tḥuṭṭ | ḥuṭṭ |
| 2 f.s. | ʃaddeeti/tiʃiddiin | ʃiddi | ḥaṭṭeeti/tḥuṭṭiin | ḥuṭṭi |
| 1 c.s. | ʃaddeet/ʔaʃidd | | ḥaṭṭeet/ʔaḥuṭṭ | |
| 3 m.pl. | ʃaddaw/yʃidduun | | ḥaṭṭaw/yḥuṭṭuun | |
| 3 f.pl. | ʃaddin/yʃiddin | | ḥaṭṭin/yḥuṭṭin | |
| 2 m.pl. | ʃaddeetu/tʃidduun | ʃiddu(u) | ḥaṭṭeetu/tḥuṭṭuun | ḥuṭṭu(u) |
| 2 f.pl. | ʃaddeetin/tʃiddin | ʃiddin | ḥaṭṭeetin/tḥuṭṭin | ḥuṭṭan |
| 1 c.pl. | ʃaddeena/nʃidd | | ḥaṭṭeena/nḥuṭṭ | |

### 2.1.3. Weak Verbs

The weak verb in Arabic is called //ʔalfiʕl ʔalnaaqiṣ//. It may have one or two of the weak radicals //ʔa// and the semi-vowels //w// and //y//. There are three types of weak verbs, the defective, the hollow, and the hamzated.

#### 2.1.3.1. Defective Verbs

The defective verb has a final or initial weak radical or it may be both, e.g., //miʃa// *to walk*, //wagaf// *to stop*, //wadda// *to send*.

##### 2.1.3.1.1. Perfect Tense

The final weak radical //ʔalif maqṣuurah// (transcribed in this work as //-a//) of Form I of a perfect defective verb does not change when adding the third person inflectional suffixes. However, the final vowel changes to //-ee-// before adding the other suffixes, as in the

following conjugation of the verb //miʃa// *to walk*.

| | Perf | Suffixes |
|---|---|---|
| 3 m.s. | miʃa | |
| 3 f.s. | miʃat | -at |
| 2 m.s. | miʃeet | -t |
| 2 f.s. | miʃeeti | -ti |
| 1 c.s. | miʃeet | -t |
| 3 m.pl. | miʃaw | -aw |
| 3 f.pl. | miʃin | -i(a)n |
| 2 m.pl. | miʃeetu | -tu |
| 2 f.pl. | miʃeetin | -tin |
| 1 c.pl. | miʃeena | -na |

#### 2.1.3.1.2. Imperfect Tense

The final weak radical //ʔalif maqṣuurah// of the perfect form changes to a final //-i(i)// in the imperfect form or it may be preserved, e.g., //ʃawa/yiʃwi(i)// *to roast*, //wadda/ywaddi(i)// *to send*, //baga/yabga// *to stay*. The MSA initial-weak verbs with //waaw, w// in the perfect Form I lose the //waaw, w// in the imperfect form, e.g., //waqafa/yaqifu// *to stop*. However, in Gulf dialects, the //waaw// is usually changed to the long vowels //-uu-// or //-oo-// or even to the long vowel //-aa//, e.g., //wagaf ---> yuugaf ---> yoogaf ---> yaagaf//. The conjugations below give the perfect, the imperfect, and the imperative of the verbs //baga// *to stay* and //waʕad// *to promise*.

| | Perf/Imperf | Impv | Perf/Imperf | Impv |
|---|---|---|---|---|
| 3 m.s. | baga/yabga | | waʕad/yooʕid | |
| 3 f.s. | bagat/tabga | | waʕadat/tooʕid | |
| 2 m.s. | bageet/tabga | ʔibga | waʕadt/tooʕid | ʔooʕid |
| 2 f.s. | bageeti/tabgiin | ʔibgi | waʕadti/tooʕdiin | ʔooʕdi |
| 1 c.s. | bageet/ʔabga | | waʕadt/ʔooʕid | |
| 3 m.pl. | bagaw/yabguun | | waʕadaw/yooʕduun | |
| 3 f.pl. | bagan/yabgin | | waʕadan/yooʕdan | |
| 2 m.pl. | bageetu/tabguun | ʔibgu | waʕadtu/tooʕduun | ʔooʕdu |
| 2 f.pl. | bageetin/tabgiin | ʔibga(i)n | waʕadtin/tooʕdin | ʔooʕdin |
| 1 c.pl. | bageena/nabga | | waʕadna/nooʕid | |





Note that most Gulf dialects delete the final vowel in the imperative form of weak verbs for the masculine singular ending in //-i(i)//, e.g., the imperative forms of the verbs //maʃa, yamʃi(i) *to walk* and //ṣalla, yṣalli(i)// *to pray* are //ʔimʃ// and //ṣall//. Sibawayh explains this phenomenon as an old feature of Arabic dialects (see Sibawayh 1317 A.H. Vol. 2, 278).

#### 2.1.3.2. Hollow Verbs

The perfect form of the hollow verb //ʔalfiʕl ʔalʔajwaf// has a long vowel //-aa-// as its second radical, i.e., //$C_1aaC_3$ gaal// *to say*, //naam// *to sleep*, //baaʕ// *to sell*. The imperfect form of the hollow verb has no specific pattern. Its medial long vowel //-aa-// may change to a long vowel //-ii-// or long vowel //-uu-// or it may not change in some verbs, e.g., //gaal/yguul//, //naam/ynaam//, //baaʕ/ybiiʕ//. The following conjugations give the perfect and imperfect of these verbs.

| | Perfect | | | Imperfect | | |
|---|---|---|---|---|---|---|
| 3 m.s. | gaal | naam | baaʕ | yguul | ynaam | ybiiʕ |
| 3 f.s. | gaalat | naamat | baaʕat | tguul | tnaam | tbiiʕ |
| 2 m.s. | gilt | nimt | biʕt | tguul | tnaam | tbiiʕ |
| 2 f.s. | gilti | nimti | biʕti | tguuliin | tnaamiin | tbiiʕiin |
| 1 c.s. | gilt | nimt | biʕt | ʔaguul | ʔanaam | ʔabiiʕ |
| 3 m.pl. | gaalu | naamu | baaʕu | yguuluun | ynaamuun | ybiiʕuun |
| 3 f.pl. | gaalin | naamin | baaʕin | yguulin | ynaamin | ybiiʕin |
| 2 m.pl. | giltu | nimtu | biʕtu | tguuluun | tnaamuu | tbiiʕuun |
| 2 f.pl. | giltin | nimtin | biʕtin | tguulin | tnaamin | tbiiʕin |
| 1 c.pl. | gilna | nimna | biʕna | nguul | nnaam | nbiiʕ |

Note that the imperative form of hollow verbs usually keeps the same stem vowel (the vowel preceding the last radical) in its imperfect form. The following gives the imperative of the verbs conjugated above.

| | | | |
|---|---|---|---|
| 2 m.s. | guul | naam | biiʕ |
| 2 f.s. | guuli | naami | biiʕi |
| 2 m.pl. | guulu | naamu | biiʕuu |
| 2 f.pl. | guulin | naamin | biiʕin |

### 2.1.3.3. Hamzated Verbs

A hamzated verb is a verb that has a hamza as one of its radicals. Gulf dialects usually don't have any verbs ending with hamza. Hamzated verbs that are borrowed from MSA lose the hamza when used in the dialects. For instance, the MSA verbs //qraʔa// *to read*, //badaʔa// *to start*, //jaaʔa// *to come* become //gara/yigra//, //bida/yibda//, and //jaa/yjii// in the Gulf dialects. They lose their final radical, the hamza, and are treated as weak verbs. There are some verbs that have a hamza as their second radical, e.g., //saʔal/yisʔal// *to ask*, //θaʔar/yiθʔar// *to avenge oneself*. Gulf dialects have some verbs with the hamza as their first radical, but this is not common in the imperfect, e.g., //ʔakal/yaakil// *to eat*, //ʔaxað/yaaxið// *to take*, //ʔasar/yaʔsir// *to capture*. Some hamzated verbs may lose the hamza, as in the following conjugations.

| | **Perf** | | **Imperf** | **Impv** |
|---|---|---|---|---|
| 3 m.s. | ʔakal | kala | yaakil | |
| 3 f.s. | ʔakalat | kalat | taakil | |
| 2 m.s. | ʔakalt | kaleet | taakil | kil |
| 2 f.s. | ʔakalti | kaleeti | taakliin | kili(ay)/ʔikli(ay) |
| 1 c.s. | ʔakalt | kaleet | ʔaakil | |
| 3 m.pl. | ʔakalu | kalu | yaakluun | |
| 3 f.pl. | ʔakalin | kalin | yaakli(a)n | |
| 2 m.pl. | ʔakaltu | kaleetu | taakluun | kilu(aw)/ʔiklu(aw) |
| 2 f.pl. | ʔakaltin | kaleetin | taakli(a)n | kili(a)n/ʔikli(a)n |
| 1 c.pl. | ʔakalna | kaleena | naakil | |

### 2.1.4. Verb Derivation

The Gulf dialects use ten of the Arabic verb patterns //ʔawzaan ʔalfiʕl//, commonly called forms, measures, themes, classes, or stems. These forms are known in Western grammars and dictionaries by numerical labels. They show modification of the basic verb meaning






and they are usually derived from triconsonantal Form I verbs by adding consonants, by lengthening existing vowels, or by both (Ingham 1982, 42). The following are the basic derived verb forms generally used in Gulf dialects.

| | **Form** | **Perf** | | **Imperf** | **Impv** |
|---|---|---|---|---|---|
| I | faʕal/$C_1VC_2VC_3$ | katab | *to write* | yaktib | ʔiktib |
| II | faʕʕal/$C_1aC_2C_2aC_3$ | darras | *to teach* | ydarris | darris |
| III | faaʕal/$C_1aaC_2aC_3$ | xaalaf | *to violate* | yxaalif | xaalif |
| IV | ʔafʕal/ʔa$C_1C_2aC_3$ | ʔakram | *to honor* | yikrim | ʔikrim |
| V | t(i)faʕʕal/t(i)$C_1aC_2C_2aC_3$ | tgaddam | *to improve* | yitgaddam | tgaddam |
| VI | tfaaʕal/t$C_1aaC_2aC_3$ | tgaabal | *to meet* | yitgaabal | tgaabal |
| VII | ʔinfi(a)ʕal/ʔin$C_1$i(a)$C_2aC_3$ | ʔinkasar | *to be broken* | yinkasir | ʔinkasir |
| VIII | ʔiftaʕal/ʔi$C_1C_2aC_3aC_4$ | ʔiʃtaɣal | *to work* | yiʃtaɣil | ʔiʃtaɣil |
| IX | (ʔi)fʕall/(ʔi)$C_1C_2aC_3C_3$ | (ʔi)ḥmarr | *to become red* | yiḥmarr | ḥmarr |
| X | (ʔi)stafʕal/(ʔi)s$C_1aC_2C_3aC_4$ | ʔistaʕmal | *to use* | yistaʕmil | staʕmil |

The learner of Gulf dialects must keep in mind that the vowel in the imperfect performatives //yi-, ti-// may vary freely with //-a-//. Furthermore, the vowel patterns in dialect verbs indicate transitivity, intransitivity, passivity, and causativity.

Note that quadriliteral verbs //fiʕl rubaaʕii// are not numerous in Arabic dialects, and they have the following few verb forms.

| | **Form** | **Perf** | **Imperf** | **Impv** |
|---|---|---|---|---|
| I | faʕlal/$C_1aC_2C_3aC_4$ | daḥraj *to roll s.th.* | ydaḥrij | daḥrij |
| II | tfaʕlal/t$C_1aC2C_3aC_4$ | txarbaṭ *to be confused* | yitxarbaṭ | txarbaṭ |

### 2.1.5. Passive Verbs

The passive verbs in CA are formed by internal vowel change, e.g., the passive form of //kataba// *to write* is //kutiba// *was written*. Gulf dialects don't use the CA forms, rather they use the reflexive Forms V //tfaʕʕal//, VII //ʔinfaʕal//, and VIII //(ʔi)fta(i)ʕal// (in some verbs) to indicate //ṣiiɣat ʔalmajhuul// *the passive voice*. Form VII is the most common form that provides a true passive in which the subject cannot do the action on itself, but needs another agent.

| Active Voice | | Passive Voice | |
|---|---|---|---|
| **Form V** | | | |
| darrasi -lmawẓuuʕ | *He taught the subject.* | lmawẓuuʕi -ddarras | *The subject was taught.* |
| rabba -lwalad | *He raised the boy.* | lwaladi -trabba | *The boy was raised.* |
| **Form VII** | | | |
| katabi -ddars | *He wrote the lesson.* | ʔinkatabi -ddars | *The lesson was written.* |
| baaʕi -lbeet | *He sold the house.* | ʔinbaaʕi -lbeet | *The house was sold.* |
| **Form VIII** | | | |
| nagal li-ddooḥa | *He moved to Doha.* | ntigal li-ddooḥa | *He was moved to Doha.* |
| nisa -lʔamr | *He forgot the matter.* | ntisa -lʔamr | *The matter was forgotten.* |
| ḥaragi -lbeet | *He burned the house.* | ḥtaragi -lbeet | *The house was burned.* |

## 2.2. Noun and Adjective Morphology

### 2.2.1. The Derivation of Verbal Nouns

#### 2.2.1.1. The Derivation of Verbal Nouns from Triliteral Verbs

Most nouns in Gulf dialects are derived from verbs, adjectives, and other nouns. A verbal noun expresses or describes the action associated with the verb from which it is derived, as opposed to a concrete noun, e.g., the verbal noun //gatl// *killing* expresses the act of killing as opposed to //gaatil// *killer*, the doer of the action. There are various patterns used for the derivation of verbal nouns from every verb form. Some of these patterns are predictable and some are not. The student of Gulf dialects should learn the verbal nouns as they occur in the text. The following are the most widely used pan-Gulf patterns for verbal noun derivation; however, there are considerable local phonological variations within each individual Gulf dialect. Consider some verbal noun patterns derived from simple strong Form I verbs:

| Pattern | Verb | Verbal Noun | |
|---|---|---|---|
| $C_1vC_2C_3$ | daras | dars | *studying* |
| | ḍarab | ḍarb | *hitting* |
| | rigaṣ | ragṣ | *dancing* |
| $C_1aC_2aC_3$ | simiʕ | samaʕ | *hearing* |
| | nadim | nadam | *regretting* |
| $C_1(u)C_2uuC_3$ | sajad | sujuud | *worshiping* |
| | ṣamad | ṣumuud | *resisting* |
| | rijaʕ | rujuuʕ | *retuning* |
| | rakab | rukuub | *riding* |
| $C_1a(i)C_2aaC_3$ | najaḥ | najaaḥ | *success* |
| | samaḥ | samaaḥ | *allowing; forgiving* |
| $C_1iC_2C_3$ | ðakar | ðikr | *remembering* |
| | ṣadag | ṣidg | *truth* |



The common pattern for deriving verbal nouns from doubled verbs is:

| | | | |
|---|---|---|---|
| $C_1vC_2C_2$ | gaṭṭ | gaṭṭ | *throwing away* |
| | ḥaṭṭ | ḥaṭṭ | *returning s.th.* |
| | ʕadd | ʕadd | *putting* |

Verbal nouns derived from Form II strong verbs usually have the predictable pattern:

| | | | |
|---|---|---|---|
| $taC_1C_2iiC_3$ | darras | tadriis | *teaching* |
| | naẓẓam | tanẓiim | *organizing* |
| | kabbar | takbiir | *exalting* |

The pattern for deriving verbal nouns from triliteral hollow verbs may seem unpredictable. However, if the imperfect stem of a hollow verb is //CuuC// or //CaaC//, then the verbal noun pattern is //$C_1ooC_2$// or //$C_1uuC_2$//, and if it is //CiiC//, then the verbal noun pattern would be //$C_1eeC_2$//. Note the following examples:

| | | | |
|---|---|---|---|
| $C_2ooC_2$ | naam/ynaam | noom | *sleeping* |
| | xaaf/yxaaf | xoof | *fear* |
| | ṣaam/yṣuum | ṣoom | *fasting* |
| $C_1uuC_2$ | jaaʕ/yjuuʕ | juuʕ | *hunger* |
| $C_1eeC_2$ | baaʕ/ybiiʕ | beeʕ | *selling* |
| | ṣaad/yṣiid | ṣeed | *hunting* |

The verbal nouns of some triliteral hollow verbs may have the patterns:

| | | | |
|---|---|---|---|
| $C_1$awa$C_2$aan | daar/yduur | dawaraan | *revolving* |
| | ðaab/yðuub | ðawabaan | *melting* |
| $C_1$aya$C_2$aan | ṭaar/yṭiir | ṭayaraan | *flying* |
| | ẓaaʕ/yẓiiʕ | ẓayaʕaan | *squandering* |
| $C_1$iyaa$C_2$ah | zaar/yzuur | ziyaarah | *visiting* |
| $C_1$iwaa$C_2$ah | saag/ysuug | siwaagah | *driving* |

Verbal nouns derived from weak triliteral verb with the imperfect ending //-y// usually have the pattern:

| | | | |
|---|---|---|---|
| $C_1$a$C_2$iy | ḥača/yiḥči | ḥačiy | *talking* |
| | rama/yarmi | ramiy | *throwing away* |

The pattern //ta$C_1C_2$iyah// is usually used to derive verbal nouns for Form II defective verbs.

| | | | |
|---|---|---|---|
| ta$C_1C_2$iyah | salla | tasliyah | *entertainment* |
| | ragga | targiyah | *promotion* |
| | ʕazza | taʕziyah | *consoling* |

Verbal nouns derived from Form III verbs have the patterns:

| | | | |
|---|---|---|---|
| m(u)$C_1$aa$C_2$a$C_3$ah | waafag | muwaafagah | *agreement* |
| | saaʕad | musaaʕadah | *help* |
| | xaalaf | muxaalafah | *violation* |
| $C_1$i$C_2$aa$C_3$ | gaatal | gitaal | *fighting* |

Verbal nouns derived from Form III defective verbs may have the pattern:

| | | | |
|---|---|---|---|
| m(u)$C_1$aa$C_2$aa(t) | ʕaana | muʕaanaa(t) | *suffering* |
| | saawa | musawaa(t) | *equality* |







Verbal nouns derived from Form IV verbs usually have the pattern:

| | | | |
|---|---|---|---|
| ʔi$C_1C_2$aa$C_3$ | ʔarsal | ʔirsaal | *sending* |
| | ʔahmal | ʔihmaal | *neglecting* |
| | ʔaʕlan | ʔiʕlaan | *advertising* |

Verbal nouns derived from Form V verbs usually don't have a predictable pattern, and some verbs may have more than one verbal noun pattern.

| | | | |
|---|---|---|---|
| ta$C_1C_2$ii$C_3$ | taɣayyar | taɣyiir | *changing* |
| | twaggaf | tawgiif | *apprehending* |
| ta$C_1$a$C_2C_2$u$C_3$ | tṣawwar | taṣawwur | *imagining* |
| | taxaṣṣaṣ | taxaṣṣuṣ | *specializing* |
| ta$C_1$a$C_2C_2$i | taʕadda | taʕaddi | *assaulting* |

Verbal nouns derived from Form VI strong and weak verbs usually have the following patterns:

| | | | |
|---|---|---|---|
| ta$C_1$aa$C_2$u$C_3$ | t(a)ʕaawan | taʕaawun | *cooperating* |
| | t(a)saamaḥ | tasaamuḥ | *forgiving* |
| | t(a)haawaʃ | tahaawuʃ | *fighting* |
| ta$C_1$aa$C_2$i(i) | t(a)ḥaaʃa | taḥaaʃi(i) | *avoidance* |
| | taraaxa | taraaxi(i) | *slacking* |

The following patterns are used to derive verbal nouns from Form VII strong, doubled, and weak verbs respectively.

| | | | |
|---|---|---|---|
| ʔin$C_1$i$C_2$aa$C_3$ | (ʔi)nsaḥab | ʔinsiḥaab | *withdrawing* |
| | (ʔi)nfajar | ʔinfijaar | *explosion* |
| | (ʔi)nsadd | ʔinsidaad | *blockage* |
| (ʔi)$C_1C_2$i$C_3$a(a) | (ʔi)nḥana | ʔinḥina(a) | *bending* |

Verbal nouns derived from Form VIII verbs usually have the pattern:

| | | | |
|---|---|---|---|
| (ʔi)$C_1$ti$C_2$aa$C_3$ | (ʔi)stamaʕ | ʔistimaaʕ | *listening* |
| | (ʔi)ntaṣar | ʔintiṣaar | *victory* |

Verbal nouns derived from Form IX verbs are not very common in Gulf dialects. Usually they are used to denote colors and they have the pattern:

| | | | |
|---|---|---|---|
| (ʔi)$C_1C_2$i$C_3$aa$C_3$ | (ʔi)ḥmarr | (ʔi)ḥmiraar | *turning red* |
| | (ʔi)ṣfarr | (ʔi)ṣfiraar | *turning yellow* |
| | (ʔi)ʕwajj | (ʔi)ʕwijaaj | *becoming crooked* |

Verbal nouns derived from Form X verbs usually have the pattern:

| | | | |
|---|---|---|---|
| (ʔi)ssti$C_1C_2$aa$C_3$ | (ʔi)stagbal | (ʔi)stigbaal | *reception* |
| | (ʔi)staʕmal | (ʔi)stiʕmaal | *using* |
| | (ʔi)stajwab | (ʔi)stijwaab | *questioning* |

### 2.2.1.2 The Derivation of Verbal Nouns from Quadriliteral Verbs

The most common pattern used for deriving verbal nouns from quadriliteral verbs is:

| | | | |
|---|---|---|---|
| $C_1$a$C_2C_3$a$C_4$ah | ɣaʃmar | ɣaʃmarah | *kidding* |
| | laʕwaz | laʕwazah | *bothering* |
| | xarbaṭ | xarbaṭah | *confusion* |
| | tarjam | tarjamah | *translation* |

### 2.2.2. Active and Passive Participles

Participles are verbal adjectives used as nouns or adjectives. The active participles may be used in a verbal function with a meaning in the present or future.

### 2.2.2.1. Active and Passive Participles of Triliteral Verbs

The active participle //ʔism faaʕil// of triliteral simple strong verb Form I usually has the patterns //$C_1$aa$C_2$i$C_3$/faaʕil// for masculine and //$C_1$aa$C_2C_3$ah/faaʕlah// for feminine. The passive participle //ʔism mafʕuul// usually has the patterns //ma$C_1C_2$uu$C_3$/mafʕuul// for





masculine and //ma$C_1C_2$uu$C_3$ah/mafʕuulah// for feminine. These patterns correspond to the CA active and passive participles of the triliteral strong verb Form I. Note that passive participles are derived from transitive verbs only. The following presents the active and passive participles derived from Form I strong, doubled, and weak verbs.

| Verb | | Active Participle | | Passive Participle | |
|---|---|---|---|---|---|
| ḥamal | m.s. | ḥaamil | *carrier* | maḥmuul | *carried* |
| | f.s. | ḥaamlah | | maḥmuulah | |
| simiʕ | m.s. | saamiʕ | *hearer* | masmuuʕ | *heard* |
| | f.s. | saamʕah | | masmuuʕah | |
| gatal | m.s. | gaatil | *killer* | magtuul | *killed* |
| | f.s. | gaatlah | | magtuulah | |

The patterns //$C_1$aa$C_2C_2$// and //$C_1$aa$C_2$i$C_2$// (not as common in Gulf dialects) for masculine and //$C_1$aa$C_2C_2$ah// for feminine are used to derive active participles of doubled verbs and the pattern for passive participle is the same as mentioned above.

| | | | | |
|---|---|---|---|---|
| ḥaṭṭ | m.s. | ḥaaṭṭ/ḥaaṭiṭ *putting* | maḥṭuuṭ | *put* |
| | f.s. | ḥaaṭṭah | maḥṭuuṭah | |
| ḥass | m.s. | ḥaass/ḥaasis *feeling* | maḥsuus | *felt* |
| | f.s. | ḥaassah | maḥsuusah | |
| laff | m.s. | laaff/laafif *wrapping* | malfuuf | *wrapped* |
| | f.s. | laaffah | malfuufah | |

Active participles derived from hollow verbs usually have the pattern //$C_1$aayi$C_2$// for masculine and //$C_1$aay$C_2$ah// for feminine. Passive participles have the patterns //ma$C_1$yuu$C_2$// for masculine and //ma$C_1$yuu$C_2$ah// for feminine.

| | | | | | |
|---|---|---|---|---|---|
| baaʕ | m.s. | baayiʕ | *seller* | mabyuuʕ | *sold* |
| | f.s. | baayʕah | | mabyuuʕah | |
| baag | m.s. | baayig | *thief* | mabyuug | *stolen* |
| | f.s. | baaygah | | mabyuugah | |
| naam | m.s. | naayim | *sleeping* | - | |
| | f.s. | naaymah | | - | |

The patterns //$C_1aaC_2i$// for masculine and //$C_1aaC_2yah$// for feminine are used to form active participles from defective Form I verbs. Note the following examples:

| | | | |
|---|---|---|---|
| miʃa | m.s. | maaʃi | *walker* |
| | f.s. | maaʃyah | |
| baɣa | m.s. | baaɣi | *wanting* |
| | f.s. | baaɣyah | |

Active and passive participles are also formed from all verb forms derived from triliteral and quadriliteral verbs. The active and passive participles are formed from the imperfect of verb Forms II to X by deleting the present tense marker and adding the prefix //m(u)-//. Note that some speakers may change the vowel of this prefix to //-i-// or may delete it completely. The following examples are derived from strong and defective verbs.

| Verb Form | | Act.Par. | | Pass.Par. | |
|---|---|---|---|---|---|
| II | darras | mudarris | *teacher* | mudarras | *being taught* |
| | rabba | murabbi | *educator* | murabba | *being raised* |
| III | ḥaarab | muḥaarib | *fighter* | muḥaarab | *being fought* |
| | kaafa | mukaafi | *having rewarded* | mukaafa | *being rewarded* |
| IV | ʔaʕlan | muʕlin | *announcer* | muʕlan | *being announced* |
| | ʔaʕṭa | muʕṭi | *giver* | muʕṭa | *being given* |
| V | tʕallam | mutʕallim | *having learned* | | |
| | tɣadda | mutɣaddi | *having eaten lunch* | | |
| VI | tʃaawar | mutʃaawir | *having consulted with s.o.* | | |
| VII | (ʔi)nɣalab | munɣalib | *being defeated* | | |
| VIII | ʔiḥtaram | muḥtarim | *having respected* | muḥtaram | *being respected* |
| IX | (ʔi)ḥmarr | muḥmarr | *having turned red* | | |
| X | ʔistagbal | mustagbil | *having received* | mustagbal | *being received; future* |





## 2.2.3. Noun, Gender, and Number

### 2.2.3.1. Gender

Nouns in MSA and all Arabic dialects are inherently either masculine //muðakkar// or feminine //muʔannaθ//. Masculine nouns are unmarked, while gender is apparent in the morphology of feminine nouns, i.e., the feminine ending //taaʔ marbuuṭah, -a(e)h, -a//. Note that the feminine ending //-a(e)h// becomes //-at-// when preceding suffixed pronouns or a noun in a construct phrase, e.g., //madrasah// *school*, //madrasathum// *their school*, //madrasat ʔaḥmad// *Ahmad's school*. It also changes into //-t-// when it precedes the dual suffix //-een//, e.g., //madrasteen// *two schools*. It should be pointed out that a lot of feminine nouns that end in //taaʔ marbuuṭah// are formed from their corresponding masculine nouns. Note the following examples:

| M. Nouns/F. Nouns | | F. Nouns | |
|---|---|---|---|
| mudiir/mudiirah | *manager* | madraseh | *school* |
| muʕallim/muʕall(i)mah | *teacher* | saaʕah | *watch, hour* |
| muhandis/muhandisah | *engineer* | mamlakeh | *kingdom* |
| ṭaalib/ṭaalibah | *student* | kurah | *ball* |
| muðiiʕ/muðiiʕah | *announcer* | sayyaarah | *car* |
| xaadim/xaadmah | *servant* | luʕbah | *toy* |

Nouns of instance //aʔsmaaʔu -lamarrah// also belong to the category of feminine nouns. Such nouns are usually derived from verbal nouns or other nouns by adding the suffix //-ah//, e.g., //ʃurb ---> ʃurbah// *a drink* (of s.th.), //ʔakil ---> ʔaklah// *a dish of food*.

However, there are some exceptions to this. Some nouns are feminine in form, but masculine in meaning, e.g., //ʕallaamah// *scholar*, //xaliifah// *caliph*, //ʔasaatiðah (pl. of) ʔustaað// *teachers*. These nouns end in //taaʔ marbuuṭah, -a(e)h//, but are masculine nouns.

Furthermore, unmarked nouns that have biologically masculine or feminine referents will correspond in gender. That is, every noun denoting a male is masculine and every noun denoting a female is feminine.

| Masculine | | Feminine | |
|---|---|---|---|
| ʔab | *father* | ʔumm | *mother* |
| ʔax | *brother* | ʔuxt | *sister* |
| ʔibn | *son* | bint | *daughter* |

There are also some nouns that are feminine by convention although they are unmarked and have no biological gender. These nouns include some of the paired body parts.

| | | | |
|---|---|---|---|
| rijil | *leg* | ʕeen | *eye* |
| ʔiðin | *ear* | ʔiid | *hand* |
| ʔarẓ | *earth* | ʃams | *sun* |
| naar | *fire* | ḥarb | *war* |
| nafs | *soul* | ruuḥ | *spirit* |

Some names of countries and cities are treated as feminine and some are treated as masculine. The student of Arabic should learn the gender of the names of countries and cities as encountered.

| | | | |
|---|---|---|---|
| maṣr (f.) | *Egypt* | suuriyya (f.) | *Syria* |
| ʔalqaahira (f.) | *Cairo* | bayruut (f.) | *Beirut* |
| libnaan (m.) | *Lebanon* | ʔalʕiraaq (m.) | *Iraq* |
| ʔalmaɣrib (m.) | *Morocco* | qaṭar (m.) | *Qatar* |

It is worth noting that the gender of a noun governs the gender inflection of verbs and adjectives and the gender selection of pronouns, e.g., //haaða -rrayyaal ṭuwiil// *This man is tall;* //haaði -lḥurmah ṭuwiilah// *This woman is tall;* //rrayyaal raaḥ beetah wa -lḥurmah raaḥat beethaa// *The man went to his house and the woman went to her house.*

### 2.2.3.2. Number

Nouns in Arabic have two grammatical genders, masculine and feminine. Nouns also have three grammatical numbers: singular //mufrad// denoting one; dual //muθanna// denoting two, and plural //jamʕ//, denoting more than two.

#### 2.2.3.2.1. The Dual

The number-marking system distinguishes between singular, dual, and plural. The dual in MSA is formed by adding either to the base form the suffix //-aan// to mark the nominative case ending or the suffix //-ayn// to mark the accusative and genitive case ending. However, all Arabic dialects form the dual by adding the suffix //-ayn// or its variant //-een// (the latter is most common in Gulf dialects) to the singular base form of







the noun. In feminine nouns that are morphologically marked as feminine, that is, ending in //taaʔ marbuuṭah -a(e)h// (usually voiced as the short vowel //-a// unless it is in a noun/noun construct), the underlying final //-t// appears before the suffixed //-een//, e.g., //sayyaarah// *car*, //sayyaarteen// *two cars*. It is worth noting here that case inflection has no significance in Arabic dialects. Furthermore, the dual is shown only in nouns. Unlike in MSA, an adjective in the Arabic dialects does not agree in number with the dual noun it modifies. The dual is used to specify exactly two of whatever the noun designates. Usually a dual noun takes a plural adjective and a plural verb, e.g., //lwaladeen ṣṣuɣaar raaḥuu -lmadrasah// *The two little boys went to school.* Cf. MSA, //ʔalwaladaani -ṣṣaɣiiraani ðahabaa ʔila -lmadrasati//.

Most Gulf dialects have other variations for rendering the dual. The two forms of the gendered numeral //θneen// (m.) and //θinteen// (f.) *two* are used in construct with the plural of the noun it modifies to express the dual. This alternative construction is usually used for more emphasis, e.g., //θneen rayaayiil wa-θinteen ḥariim// *two men and two women*. More emphasis can also be achieved in some Gulf dialects by using the dual noun with the numeral two following in apposition, e.g., //waladeen θneen wa-binteen θinteen// *two boys and two girls.*

#### 2.2.3.2.2. The Plural

The plural of nouns and adjectives can be achieved either by suffixation (sound plural) or by internal vowel change (broken plural), or, very rarely, by both methods (Holes 1990, 150).

##### 2.2.3.2.2.1. Sound Plural

The MSA masculine sound plural //jamʕ muðakkar saalim// is also referred to as the masculine regular plural. It is formed by adding the suffix //-iin// to singular nouns of masculine reference, as well as active and passive participles to mark the accusative and genitive case ending, or by adding the suffix //-uun// to mark the nominative case ending. However, Arabic dialects form the masculine sound plural by adding the suffix //-iin// to singular nouns and to nouns designating occupations and the suffix //(-yy)iin// is added to //ʔism nisbah// masculine relative adjectives (used as nouns) ending in //-i(i)//. As mentioned above, the case inflection has no significance in Arabic dialects.

| Singular | | Plural |
|---|---|---|
| muhandis | *engineer* | muhandisiin |
| mʕallim | *teacher* | muʕallimiin |
| naazil | *going down* | naazliin |
| naayim | *sleeping* | naaymiin |
| gṭari | *male from Qatar* | gṭariyyiin |
| kweeti | *male from Kuwait* | kweetiyyiin |

The MSA feminine sound plural //jamʕ muʔannaθ saalim// is also referred to as the regular feminine plural. It is formed in MSA and the Arabic dialects by adding the suffix //-aat// to most nouns ending in //taaʔ narbuuṭah, -a(e)h// and to nouns referring to female persons or designating occupations, and by adding the suffix //(-yy)aat// to feminine relative adjective forms ending in //-yyah// that are used as nouns. The feminine sound plural is also used to form the plural of feminine nonhuman nouns.

| Singular | | Plural |
|---|---|---|
| ṭabiibah | *doctor* | ṭabiibaat |
| mudarrisah | *teacher* | mudarrisaat |
| ʕumaaniyyah | *female from Oman* | ʕumaaniyyaat |
| ʃarikah | *company* | ʃarikaat |
| sayyaarah | *car* | sayyaaraat |
| bint | *girl* | banaat |

#### 2.2.3.2.2.2. Broken Plural

Forming the broken plural //jamʕ taksiir// could be one of the most difficult issues a learner of Arabic and Arabic dialects may encounter. Several nouns may have more than one alternative broken plural, e.g., the feminine noun //waragah// *leaf; paper* has a broken plural //(ʔa)wraag//, the collective form //warag//, and the sound plural //waragaat//. Broken plurals are best learned as they come along. Note that a variety of singular patterns may have the same plural pattern.

As mentioned above, broken plurals are formed by some internal modification of vowels depending on the pattern of the singular forms. Listed below are some of the most common broken plural patterns in Gulf dialects.





$C_1$u(i)$C_2$uu$C_3$/fu(i)ʕuul

This pattern has the variant //fʕuul//.

| Singular | | Plural |
|---|---|---|
| ṣaff | *class* | ṣ(u)fuuf |
| malik | *king* | muluuk |
| hindi | *Indian* | h(u)nuud |
| beet | *house* | buyuut |
| ẓeef | *guest* | ẓuyuuf |

$C_1$u(i)$C_2C_2$aa$C_3$/fu(i)ʕʕaal

| | | |
|---|---|---|
| ḥaaris | *guard* | ḥurraas |
| jaahil | *child* | juhhaal |
| ʕaamil | *laborer* | ʕummaal |
| taajir | *merchant* | tijjaar |
| kaafir | *heathen* | kuffaar |

ʔa$C_1C_2$aa$C_3$/ʔafʕaal

This pattern has the variant //fʕaal//.

| | | |
|---|---|---|
| nafar | *individual, person* | ʔanfaar |
| ʃuɣl | *work* | ʔaʃɣaal, ʃɣaal |
| ʕiid | *holiday* | ʔaʕyaad, ʕyaad |
| sinn | *tooth* | ʔasnaan, snaan |
| walad | *child, boy* | ʔawlaad, wlaad |

$C_1$u$C_2$u$C_3$/fuʕul

This pattern has the variant //fiʕil//. The majority of singular nouns of this plural pattern are adjectives denoting color.

| | | |
|---|---|---|
| k(i)taab | *book* | kutub |
| madiinah | *city* | mudun, midin |
| safiinah | *ship* | sufun, sifin |
| ʔaṣfar | *yellow* | ṣufur |
| ʔaḥmar | *red* | ḥumur |

$C_1i(u)C_2aC_3$/fi(u)ʕal

| | | |
|---|---|---|
| xiṭṭah | *plan* | xi(u)ṭaṭ |
| ʃanṭah | *suitcase* | ʃunaṭ |
| ḥijrah | *room* | ḥijar |
| rukbah | *knee* | rukab |
| ʃiggah | *apartment* | ʃi(u)gag |

$C_1(i)C_2aaC_3$/f(i)ʕaal

Most adjectives of the //$C_1aC_2iiC_3$/faʕiil// pattern have this plural form.

| | | |
|---|---|---|
| jabal | *mountain* | jibaal |
| kalb | *dog* | k(i)laab |
| ʕayyil | *child* | ʕ(i)yaal |
| ṣayiir | *small* | ṣyaar |
| θagiil | *heavy* | θgaal |

$C_1i(a)C_2aaC_3a$/fi(a)ʕaala

This pattern has the variant //fʕaala//.

| | | |
|---|---|---|
| ḥajar | *stone* | ḥijaara, ḥjaara |
| gaṭwa | *cat* | giṭaawa, gṭaawa |
| fagiir | *poor* | fagaara |
| naṣraani | *Christian* | naṣaara |





$C_1aC_2iiC_3$/faʕiil

| | | |
|---|---|---|
| ḥurmah | *woman* | ḥariim |
| ʕabd | *slave, servant* | ʕabiid |
| ḥimaar | *donkey* | ḥamiir |
| naxlah | *palm tree* | naxiil |

ʔa$C_1aaC_2iC_3$/ʔafaaʕil

| | | |
|---|---|---|
| ʔajnabi | *foreigner* | ʔajaanib |
| ʔarnab | *rabbit* | ʔaraanib |
| ʔamr | *command* | ʔawaamir |

$C_1aC_2aaC_3iC4$/faʕaaʕil/fawaaʕil

| | | |
|---|---|---|
| markaz | *center* | maraakiz |
| malʕab | *playground* | malaaʕib |
| marjaʕ | *reference* | maraajiʕ |
| madrasah | *school* | madaaris |
| ḥaadθah | *accident* | ḥawaadiθ |
| daayrah | *department* | dawaayir |
| naadir | *rare* | nawaadir |

$C_1aC_2aaC_3iiC_4$/faʕaaʕiil

This pattern is usually used to give the plural of nouns of the pattern //faʕʕaal//, some of which are nouns denoting persons of certain trades or professions.

| | | |
|---|---|---|
| xabbaaz | *baker* | xabaabiiz |
| rayyaal | *man* | rayaayiil |
| sikkiin | *knife* | sakaakiin |
| diinaar | *dinar* | danaaniir |
| tagliid | *tradition* | tagaaliid |
| muftaaḥ | *key* | mafaatiiḥ |

| | | |
|---|---|---|
| maynuun | *madman* | mayaaniin |
| barmiil | *barrel* | baraamiil |

$C_1aC_2aayiC_3$/faʕaayil

| | | |
|---|---|---|
| ʕaaylah | *family* | ʕawaayil |
| gabiilah | *tribe* | gabaayil |
| dagiigah | *minute* | dagaayig |
| ʕaruusah | *bride* | ʕaraayis |
| nasiib | *relative* | nasaayib |

$C_1i(u)C_2C_3aan$/fi(u)ʕlaan

| | | |
|---|---|---|
| waadii | *valley* | widyaan |
| gamiiṣ | *shirt* | gumṣaan |
| xaruuf | *lamb* | xirfaan |
| ʔaʕma | *blind* | ʕimyaan |
| fariig(j) | *neighborhood* | firg(j)aan |

$C_1iiC_2aan$/fiilaan

| | | |
|---|---|---|
| baab | *door* | biibaan |
| taaj | *crown* | tiijaan |
| naar | *fire* | niiraan |
| j(y)aar | *neighbor* | j(y)iiraan |

### 2.2.4. The Declension of Nouns

Unlike MSA, nouns in spoken Arabic are not inflected for case. However, all Arabic dialects have some borrowed adverbial expressions that have maintained their CA accusative endings of indefinite nouns, e.g., //tagriiban// *approximately*, //ṭabʕan// *certainly, of course*, //daayman// *always* (See selection 5, Note 13, Selection 15, Note 7, and Selection 31, Note 7).





#### 2.2.4.1. Nunation //tanwiin//

Nunation //tanwiin// in CA is the addition of the sounds //-an, -in, -un// at the end of an indefinite noun or adjective in the accusative, genitive, and nominative respectively. As stated before, nouns in Gulf dialects are not inflected for case. However, indefinite nouns in the non-final position may take the nunation endings //-in// or //-an// (the accusative nunation suffix //-in// is more common while //-an// usually occurs in adverbials borrowed from MSA, as in the examples above). Note the following examples where nunation occurs in fixed expressions.

| | |
|---|---|
| wildi -ččalb, čalbin miθlah | *(Lit. the son of a dog is a dog like it) Like father like son (used only in a negative way).* |
| ḥajjin mabruur w-ðanbin maɣfuur | *Blessed Hajj, and {I hope your} sins are forgiven.* |
| ẓilmin bi-ssawiyyah ʕadlin bi-rraʕiyyah | *Being equally unjust to all people is justice to all (better than being just to some and unjust to others).* |
| huu rayyaalin zeen | *He is a fine man.* |

Nunation is commonly used with active participles in non-final position.

| | |
|---|---|
| ʔanaa raayḥin -ssuug | *I am going to the market.* |
| hii laabistin θoob zeen | *She is wearing a nice dress.* |

Nunation is also commonly used with active participles before adding pronominal suffixes.

| | |
|---|---|
| ʃuu yaaybinnič beeti? | *What brings you to my house?* (Sel. 32, Note 5) |
| ʔanaa msallfinnak fluus | *I have loaned you money.* |

### 2.2.5. Numerals

#### 2.2.5.1. Cardinals One to Ten

The cardinal number *one* //waaḥid// differs from the other numbers. The singular form of a quantified noun expresses the number one. However, the number //waaḥid// may occur after the noun it quantifies, but it has to agree with it in gender, e.g., //yaahil waaḥid w-bint waaḥdah// *one boy and one girl*. The cardinal number *two* is usually expressed by

adding the suffix //-een// to the quantified noun, e.g., //binteen// *two girls*, or by using the number two before or after the plural of the quantified noun, e.g., //θneen ʔawlaad wa-θinteen banaat// *two boys and two girls*. Note that the numbers //waaḥid (m.), waaḥdah (f.)// are usually used after the quantified noun for emphasis, e.g., //beet waaḥid// *one house*. Note also that //waaḥid// *one* may be used before the quantified noun to mean *a certain person* or *thing*, e.g., //waaḥad rayyaal gaal haaða// *A certain man said this*. Below are the cardinals one to ten.

| | Cardinal Numerals M. | Cardinal Numerals F. |
|---|---|---|
| 1 | waaḥi(a)d | waaḥda(e)h |
| 2 | (ʔi)θneen | θinteen |
| 3 | θalaaθ | θalaaθa(e)h |
| 4 | ʔarbaʕ | ʔarbaʕah |
| 5 | xams | xamsa(e)h |
| 6 | sitt | sitta(e)h |
| 7 | sabʕ | sabʕah |
| 8 | θamaan | θamaanya(e)h |
| 9 | tisiʕ | tisʕah |
| 10 | ʕaʃir | ʕaʃarah |

The masculine forms of the cardinals three to ten quantify feminine plural nouns and feminine forms quantify masculine plural nouns.

| | | | |
|---|---|---|---|
| θalaaθ ḥariim | *three women* | θalaaθat rayaayiil | *three men* |
| ʔarbaʕ madaaris | *four schools* | ʔarbaʕat muʕallimiin | *four (m.) teachers* |
| xams sayyaaraat | *five cars* | xamsat sawwaagiin | *five (m.) drivers* |
| sitt muwaẓẓafaat | *six (f.) employees* | sittat muwaẓẓafiin | *six (m.) employees* |
| sabʕ mumarriẓaat | *seven (f.) nurses* | sabʕat ʕayyaaniin | *seven (m.) patients* |
| θamaan marraat | *eight times* | θamaanyat kutub | *eight books* |
| tisiʕ wargaat | *nine papers* | tisʕat ʔaglaam | *nine pens* |
| ʕaʃir gṭariyyaat | *ten (f.) Qataris* | ʕaʃrat kuweetiyyiin | *ten (m.) Kuwaitis* |





Cardinal numbers from eleven on are not inflected for gender and they quantify singular nouns, e.g., //ʕindah θnaʕʃar galam w-xamsṭaʕʃar waragah// *He has 12 pens and 15 papers*. Note that it is very common in all Gulf dialects to realize the //-t-// in numbers 13 to 19 as an emphatic //-ṭ-//, e.g., //θamanṭaʕʃ// *eighteen*.

The cardinal numbers from twenty to ninety are usually realized with the morpheme //-iin//, in or out of liaison (Al-Tajir 1982, 97).

| | | | |
|---|---|---|---|
| ʕiʃriin | *twenty* | θalaaθiin | *thirty* |
| ʔarba(i)ʕiin | *forty* | xamsiin | *fifty* |
| sittiin | *sixty* | sabʕiin | *seventy* |
| θamaaniin | *eighty* | tisʕiin | *ninety* |

Numbers one hundred and above are produced by using the numbers 1 to 9 before the word //ʔimya// *hundred*.

| | | | |
|---|---|---|---|
| ʔimya | *hundred* | ʔimyateen | *two hundred* |
| θalaaθ ʔimya | *three hundred* | ʔarbaʕ ʔimya | *four hundred* |

Numbers one thousand and above are produced by using numbers 3 to 10 before the number //ʔaalaaf// pl. of //ʔalf// *thousand*.

| | | | |
|---|---|---|---|
| ʔalf | *thousand* | θalaaθat ʔaalaaf | *three thousand* |
| xamsat ʔaalaaf | *five thousand* | sittatat ʔaalaaf | *six thousand* |

### 2.2.5.2. Ordinal Numbers One to Ten

The ordinal number corresponding to //waaḥi(a)d// *one* has an irregular form: //ʔawwal// for masculine and //ʔuula// for feminine. The rest of the ordinals two to ten are formed on the pattern //$C_1aaC_2iC_3$// for masculine and //$C_1aaC_2C_3ah$// for feminine.

| Ordinals M. | Ordinals F. | |
|---|---|---|
| ʔawwal | ʔuula | 1st |
| θaani | θaanyah | 2nd |
| θaaliθ | θaalθah | 3rd |
| raabiʕ | raabʕah | 4th |

| | | |
|---|---|---|
| xaamis | xaamsah | 5th |
| saadis | saadsah | 6th |
| saabiʕ | saabʕah | 7th |
| θaamin | θaamnah | 8th |
| taasiʕ | taasʕah | 9th |
| ʕaaʃir | ʕaaʃrah | 10th |

### 2.2.5.3. Fractions

Fractions are derived from the cardinals three to ten on the pattern $//C_1uC_2(u)C_3//$. However, the fraction //nuṣṣ// *half* is not derived from the cardinal //ʔiθneen//. It is an exception to the rule. Fractions may have dual and plural forms on the pattern $//ʔaC_1C_2aaC_3/ʔafʕaal//$.

| Cardinals | Fractions | Plurals |
|---|---|---|
| 2 ʔiθneen | 1/2 nuṣṣ | ʔanṣaaṣ |
| 3 θlaaθah | 1/3 θulθ/θilθ | ʔaθlaaθ |
| 4 ʔarbaʕah | 1/4 rubʕ | ʔarbaaʕ |
| 5 xamsah | 1/5 xums | ʔaxmaas |
| 6 sittah | 1/6 suds | ʔasdaas |
| 7 sabʕah | 1/7 subʕ | ʔasbaaʕ |
| 8 θamaanyah | 1/8 θumn | ʔaθmaan |
| 9 tisʕah | 1/9 tusʕ | ʔatsaaʕ |
| 10 ʕaʃarah | 1/10 ʕuʃur | ʔaʕʃaar |

## 2.3. Pronouns

### 2.3.1. Independent Personal Pronouns

Independent pronouns //ʔal-ḍamaaʔir ʔal-munfaṣilah// are inflected for gender and number. The following is a list of the independent pronouns and their most common variants used in Gulf dialects. Note that personal pronouns for the dual are not used in Gulf dialects nor in any other dialect.





| Singular | Plural |
|---|---|
| 3rd m.s. hu; huwwa; huwa; ʔuhu | 3rd m.pl. hum; humma; ʔuhum (*m.* and *f.*) |
| 3rd f.s. hi; hiyya; hiyy; ʔihi | 3rd f.s. hin; hinne |
| 2nd m.s. ʔinta; ʔint | 2nd m.pl ʔintum; ʔintu (m. and f.) |
| 2nd f.s. ʔinti; ʔintiin; ʔintiine | 2nd f.pl. ʔintin; ʔintuun; ʔintuune |
| 1st s.c. ʔanaa; ʔane; ʔaani | 1st pl. ʔiḥna(e); niḥin; niḥna(e); ḥinna |

An independent personal pronoun functioning as the subject in a nominal sentence always has to be expressed because it is a necessary component of the syntactical structure of the sentence. The independent personal pronoun also has to agree with the predicate in gender and number, e.g., //ṭabbaaxah zeenah// *a good cook* vs. //hii ṭabbaaxah zeenah// *She is a good cook*. Independent personal pronouns are also used after demonstratives in a demonstrative phrase to make it a complete sentence, e.g., //haaði -libnayyeh// *this little girl* and //haaði hii libnayyeh// *This is the little girl*.

The Arabic verb form in a verbal sentence clearly indicates the person or persons functioning as the subject of the verbal action. This is why independent personal pronouns are often omitted; they are not required for the comprehension of the sentence. However, they are usually used to express an emphatic function needed for syntactical or stylistic reasons, in this case for the identification of the referent, e.g., //weeʃ sawweetu ʔintu// *What did you (yourselves) do?*

Independent personal pronouns are also used in apposition to a corresponding suffixed pronoun for emphasis, e.g., //tarakthum fi -lbeet// *I left them at home* and //tarakthum humma fi -lbeet// *I left them (themselves) at home*. The suffixed pronoun //-hum// in this sentence corresponds to the independent pronoun //humma//. Independent personal pronouns are also used in extraposition, antecedent to a suffixed pronoun, e.g., //hu ṣaarlah sanah miriiẓ// *He has been sick for a year*.

Independent personal pronouns are negated by prefixing the proclitic negative particle //ma(a)- to them (see Selection 2, Note 4), e.g., //ma(a)hu// *he is not* and //mahii// *she is not*.

### 2.3.2. Suffixed Pronouns

As in MSA, in addition to the independent personal pronouns, all Arabic dialects have what are called //ḍamaaʔir muttaṣilah// *suffixed pronouns*. These suffixes may be added to most parts of speech, i.e., verbs, nouns, active participles, and particles. Note that

when suffixed pronouns are added to verbs, they function as their direct objects, e.g., //ʕallamhum ʕarabi// *He taught them Arabic*; when suffixed to nouns, they indicate possession, e.g., //beetkum kibiir// *Your (pl.) house is big*, when they are suffixed to active participles, they function as direct objects, e.g., //hii ʕaariftinnah zeen// *She knows him well.* Note that personal pronouns are inherently definite; therefore, any noun having a pronoun suffix is definite as well. The following is a list of the most common forms of the suffixed pronouns and their variants.

| **Singular** | | **Plural** | |
|---|---|---|---|
| 3rd. m.s. | -ih, -a(e)h, -h | 3rd m.pl. | -hum, -him |
| 3rd. f.s. | -ha(a), -he | 3rd. f.pl. | -hin |
| 2nd. m.s. | -i(a)k, -k | 2nd. m.pl. | -kum |
| 2nd. f.s. | -ič, -iʃ | 2nd f.pl. | -kin, -kan |
| 1st c.s. | -i, -ni, -y | 1st c.pl. | -na, -ne |

Note that the first person singular suffix //-ni// is suffixed to verbs to function as an object and it can also be suffixed to some particles, e.g., //ʔaxaðni -ssuug// *He took me to the market* and //ʔaxað minni fuluus// *He took money from me*. Note also that the final vowel of perfect and imperfect weak verbs is usually lengthened before adding suffixed pronouns.

| | | | |
|---|---|---|---|
| sawwa | *he did* | sawwaaha | *He did it (f.).* |
| sawwu | *they did* | sawwuuha | *They did it (f.).* |
| sawweetu | *you (pl.) did* | sawweetuuha | *You did it (f.).* |
| sawweeti | *you (f.) did* | sawweetiiha | *You did it (f.).* |
| sawweena | *we did* | sawweenaaha | *We did it (f.).* |

Suffixed pronouns can also be added to all prepositions. However, some of the prepositions may undergo certain changes before the pronoun suffix. Note that in the following, the final vowel //-a// of the preposition //ʕala// *on* changes to //-ee// before all the pronoun suffixes with the exception of the first-person singular. The following shows the pronoun suffixes with the preposition //ʕala//.

| **Singular** | | **Plural** | |
|---|---|---|---|
| ʕaleeh | *on him* | ʕaleehum | *on them* |
| ʕaleeha | *on her* | ʕaleehin | *on them (f.)* |
| ʕaleek | *on you (m.)* | ʕaleekum | *on you* |
| ʕaleeč | *on you (f.)* | ʕaleečin, ʕaleekin | *on you (f.)* |
| ʕalayy(i) | *on me (m. and f.)* | ʕaleena | *on us (m. and f.)* |





## 2.4. The Reflexive Pronouns //nafs, ruuḥ//

The reflexive pronouns //nafs, ruuḥ// are used in most Gulf dialects to mean *self*. They are used interchangeably and often in association with the personal pronouns, e.g., //hu yluum nafsah// *He blames himself* and //sawweet kill haaða b-ruuḥii// *I did all of this by myself*.

## 2.5. Demonstratives

Demonstratives are called //ʔasmaaʔ ʔiʃaarah// *nouns of indication* in MSA. They are used in Gulf dialects and they are marked for number and gender. Demonstratives designate persons or objects which are remote or close to the speaker in physical space or time. They can be used as either demonstrative adjectives in apposition to a substantive or as demonstrative pronouns referring to a situation or to a noun whose function is filled by the demonstrative, e.g., //haaða -lmudiir// *this director* and //haaða mudiir ʃʃarikah// *This is the director of the company*. Note that demonstratives usually agree in number and gender with the nouns they stand for or the nouns they modify. They exhibit this masculine/feminine gender distinction in the singular, but usually do not in the plural. The following is a list of the main demonstrative pronouns that indicate near and remote objects or persons.

| **Nearness** | | **Distance** | |
|---|---|---|---|
| haaða | *this (m.s.)* | haðaak | *that (m.s.)* |
| haað | *this (m.s.)* | ðaak | *that (m.s.)* |
| ða | *this (m.s.)* | ðaak | *that (m.s.)* |
| haaði | *this (f.s.)* | haðiič | *that (f.s.)* |
| haay | *this (f.s.)* | haðiič(k) | *that (f.s.)* |
| ðii | *this (f.s.)* | ðiič(k) | *that (f.s.)* |
| haðool(a) | *these (c.pl.)* | haðolaak | *those (c.pl.)* |
| ðool(a) | *these (c.pl.)* | ðoolaak | *those (c.pl.)* |
| haðeel(a) | *these (c.pl.)* | haðeelaak | *those (c.pl.)* |

| | | | |
|---|---|---|---|
| ðeel(a) | *these (c.pl.)* | ðelaak | *those (c.pl.)* |
| haðeleen | *these (c.pl.)* | haðeelaak | *those (c.pl.)* |

The demonstrative //ha-// is prefixed to singular or plural, feminine or masculine definite nouns and adjectives and it is not inflected for gender or number. This prefix is the most common demonstrative denoting nearness, e.g., //ha-libnayyah ḥleewah// *This little girl is beautiful.*

### 2.6. Relative Pronouns

The MSA //ʔism ṣilah// *relative pronoun* has numerous forms. In Gulf dialects, however, //ʔilli// *who(m), that, which* is the most commonly used form and it is not declined for number or gender. Note that when //ʔilli// is preceded by a word ending in a vowel, it loses its initial vowel, e.g., //libnayyah -lli wagaʕat// *the little girl who fell down.* In rapid speech, //ʔilli// may become //l-// before a word beginning with a vowel, e.g., //lbeet l-ʔabbi ʔaskin fiih// *the house in which I want to live.* //ʔilli// may also become //li-//, e.g., //lfariig li-nɣalab// *the team that was defeated.* In Gulf Arabic, the relative //man// *who* and //ma(a)// *what* occur only in combinations such as //kill man// *whoever, everyone who* and //kill ma// *whatever, all that.* The relative pronoun introduces a relative clause which may modify a noun or a pronoun. The modified noun or pronoun is called the antecedent. The presence of the antecedent in the relative clause is usually indicated by a personal pronoun which in Arabic is called //ʔaḍḍamiir ʔalʕaaʔid// *the resumptive pronoun* and it agrees with the antecedent in number and gender. Note that the resumptive pronoun may occur implicitly in the verb, e.g., //rrayyaal lli daxal kaan marriẓ// *The man who came in was sick.* The resumptive pronoun is //huwa// and it is implicit in the verb //daxal//. But in a sentence like //rrayyaal lli ʃuftah kaan mariiḍ// *The man whom I saw (him) was sick,* the resumptive pronoun is the pronominal suffix //-ah// added to the verb. The resumptive pronoun is either attached to a verb, a preposition, or a noun, e.g., //haaða liktaab lli gareetah// *This is the book which I read (it);* //haaða liktaab lli gitlak ʕannah// *This is the book which I told you about (it);* //huwwa lli waẓiiftah ṣaʕbah// *He is the one whose job is hard.*

This relative particle has an indefinite meaning of *he who, whoever, that which* when functioning as the subject of a sentence. The verb in such a relative clause is usually third person singular masculine. This kind of relative clause occurs in proverbial expressions, e.g., //ʔilli raaḥ raaḥ// *Whatever is gone, is gone;* //ʔilli yizraʕah -lʔinsaan yiḥiṣdah// *Man reaps what he sows.* Note that the relative clauses in these two sentences function as the subjects of the sentences. A relative clause may also function as the object of a verb or a preposition, or as the predicate of a sentence, e.g., //ʔaṭṭaalib huu ʔilli faaz bi-lʔimtiḥaan// *The student is the one who passed the test;* //ʕaṭnii -lli ʕaleek// *Give me what you owe.* Note the following proverbs:

//ʔilli ʔiidah bi-lmayy muub miθil ʔilli ʔiidah bi-nnaar// *He whose hand is in the water is not like the one whose hand is in the fire.*

//ʔilli ʕeenah faarɣah maa b-yiʃbaʕ// *He whose eye is greedy will never be satisfied.*

//ʔilli xallaf maa maat// *He who begets offspring doesn't die.*

//ʔilli maktuub ʕala -ljabiin laazim tʃuufah -lʕeen// *What must be, must be (lit. What is written on the forehead, the eye must see).*

//ʔilli yaakil ʕala ẓirsah yinfaʕ nafsah// *God helps those who help themselves (lit. He who chews with his own teeth, benefits himself).*

### 2.7. Indefiniteness and Definiteness

#### 2.7.1. Indefiniteness

In MSA, the indefinite marking is associated with the case system. Indefinite nouns and adjectives are marked for indefiniteness by taking the nominative ending //-un//, the accusative ending //-an//, or the genitive ending //-in//. This is what is referred to by //tanwiin// (adding the letter //nuun// *n*), e.g., //baytun, baytan, baytin// *a house,* or simply by having the case ending //-u, -a, -i//, e.g., //kitaabu, kitaaba, kitaabi// *a book.* The case distinctions in Arabic dialects have been totally lost, but the distinction of definiteness and indefiniteness has been retained. Indefiniteness in Gulf dialects can be expressed in many ways.

- By not using the definite article prefix //ʔal-//, e.g., //beet, ʔal-beet// *a house, the house.*

- By using //waaḥa(i)d// (m.) or //waaḥda(e)h// (f.) *someone, one of* before a noun or a relative adjective, e.g., //waaḥad xabiir// *some expert* and //waaḥdeh ʕumaaniyyeh// *some Oman female.*

- By inserting the preposition //min// *from* after //waaḥa(i)d// and //waaḥda(e)h// followed by a definite noun, e.g., //waaḥad min ʔixwaanii// *one of my brothers;* //waaḥdeh mini -lmaktab// *a female from the office.*

- By inserting the preposition //min// between two nouns where the first is singular indefinite and the second is plural definite, e.g., //walad min liwlaad// *one of the children,* //yoom mini -lʔayyaam// *one of {these} days.*

- Finally, unlike many other dialects, most Gulf dialects use the genitive //tanwiin// *nunation* //-in, -en// to mark indefiniteness, e.g., //bintin zeenah// *a good girl.* It is

worth noting here that the indefinite marker //-an// is used with adverbs borrowed from MSA, e.g., //ṭabʕan// *certainly*, //daayman// *always*, //yoomiyyan// *daily*, //tagriiban// *approximately*.

### 2.7.2. Definiteness

Definiteness in Gulf dialects can also be expressed in many ways.

- By prefixing the definite article //ʔal-// *the*, e.g., //yaahil// *a boy*, //ʔalyaahil// *the boy*.

- By adding a pronoun suffix, e.g., //bint// *a girl*, //binti// *my girl*.

- When the indefinite noun belongs to a proper noun, e.g., //ʔum ʔaḥmad// *the mother of Ahmad*, //jaamʕat likweet// *the Kuwait University*.

- When the indefinite noun is in a noun/noun construct, e.g., //beeti -lmudiir// *the house of the director*.

### 2.7.3. The Definite Article //ʔal-//

The definite article //ʔadaat ʔattaʕriif// may be prefixed to nouns or adjectives, including some proper nouns, even though they don't need marking for definiteness since they are definite by virtue of being proper nouns, e.g., //ʔalʕiraaq// *Iraq*, //ʔalqaahirah// *Cairo*, //ʔaṣṣiin// *China*. Adding the definite article to these proper nouns is just a lexical matter and does not express two different states of definiteness. The definite article takes the shapes //ʔal-; l-; (ʔ)il; (ʔ)el-; le-; li-// depending on the environment in which it is used.

- The definite article takes the shape //l-// when used before nouns and adjectives that start with one consonant, e.g., //walad, lwalad// *the boy*, //bint, lbint// *the girl*, //ḥukuumah, lḥukuumah// *the government*.

- It takes the shape //li-, le-// when used before nouns and adjectives beginning with two consonant clusters, e.g., //libnayyah// *the little girl*, //likweet// *Kuwait* //liblaad// *the homeland*.

- It takes the shape //il-, el-// when used in a post consonantal position; however, the transcription in this work shows it as //-l-//, placing the vowel //-i// or //-e// after the last consonant of the first word, e.g., //beeti -lwalad// *the boy's home*, //mudiiri -lmadrasah// *the school principal*.

- The definite article is totally assimilated to dental and front palatal consonants known as //ʔalḥuruuf ʔaʃʃamsiyyah// *the sun letters*: //t, θ, ḍ, ð, r, z, s, ʃ, ṣ, ṭ, ẓ, n, č//.





| | | |
|---|---|---|
| ṭaalib | *student* | (ʔa)ṭṭaalib |
| dars | *lesson* | (ʔa)ddars |
| ʃarikah | *company* | (ʔa)ʃʃarikah |
| θoob | *dress* | (ʔa)θθoob |

## 2.8. Particles

### 2.8.1. Prepositions

The MSA //ḥarf jarr// *preposition* precedes the noun or the noun substantive it governs. A preposition is a word or proclitic that usually occurs as a leading term in a phrase whose following term is a noun-type constituent and whose function can be that of supplement, complement, attribute, or predicate, but not subject. Prepositions in most Gulf dialects can be classified in two categories. There are some that have no lexical meaning and cannot stand alone, e.g., //li// *to, for*; //bi// *in, with*; //ʕala, ʕa-// *on, over, against*; //ʔila, li-// *to*; //fi// *in*. And there are some that have a separate status as adverbs or nouns and have a related, but separate, lexical meaning, e.g., //foog// *over, above, upstairs*; //taḥt// *under, underneath, downstairs* (Holes 1990, 113). A prepositional phrase is used adverbially, e.g., //ba-nruuḥ nilʕab baʕd ṣalaati -lʕaṣr// *We'll go play after the evening prayer*. A prepositional phrase may complement verbs, nouns, or adjectives, e.g., //liḥdaagah b-titwaggaf ʕala -ṭṭags// *Fishing depends on the weather*. A prepositional phrase may function as an attributive to a definite noun, e.g., //lwalad giddaami kaan yṣiiḥ b-ṣooṭ ʕaali// *The boy in front of me was screaming loudly*. Finally, prepositional predicates are used to depict a state or characteristic of the subject referent, e.g., //hu taḥt ʔamri -lmudiir// *He is at the manager's disposal*. Note that all prepositions may take pronoun suffixes or they may be followed by a noun or a noun equivalent. The following are the most common prepositions in most Gulf dialects.

- //fi(i)// *in; on; within; at; during*: This preposition is regularly followed by a noun, a pronoun suffix, or a demonstrative, e.g., //darast fii jaamiʕat likweet// *I studied at Kuwait University*; //hi darasat fiiha kamaan// *She studied there (lit. at it) also*; //hu yiʃtaɣil fii haaði -ʃʃarikah// *He works at this company*. The rules for suffixation of pronouns to this preposition are the same as the rules for nouns, but the pronoun suffix that corresponds to the first person singular is //-yy(a)//. This preposition is often preceded and followed by the same noun to render proverbial phrases, e.g., //ʔaʕmaali killha ɣalaṭ fii ɣalaṭ// *My deeds are all wrong* (see Selections 39, Note 8 and 46, Note 10). Usually //fii// is contracted to //f-// when prefixed to a noun, e.g., //kalaamak f-maḥallah// *Well said*. Note that this preposition is used as a pseudo-verb when followed by an indefinite noun to mean *there is; there are*, e.g., //fii ʔawlaad kaθiir fi -ṭṭirgaat//

*There are a lot of children on the streets* (see Selection 4, Note 16). It can be preceded by the verb //kaan// to mean *there was; there were*, e.g., //kint ḥaamil fiih// *I was pregnant with him* (see Selection 6, Note 11).

- //b(i)-// *in; at; with; by means of*: The prepositions //b(i)-// and //f(i)-// sometimes are used interchangeably, especially when both prepositions indicate the act of staying inside a place, e.g., //ʔubuuy fi -lbeet// or //ʔubuuy bi-lbeet// *My father is at home*. Unlike //fii//, the preposition //bi-// cannot stand alone. Usually it is prefixed to nouns to form adverbs, e.g., //bi-surʕah// *quickly*; //bi-ṣṣudfah// *accidentally*; //bi-ṣaraaḥah// *frankly* (see Selections 6, Note 10 and 20, Note 12). It is also used to express the concept of place, e.g., //ybiiʕuunha bi-ssuug// *They sell it in the market*. The preposition //bi-// is often used to introduce an expression of emphatic identification, e.g., //ʔana ʃiftah bi-ʕyuuni -θθinteen// *I saw him with my own two eyes*. It may also be used to form an oath when prefixed to the noun sworn by, e.g., //bi-llaah ʕaleek// *by golly* (see Selection 31, Note 12).

- //min// *from; of; ago; belonging to*: This preposition shows that the noun it governs belongs to a group, e.g., //waaḥad mini -lwuzara zaar giṭar// *One of the ministers visited Qatar*. It also expresses temporal meaning, e.g., //min ðaaka -lḥiin// *since that time*. It is used to express the origin of a person or a thing, e.g., //ʔaḥmad min ʕumaan// *Ahmad is from Oman*. The preposition //min// always follows a comparative adjective; in this case, it either takes a pronoun suffix or it is followed by the noun it is compared to, e.g., //hu ʔanẓaf minhum// *He is cleaner than them*.

- //ʕala, ʕa-// *on; over; according to; against*: This preposition is often shortened to //ʕa-// which is usually prefixed to nouns, e.g., //yaa ʕal-wagt// *He came on time*. Note that the //-l-// is the definite article. As was mentioned above in the segment on pronoun suffixes, when //ʕala// takes pronoun suffixes, its final //-a// changes to //-ee-// except in the first person singular where it is //ʕalayy(ii)// (see Selections 9, Note 15 and 12, Note 10). It is used to render its original and very frequent local meaning *on, over*, e.g., //yifruʃuun ṣṣmaaṭ ʕala -lʔarẓ// *They spread the sheet on the floor* (see Selection 27, Note 10). This preposition is also used to express the meaning of *not to worry about* someone or something, e.g., //maa ʕaleek minnah// *Don't worry about him*. It also expresses *according to*, e.g., //ʕala sunnat ʔallaah// *according to God's law*.

- //ʕan// *about; away from*: The preposition //ʕan// is usually used with verbs which have the meaning of *to go away; to avoid*, e.g., //haaða rafiij muub zeen, ʔibʕid ʕannah// *This is a bad friend; stay away from him*. It is also used to express differentiation and substitution, e.g., //ʔalḥayaat ʕindana tixtalif ʕani -lḥayaat fi -lɣarb// *Life in our country is different than life in the West; //gaaṣaṣuu -lbarii? ʕiwaẓ ʕani -lmujrim// They punished the innocent instead of the guilty.*

- //ʔila, l(a)-, li-// *to, toward; for*: The preposition //ʔila// is used in MSA to express the





direction to or toward an aim or a goal. However, it is not as common in most Gulf dialects as its contracted forms //l(a)-, li-//, but one may hear it used by some educated native speakers. Note that the preposition //ʔila// (but not its contracted forms) is used as a conditional particle to introduce a time conditional clause; in this case, it does not take pronoun suffixes, e.g., //ʔila minhum/ *when they, if they*. When //ʔila// takes pronoun suffixes, it is used to render the meaning of the verb *to have*, e.g., //ʔilah markaz muḥtaram// *He has a respected position*. Usually the contracted form //l-// takes the second person pronoun suffixes which can be added to a verb to create a common dialectal phenomenon called the ethical dative, that is, involving the addressee in the action (Ingham 1994, 205), e.g., //ʔatʕallam-li ṭibaaʕah// *I learn me (some) typing*; //ʔaaxið-lii waaḥdah// *I take me someone*. (For more on this phenomenon, see Selections 10 and 31.) This phenomenon does not occur in MSA. The contracted forms of //ʔila// can also be prefixed to nouns, e.g., //lḥamd li-llaah// *Thanks be to God*; //haaði li-ʔaḥmad// *This is for Ahmad*. The following is the preposition //li(a)-// with pronoun suffixes added to the verb //gaal// *to say*.

| Singular | | Plural | |
|---|---|---|---|
| ga(a)l-lah | *He said to him.* | ga(a)l-lahum | *He said to them.* |
| ga(a)l-laha | *He said to her.* | ga(a)l-lahin | *He said to them.* |
| ga(a)l-lak | *He said to you.* | ga(a)l-lukum | *He said to you.* |
| ga(a)l-lik(č) | *He said to you.* | ga(a)l-likin | *He said to you.* |
| ga(a)l-li(i) | *He said to me.* | ga(a)l-leena(e) | *He said to us.* |

- //been// *between; among*: This preposition has the plural form //beenaat// which is usually used with plural pronoun suffixes and sometimes also with nouns in the sense of *among*, e.g., //ʔana -lʔajnabi -lwaḥiid beenaathum// *I am the only foreigner among them*; //maa tiddaxxal beenaatne// *Don't interfere between us*. The preposition //been// with a pronominal suffix referring to the speaker must be repeated again with a pronominal suffix referring to the person addressed to mean *between... and...*, e.g., //xallii ha-lʔamr beeni w-beenak// *Keep this matter between you and me*.

- //maʕ// *with*: This preposition expresses connection and togetherness, e.g., //ʔijtamaʕna maʕ baʕẓ *We met together*. The most common use of this preposition is in the expressions //maʕi -ssalaamah// *good-bye (lit. with the safety)* and //ʔallah maʕa(a)k// *God be with you*. It is used before the particle //ʔin// to mean *although*, e.g., //maʕ ʔinnii gitlah maa yruuḥ// *although I told him not to go* (see Selection 10, Note 7). It is also used with pronoun suffixes standing alone in response to a statement during a conversation indicating that the speaker is in total agreement with the person making the statement, e.g.,

//maʕaak// *I am with you*. Finally, the preposition //maʕ// is used to mean *to have*, e.g., //maʕhum fuluus kiθiir// *They have a lot of money*.

- //wiyya// *with; in the company of:* The preposition //wiyya// also expresses connection and togetherness and it is more common than //maʕ//. Its vowel //-a// is always lengthened to //-aa// when adding pronoun suffixes, e.g., //ruuḥ wiyyaahum// *Go with them* (see Selection 16, Note 15).

- //ʕind// *at; at the house of; with:* This preposition is used as a locative preposition, e.g., tlaageena ʕindi -lmasbaḥ// *We met at the swimming pool.* It is also used to express one's actual and present possession, e.g., //ʕindana ʔamlaak kaθiirah// *We have a lot of properties*. It is also used with nouns of temporal meaning, e.g., //ʕindi -ttaḥẓiir// *at the time of preparation* (see Selection 43, Note 9). It is used before nouns or pronoun suffixes to mean *to have*, e.g., //ʕindaha waayid furaṣ// *She has a lot of opportunities*. Note the following forms of //ʕind// with pronoun suffixes.

| **Singular** | | **Plural** | |
|---|---|---|---|
| ʕindah | *he has* | ʕidhum/ʕindahum | *they have* |
| ʕidhe(a)/ʕindaha | *she has* | ʕidhin/ʕinidhin | *they (f.) have* |
| ʕindak | *you (m.) have* | ʕidkum/ʕindakum | *you have* |
| ʕindič | *you (f.) have* | ʕidkin/ʕinidkin | *you (f.) have* |
| ʕindii | *I have* | ʕidne(a)/ʕindana | *we have* |

There are a number of locative prepositions that can be used predicatively without an object, e.g., //foog// *above; upstairs*, //ṭalaʕ foog// *He went upstairs;* //taḥt// *below, under, downstairs*, //manhu ðaaka -rrayyaal ʔalli taḥt// *Who is that man down there?;* //giddaam// *in front (of)* and //wara// *behind, rear*, //waggaf sayyaartah wara// *He parked his car in the rear.* All of these prepositions may take a noun object, e.g., //fii beet taḥti -lʔarẓ// *There is a house under the ground;* //baneena ɣurfah foogi -lmaṭbax// *We built a room over the kitchen.* These prepositions may take pronoun suffixes, e.g., //giddaami// *in front of me*. Note that all these prepositions may stand alone in the course of a conversation, e.g., //ween gaʕad? giddaam// *Where did he sit? In the front.*

The preposition //ʕugub// *after* usually refers to the action itself, regardless of the time at which the person is speaking, e.g., //huu jaa ʕugub raaʃid// *He came after Rashid.* It is also used to express a duration or a length of time after which the action takes place, e.g., //ba-ruuḥi -lmazraʕah ʕugub θalaaθ ʔayyaam *I will go to the farm in three days.* The preposition //yamm// *by, near; beside* is very common in most Gulf dialects. Both prepositions //ʕugub// and //yamm// cannot stand alone. They have to be followed by





either a noun or a pronoun suffix, e.g., //beetne yammi -lmustaʃfa// *Our house is near the hospital.*

The preposition //miθil// *like, similar to, as*, is used for qualitative comparison, that is, it has to be followed by the thing being compared to, e.g., //libnayyah miθil ʔummhaa// *The little girl is like her mother* (for more on prepositions, see Qafisheh 1977).

### 2.8.2. Interrogatives

The learner of Arabic and Arabic dialects knows that emphasis or intonation alone can change a statement into a question in MSA and all Arabic dialects. Such a question expresses an idea as uncertain and asks about its truth, thus seeking an affirmative or negative answer, e.g., //tibii truuḥi -ssug//? *Do you want to go to the suq?* No special particle is needed to show the interrogative character of this sentence. Usually, however, a question is introduced by the grammatically appropriate interrogative particle //ʔism ʔistifhaam// according to the purpose of the question. There are some questions that can be asked about an essential element of the interrogative statement. Such questions are introduced by the interrogative particles //weeʃ// *what;* //man/min// *who;* //ʔayy// *which;* //ʃloon// *how;* //keef// *how, what;* //leeh(ʃ)// *why*, etc. There are also some questions that inquire about circumstances or adverbial aspects of the interrogative statement. Such questions are always introduced by //mita// *when;* //ween// *where*, etc. All interrogative particles, with the exception of //ʔayy//, can stand alone as a one-word question in the course of a conversation in a pre- or post-verbal position. However, interrogative particles usually appear in the initial position in a sentence. The following is a list of the most common interrogative particles in Gulf dialects with some examples of their usage.

- //we(e)ʃ// *what:* This particle is used when asking for more information about the action, e.g., //weeʃ gaal//? *What did he say?* The particle //weeʃ// also appears in liaison with the preposition //min// followed by the negative particle //maa// to mean *why*, e.g., //min weeʃ maa raaḥi -lma(i)drasah//? *Why didn't he go to school?* //weeʃ// can also be preceded by //ḥagg// and followed by //maa// to mean *why*, e.g., //ḥagg weeʃ maa yiit//? *Why didn't you come?* It can also be preceded by //la(a)// to mean *what for*, e.g., //laa weeʃ kill haaða//? *What is this all for?*

- //ʃ-// *what:* This interrogative is a contraction of //weeʃ// and it must be prefixed to the following word, e.g., //ʃ-kiθir ṭuulah//? *What's its length?* (See Selection 29, Note 3.) //ʃ-gaallak// *What did he say to you?* //ʃ-fiik//? *What's wrong with you?* (See Selection 35, Note 1.) //ʃ-// may precede the word //daʕwah// *matter; lawsuit* to mean *why*, e.g., //ʃ-daʕwah tuṣrufiin kill ha-lifluus//? *Why do you spend all this money?* and it may also precede the word //ḥaggah// *its right* can mean *what for* (see Selection 36, Note 4).

- //ʔeeʃ// *what:* Syntactically, this interrogative particle is similar to //weeʃ// and it can

be found in most Gulf dialects, e.g., **//ʔeeʃ tibi tguul//?** *What do you want to say?*

- **//ʃinhu//** *what.* This is also a contracted interrogative particle from the MSA expression //ʔayyu ʃayʔin huwa//? *What is it?*, e.g., **//ʃinhu -llii tibiih//?** *What is it that you want?* (See Selections 5, Note 5 and 28, Note 8.)

- **//ʃloon//** *how.* This interrogative particle is more common in the dialects of Bahrain and Kuwait, but one may hear it in most Gulf dialects. It is usually used with suffixed pronouns to inquire about someone's health or condition, e.g., //ʃloon **ʔubuuk//?** *How is your father?* and **//ʃloonak//?** *How are you?* **//ʃloon//** is used before a verb to inquire about how an action is done, e.g., **//ʃloon taakluunha//?** or //taakluunha ʃloon//? *How do you eat it?*

- **//k(č)eef//** *how.* This interrogative particle is very common in most Gulf dialects, **//keef lhayaat fi gitar//** *How is life in Qatar?*, **//keef haaliʃ//?** *How are you (f.)?* (Selection 41, Note 2); **//čeef yiiti -lbaḥreen//?** *How did you come to Bahrain?*

- **//gaddeeʃ//** *how, how much.* **//gaddeeʃ saarlak fi -ddoohah//?** *How long have you been in Doha?* **//gaddeeʃ tuulak//?** *How tall are you?* Note that this interrogative may take the preposition prefix **//b(i)-//** to mean *for how much*, e.g., **//b-gaddeeʃ ʃareet sayyaartak//?** *For how much did you buy your car?*

- **//k(č)am//** *how much, how many, how, what.* This interrogative particle is usually found at the beginning of the sentence and it asks for a quantitative determination, e.g., **//kam -ssaaʕah//?** *What time is it?* **//kam ʔiijaar beetak//?** *How much is the rent for your house?* The preposition **//bi-//** is usually prefixed to **//kam//** to mean *for how much*, e.g., **//bi-kam haaði//?** *How much is this?* (See Selection 20, Note 9.)

- **//man, min//** *who.* This interrogative particle is used to ask about a person, e.g., **//man haaða//?** *Who is this?* It may take personal pronouns as suffixes, e.g., **//man(h)u l-yiṣlaḥ lii//?** *Who is the one that is good for me?* (See Selection 31, Note 8.) Note that **//man//** can be preceded by a noun to mean *whose*, e.g., **//beet man haaða//?** *Whose house is this?*

- **//ʔayy//** *which.* This particle must be used in a pre-nominal position. It has multiple functions, one of which is as an interrogative having a qualitative meaning. It is usually followed by an indefinite noun, but it does not agree with it in number or in gender, e.g., **//ʔayy xeer yaa binti -lḥalaal//?** *Which good ma'am?* or *Which good [are you talking about] ma'am?* (See Selection 32, Note 2.) This particle can also be preceded by a preposition, e.g., **//lbanaat tigdar tiʃtaɣil fii ʔayy waẓaayif//?** *What jobs can the girls do?* (See Selection 47, Note 6.)





- **//leeh(ʃ)//** *why.* This particle is used to inquire about the reason for carrying out an action, e.g., //leeʃ **gaaʕ-nsawwi ha-lʔaʃyaa?//?** *Why are we doing these things?* (See Selection 4, Note 13.)

- **//ma(i)ta//** *when.* This particle introduces a question inquiring about an adverbial aspect of time, e.g., //mata samiʕt haaða **-lxabar//?** *When did you hear this news?*

- **//ween//** *where.* This particle introduces an adverbial interrogative sentence inquiring about an adverb of place, e.g., **//ween raaḥ ʔubuuk//?** *Where did your father go?*

- **//muu(b) čiði//?** *Isn't it?, Isn't that right?* This interrogative expression functions as a question tag and it is usually found at the end of a sentence, e.g., **//raaḥ likweet, muu čiði//?** *He went to Kuwait, didn't he?* (Selections 3, Note 12.)

### 2.8.3. Adverbs and Adverbial Expressions

Adverbs modify verbs, adjectives, or other adverbs. The following is a list of the most common adverbs and adverbial expressions used in the Gulf dialects. They are grouped according to place, time, manner, and quantity.

#### Adverbs of Place

| | | | |
|---|---|---|---|
| **hni** | *here* | **hnaak** | *there* |
| **yamm** | *near, next to* | **giddaam** | *in front* |
| **wara** | *behind* | **foog** | *on, above* |
| **taḥt** | *under* | **bi-n(n)uṣṣ** | *in the middle* |

#### Adverbs of Time

| | |
|---|---|
| **ʔalḥiin, halḥiin, lḥiin** *now* | **taww** *just* (may take pronoun suffixes) |
| **ʕaad** *then, again* | **bačir** *still, yet* |
| **leen** *until* | **ʔams** *yesterday* |
| **baʕd** *after* | **baʕdeen** *later* |
| **gabl** *before* | **ʕugb** *after* |
| **gabl ʃwayy** *a little while ago* | **ʔams; ʔawwal ʔams** *yesterday; the day before yesterday* |

### Adverbs of Manner

| | | | |
|---|---|---|---|
| čiði | *as, like; thus* | miθil | *like, as* |
| zeen | *well* | ʔaʃwa | *better* |
| zayy | *like (in this fashion)* | yallah | *barely* |

### Adverbs of Quantity

| | | | |
|---|---|---|---|
| waaj(y)id | *very much* | killiʃ | *very* |
| ʃwayy | *a little* | k(č)em | *a few* |
| kaθiir | *much, very* | baʕad | *more* |

Adverbial expressions can be formed in many different ways. They may be formed by prefixing a preposition (usually //bi-//) to a noun.

| | | | |
|---|---|---|---|
| bi-surʕah | *quickly* | bi-guwwah | *forcefully* |
| bi-lʔasaas | *basically* | bi-ssaaʕaat | *for hours* |
| bi-lxaʃʃeh | *secretly* | bi-ẓẓabṭ | *exactly* |

Adverbs can also be formed by adding the accusative nunation ending //-an// to adjectives or nouns. The following are the most commonly used adverbs in the Gulf dialects.

| | | | |
|---|---|---|---|
| ṭabʕan | *certainly* | daayman | *always* |
| ʕaadatan | *usually* | yoomiyyan | *daily* |
| maθalan | *for example* | ʔaxiiran | *finally* |
| ʔaṣlan | *basically* | ʔasaasan | *basically* |
| bataatan | *absolutely not* | ʔabadan | *absolutely not* |

Note that the adverb //ṭabʕan// is used with an exclamatory character to modify a preceding statement.

Adverbs formed by adding the suffix //-an// can start a sentence, and they may occur between the subject and predicate of a clause, but not in the final position.







There are very few nouns that are used as adverbs in both their singular and plural forms, e.g., //saaʕah, saaʕaat// *oftentimes;* //yoom, ʔayyamaat// *the day when; oftentimes.* There are also some nouns that function as adverbs when with the definite article, e.g., //lleelah// *tonight.* Some adverbs are derived from active participles, e.g., //taali// *then*; //waajid// *very.* The adverb //ʔajal/ʕayal// *well; certainly* is used to confirm a preceding or following statement.

### 2.8.4. Conjunctions

Conjunctions are called //ḥuruuf ʔal-ʕaṭf// in MSA. They connect words or sentence parts, usually of equal importance. They are classified into two categories: coordinating conjunctions and subordinating conjunctions. The coordinating conjunctions link together items of equal rank, and they are either separable or inseparable. The following section discusses some of the most common conjunctions in Gulf dialects.

- The inseparable conjunction //wa-// is similar to the use of the English *and.* It may occur in the forms of //wi-, ʔu-, ʔuw-//, and //w-// depending on the preceding and following words. It is the most frequently used conjunctive particle to connect words, clauses, and sentences. It is used in multiple coordinations which in English are often converted into commas, such as when listing items, and kept only before the last one, e.g., //ʔana wa-saliim wa-muraad wa-ʕalii ruḥna -ssug// *Salim, Murad, Ali, and I went to the market.* In Arabic, however, //w-// is usually kept between all the items. It may also function as a temporal conjunction when connecting sentences to show that one action happened while the other was taking place. In this case, it must precede a personal pronoun, e.g., //w-huwwa w-raayiḥi -ʃʃuɣl sawwa ḥaadiθ// *He had an accident while he was going to work.* It is used after certain temporal expressions of duration to express the simultaneity of two actions, e.g., //min sniin sniin wa-na ʔaḥaawil ʔaʃtari beet// *For years and years, I have been trying to buy a house.* It is also used to show the natural succession of events, e.g., //lyoom raaḥi -ddooḥah w-baačir ba-yruuḥ lmanaamah// *He went to Doha today, and tomorrow he will go to Manama.*

- //fa-// *so, then, thus, and:* This inseparable conjunction is called //ḥarf tartiib// *particle of classification* in MSA. It is usually replaced by the connective particle //wa-//. It links two sentences which indicate consecutive actions, but where there is an implication that the second is a normal consequence of the first, e.g., //gaal xallna nruuḥi -lmaṭʕam, fa-ruḥna// *He said, "Let's go to the restaurant," so we went* (see Selection 7, Note 6).

- //wa(i)lla// *or:* This particle is a coordinating conjunction which may join words or phrases, e.g., //mseekin yiʕṭa sii walla dii// *Poor one, he is given a C or a D* (Selection 46, Note 4); //ba-truuḥ likweet walla ba-tigʕid fi ʕumaan// *Will you go to Kuwait or will you stay in Oman?* (See Selection 9, Note 11.)

- The conjunction //ʔaw// *or* is one of the most common conjunctions. It is used mainly to coordinate words or sentence parts, e.g., //ysammuunah ʔaḥmad ʔaw ʔabu kariim// *They call him Ahmad or Abu Karim* (see Selections 9, Note 10, and 22, Note 12).

- //yaa// *or*: This coordinating conjunction is used mainly to coordinate words or phrases. It may also be used before the first term of a coordination and repeated before the following term, thus giving the meaning of *either...or* (see Selection 7, Note 12). It is usually used similarly to //ʔaw//, e.g., //yaa ʔummak yaa ʔubuuk laazim yruuḥi -lmidrasah// *Either your mother or your father must go to the school.* Note that one should differentiate between the use of //yaa// as a coordinating conjunction and the use of //yaa// as a vocative particle.

- //lo : lo// *or, either...or:* This coordinating conjunction is common in some Gulf dialects and it usually joins words, e.g., //lo ʔanaa lo ʔuxuuč// *either me or your (f.) brother;* //waladook fi -lbeet law fi -ddaxtar// *Were you born at home or at the hospital?* (Selection 16, Note 7).

- //ʔa(i)mma// *or; or else*: This conjunction is to some extent synonymous with //ʔaw// and //yaa//, but is used most commonly in alternative questions, e.g., //tibbii -ljihhaal yilʕabuun fi -lḥarr ʔammaa daaxili -lbeet//? *Do you want the children to play in the heat or inside the house?* It is also used as a part of an *either...or* conjunction set, e.g., //ʔa(i)mmaa ʔant taḥẓar lʔijtimaaʕ ʔa(i)mma -ʃʃeex ḥamad// *Either you attend the meeting or Sheik Hamad {will}*; //ʔi(a)mma truuḥ wiyyaana walla ba-nsawwiilak muʃkilah// *Either you go with us, or we will cause you a problem.*

- //laakin// *but*: This conjunction may occur with pronoun suffixes. It joins sentences by preceding the second clause, e.g., //gitlah yruuḥi -lmustaʃfa, laakinnah maa raaḥ// *I told him to go to the hospital, but he didn't go*; //ljaww ḥarr ʕidna(e), laakin maa fii ruṭuubah// *The climate is hot in our country, but there is no humidity.*

The subordinating conjunctions introduce or join a subordinate clause to the main clause. Most Gulf dialects form some of these subordinating conjunctions in different ways, one of which is compounding some prepositions with the relative //ma(a)//. The following are examples of such conjunctions:

**Temporal Conjunctions**

| | | | |
|---|---|---|---|
| gabil-ma | *before* | ʕugub-ma | *after* |
| ʕabaal-ma | *while* | kill-ma | *whenever* |





**Conjunctions Expressing Manner**

| | | | |
|---|---|---|---|
| miθil-maa | *as, like* | zay-maa | *as, in the same manner* |
| ʔawwal-maa | *as soon as* | ʔaaxir-maa | *the last thing (that)* |

There are also other temporal conjunctions, such as //ʔileen// *till, until*, e.g., //ʔileen yaa -lmaktab// *until he came to the office;* //leen// *when; until*, e.g., //leen tuuṣl xaabirnii// *Call me when you arrive.* The verb //kaan// *was* may be compounded with //ʔi(a)nn// *if* to form conditional conjunctions, such as //nkaan/čaan// *if*, the contracted form of //ʔin kaan//. It usually occurs with pronoun suffixes, e.g., //ʔisʔalah nkaanah yibii yaakil// *Ask him if he wants to eat.*

Some conjunctions are formed by compounding certain prepositions with //ʔinn//, such as the MSA //li-ʔann// *because* and its dialectal variants //linn// and //lann//, which are used to express reason. These conjunctions usually take pronoun suffixes and they show that the reason for one action to take place is dependent on a specific situation, e.g., //maa ʔagdar ʔaruuḥ wiyyaakum lanni mariiẓ// *I cannot go with you (pl.) because I am sick.* The compounded conjunction //maʕ-ʔi(a)nn// *although* (see Selection 10, Note 7) frequently introduces a clause which always has an adversative meaning, e.g., //hu ṣagaṭ fi -lʔimtiḥaan maʕ-ʔinni saaʕadtah waayid// *He flunked the test, although I helped him a lot*. The conjunction //ka-ʔann// *as if* and its contracted form //č(k)inn// (see Selection 32, Note 4) are both used in most Gulf dialects. They usually occur with pronoun suffixes and are followed by a noun or a noun phrase, e.g., //činnah ʃeexi -lgabiilah// *as if he is the sheikh of the tribe.*

### 2.8.5. Interjections and Exclamations

Interjections are forms used in exclamations to express surprise, pain, anger, pleasure, or other emotions, e.g., //ʔaax// *ouch!* There are some interjections that correspond to forms which can be used in other functions, e.g., //(n)zeen// *well*, //bass// *enough; but; only*, while others are unrelated to other forms in the language and may often have a combination of sounds which do not otherwise occur in the language, e.g., //yeh, yeh, yeh//! (See Selection 34, Note 7). The following are some of the most common interjections.

- //yaa// *O...!* This vocative particle is used in an exclamation to express personal emotion without any communication. //yaa// is always followed by an adjective or a noun, e.g., //ʔallaahummaa yaa kaafii// *O God protect us! (lit. O God the sufficient)*; //yaa ʔallaah// *O God!* (see Selection 34, Note 3). Note that this expression is used when calling on God for help, especially before undertaking an action. The particle //yaa// may be used before all of God's attributes to express some kind of exclamation.

- //ʔajal/ʕayal// *Then, therefore!* Cf. MSA //ʔajal// *Yes.* This indeclinable word is used in MSA as an affirmative particle. However, it is used in most Gulf dialects as an interjection only (see Al-Hanafi 1964, 265), e.g., //ʕayal, wiḥdeh raayilhaa kaatibla nuṣṣi -lmaʕraẓ bi-ʔisimhaa...// *Well, a woman whose husband has deeded half of the showroom to her name would...* (see Selection 37, Note 4).

- //ʕaad// *Well now, then!* This indeclinable particle has several uses, one of which is as an interjection. It may be used at the end of the sentence, e.g., //kafaana ḥačiy ʕaad// *Well, we had enough talk* and //laa tẓayyig xilgak ʕaad// *Well now, don't be frustrated!* (Selection 12, Note 5).

- //xooʃ// *Good, fine!* This indeclinable word is borrowed from Persian, and it is very common in some Gulf dialects, e.g., //saalim baag killi -fluusi, xooʃ wallah// *Salem stole my money. My-oh-my!*

- //(n)zeen// *Well! Good! OK!* //nzeen, weeʃ ba-tsawwii baʕdeen// *Well! What are you going to do later?*

- //killiʃ zeen// *Very good! Fine! Excellent!* //keef ʃuɣlič? killiʃ zeen// *How is your work? Very good!* (See Selection 12, Note 13).

- //bass// *Enough! Stop it! Stop! Only* //sikti bass// *Just hush!* (See Selection 38, Note 11, Selection 14, Note 14, and Selection 9, Note 12).

- //yaa reet// *I wish! I hope so!* //yaa reet ʔagadar ʔaruuḥ wiyyaak// *I wish I could go with you!*

- //yalla// *Come on! Hurry up!* //yalla ḥabiibi// *Come on sweetheart!* (See Selection 5, Note 6, Selection 32, Note 15, and Selection 36, Note 15).

- //maa ʃaallah// *Isn't that wonderful?* Cf. MSA //maa ʃaaʔa -llaah// (See Selection 21, Note 11). This is what's known in MSA by //maa -ttaʕajjub//, the //maa//*'m' of admiration* followed by a verb of admiration. The //maa// of admiration is often followed by an illative plus a pronoun suffix or a noun to render exclamation, e.g., //maa ʔajmal ha-libnayyah// *How beautiful is this little girl!*; //maa ʔabxalhaa// *How greedy she is!*

- //ʔabad// *Not at all!* This particle is used to express a complete negation of what has been said. It is usually uttered emphatically with a raising of the voice. It may also occur with the accusative nunation //-an//, i.e., //ʔabadan// *Not at all!* (See Selection 21, Note 10).

- //halla halla// *Exactly, yes indeed!* It is used to express agreement with what has been said (See Selection 11, Note 8).

- //laa ḥawla wa-laa quwwata ʔillaa bi-llaah// *There is no power and no strength save in God!* This expression is used when one is facing something beyond one's control.







- //wallaah(i)// *By God! Is it true?* This swearing expression can stand alone as a sentence or act as a conversational turn. It is usually uttered with the accent on the last syllable (See Selection 10, Note 12 and Selection 16, Note 1).

- //xalliiha ʕala -llah// *Leave it to God!* This expression is used to express a bad condition in response to a question about one's situation, e.g., //keef ʔaḥwaalak//? *How are you doing?* The response is //xalliiha ʕala -llah// *Bad! Not well* (*lit. leave it to God or only God can do something about it*). The expression //lʔumuur killmaalaa b-titʔazzam// *Things are getting more critical* is usually used before or after this response to show the intensity of the situation (See Selection 12, Note 7).

- //ʔimbala/bala// *Yes!* This word is used to contradict what has been said, e.g., //maa darast fi-lmidraseh// *You didn't go to school.* The response is //ʔimbala, darast// *Yes, I did (lit. studied)* (See Selection 16, Note 6). It is also used after a negative question for which an affirmative answer is expected, e.g., //fii nihaayati -ssittiinaat kaan huu yiʃtiɣil fi -sseenama?// The response is //bale// *Yes {he was}!* (See Selection 21).

- //ʔii naʕam// *Yes!* This particle is very common in Gulf dialects. It is used as an affirmative expression (See Selection 5, Note 7).

- //daxiil-// *Please! I beg you! I beseech you!* This word is used with pronoun suffixes to express one's desperate need for help, e.g., //ʔibni mariiẓ daxiilak saaʕidni// *My son is sick, help me please!*

### 2.8.6. Intensifiers

Intensifiers are not inflected for number or gender. They are used in Gulf dialects in the pre- or post-adjective, adverb, or noun position to intensify the meaning of the word they modify. This section presents the most commonly used intensifiers in Gulf dialects.

- //killiʃ// *Very, very much.* This intensifier is usually used to modify adjectives (See Selection 12, Note 12). It denotes something existing in abundance, e.g., //killiʃ mawjuud// *abundantly available*, and it is not declined for number or gender. It may precede or follow the adjective it modifies.

- //waaj(y)id// *Very, very much.* This active participle of the verb //wajad// *to find* has lost its MSA meaning in the Gulf dialects. It is used as an intensifier to modify nouns, adjectives, adverbs, and verbs (see Selection 2, Note 6). It may occur before or after the word it modifies.

The MSA intensifier //jiddan// *very, very much* is also used, especially by educated speakers.

### 2.8.7. Negative Particles

The negative particles are called //ʔadawaat ʔalnafy// in MSA. The most common negative particles in Gulf dialects are: //maa, la(a), mu(u)// (variants //mu(u)b, muhu(u)b//), muʃ//, and //maa min//. The particle //maa// is used mainly to negate perfect and imperfect verbs, as well as pseudo-verbs. The particle //laa// is used to negate imperative verbs to form negative commands. //muub// and //muʃ// are used mainly to negate non-verbal predicates. The particle //maa// in combination with //min// may stand alone to mean *absolutely not; there is not*. These negative particles occur immediately before the negated term and are usually stressed more strongly than the negated term.

#### 2.8.7.1. Negating Verbs

The negative particle //maa// *not* is usually used to negate perfect and imperfect verbs, e.g., //maa ʃiftah// *I didn't see him*; //hu maa yibbi yiʃtaɣil// *He does not want to work*; //haaða maa yiṣlaḥ// *This is not good*. It is also used to negate two or more verbal constructions joined by //wa-// *and*, e.g., //ʔakalna wi-tgahweena// *We ate and we drank coffee*; //maa ʔakalna w-maa tgahweena// *We didn't eat and we didn't drink coffee*. Note that it is also used in construction with the negative particle //laa//, e.g., //maa yagra wa-laa yaktib// *He does not read and does not write*. //maa// is used to negate verbs in constructions that express the meaning *nothing* or *no one ... except ...*, e.g., //maa saaʕad ʔilla ʔaḥmad// *He did not help {anybody} except Ahmad*. The negative particle //maa// negates the form //ḥad// *someone, somebody*, e.g., //maa ḥad raaḥi -lbaḥir// *No one went to the beach*.

The particle //maa// followed by a verb and the negative suffix //-ʃ// form the double negative. Although this phenomenon is not very common in Gulf dialects, it was recorded in the Qatari dialect (See Selection 28, Note 2), e.g., //maa yaʕrifʃ// *He does not know*.

#### 2.8.7.2. Negating Independent Personal Pronouns

As discussed in 2.3.1, the negative particle //maa// is often used to negate independent pronouns (See Selection 2, Note 4). The negative particle //maa// followed by an independent pronoun may occur in construction with //b(i)-// in most Gulf dialects, e.g., //maa huu b-xabiir// *He is not an expert*; //maa hii b-raayḥah// *She is not going* (Ingham 1982, 94).





#### 2.8.7.3. Negating Prepositional Pseudo-Verbs

The negative particle //maa// is used to negate prepositional pseudo-verbs, e.g., //maa maʕah fuluus// *He does not have money*; //maa fii wagt// *There is no time*; //maa ʕaleek minnah// *Don't worry about him*; //maa lii ɣeerak// *I don't have (anyone) other than you*. The particle //maa// also negates participles when used in a verbal sense, e.g., //ʔana maa ʃaayif ʃayy// *I don't see anything*; //maa mafruuḍ// *not supposed to*.

#### 2.8.7.4. Negative Commands

A negative command is formed by the negative particle //laa// *no, not* with an appropriate second person form of an imperfect verb, e.g., //laa tilʕab bi-naar// *Don't play with fire*. //laa// is usually used with an imperfect verb in either a negative or a positive optative, e.g., //ʔallaah laa ywaffijk// *May God not make you successful*; //ʔallaah laa yʃawwifk makruuh// *May you never experience hardships (lit. May God do not show you detested {things})*! //laa// is also used to denote *no* as a negative answer to a question, e.g., //taʕrif haaða -rrayyaal? laa// *Do you know this man? No*. The negative particle //laa// may also negate two or more verbal constructions joined by the conjunction //wa//, e.g., //laa titʕab wa-laa tiʃga// *Don't work hard and don't toil*; //huu laa yismaʕ wa-laa yiḥčii// *He doesn't hear and he doesn't talk*. It also negates a noun or adjective construction joined with //wa// e.g., //laa hii ṭuwiilah wa-laa čibiirah// *She is neither tall nor big*. A negative answer may also be expressed by slightly raising the head along with an ingressive apico-alveolar click. However, this is not considered very polite, especially when addressing an older person.

#### 2.8.7.5. Negating Nouns, Adjectives, and Other Parts of Speech

The negative particle //mu(u)(b)// negates nouns, adjectives, adverbs or phrases (See Selection 22, Note 7). The variant //muu// may occur before a word that starts with a double consonant or a double consonant cluster. Note these examples: //muu -lmuhandis ʔaḥmad ʔalli yibiik// *It is not Engineer Ahmad who wants you*; //muub zeen// *not good*.

The negative particle //muu// is followed by the word //ki(u)ll// *every* in statements and in some proverbial expressions, e.g., //muu kill ḥamleh b-walad// *Not every pregnancy yields a boy*. (This expression is used to mean that not every effort is successful.) //muu kill sooda faḥmah wa-laa kill beeẓa ʃaḥmah// *Not every dark-complexioned female is ugly (lit. a piece of charcoal) and not every white-complexioned female is good (lit. a piece of fat)* or its English counterpart, *Don't judge a book by its cover*.

The negative particle //muʃ// negates nouns, adjectives, and adverbs. It is not as common as the other negative particles, but it was recorded in Kuwaiti and Qatari dialects, e.g.,

//muʃ muhim// *It isn't important* (See Selections 12, Note 8 and 25, Note 8). Some think that this particle is borrowed from the Levant dialects.

## 3. Syntax

The above section on phonology discussed the phonological changes of the sounds that differ from their MSA counterparts. Most of these phonological phenomena have been in use since the language was developed. Also discussed in the section are the phonological differences between Gulf dialects. The section on morphology covered much of what would be included in the description of the syntax. The following section touches upon essential points pertaining to sentence structure and the various types of sentences.

### 3.1. Types of Sentence

A sentence is called //ʔaljumlah// in MSA. It is usually defined as a self-contained unit of speech consisting of a meaningful string of words. MSA and the Arabic dialects do not require the use of a verb as a necessary constituent of the sentence. The two types of Arabic sentences are:

//jumlah ʔismiyyah// *a nominal sentence* where only nominal elements are used as constituents.

//jumlah fiʕliyyah// *a verbal sentence* which has a verb as a constituent. However, Arab grammarians' definitions of nominal and verbal sentences are different. For them, a nominal sentence is one that begins with a noun and a verbal sentence is one that begins with a verb.

#### 3.1.1. The Nominal Sentence

The nominal sentence //ʔaljumlah ʔalʔismiyyah// consists of a subject and a predicate //mubtadaʔ wa-xabar//. The subject is supposed to be a noun or a noun substantive about which a statement is made and the predicate is also a noun or a noun substantive which modifies the subject, e.g., //rrayyaal ʕayuuz// *The man is old.* By this, one understands the type of sentence which in English contains the copula *am, is,* or *are*, but it has a wider meaning in Arabic. The subject //ʔalmubtadaʔ// *that with which a beginning is made* must introduce the nominal sentence while the predicate is the part of the sentence that tells something about the subject. The predicate //ʔalxabar// could be a noun, an adjective, a verbal sentence, or a phrase, e.g., //ljaahil mariiẓ// *The boy is sick.* Note that the presence or absence of the definite article is what makes a difference in meaning in this type of sentence, e.g., //ljaahil lmariiẓ// *the sick boy* is not a sentence. It





can be put into a sentence by deleting the definite article from //lmariiẓ// or by using another subject or predicate, e.g., //ljaahili -lmariiẓ fi -lmustaʃfa// *The sick boy is at the hospital.* The prepositional phrase //fi -lmustaʃfa// functions as the predicate of the sentence. The predicate can also be a verbal sentence, e.g., //ljaahili -lmariiẓ raaḥi -lbeet// *The sick boy went home.*

#### 3.1.2. The Verbal Sentence

The verbal sentence //ʔaljumlah ʔalfiʕliyyah//, as the name indicates, consists of a verb, the subject of the verb, and an object (with transitive verbs). The word order of verb-subject is the normal order in a verbal sentence. The verb //ʔalfiʕl//, as an essential element of a verbal sentence, expresses the temporal action or condition. The subject //ʔalfaaʕil//, also an essential element of the verbal sentence, is the person or thing to which the verbal action is attributed. The verb by itself can constitute a complete verbal sentence. In this case, the subject is indicated by the personal form of the verb, e.g., //naam ʔaḥmad// *Ahmad slept* and //naamuu// *They slept.* Note that the subject usually follows the verb. The verb may also take object pronominal suffixes constituting a complete sentence, e.g., //saaʕaduuni// *They helped me.*

A verbal sentence in MSA uses a singular verb form for a singular person before a plural subject, e.g., //ʔakala -lʔawlaadu// *The children ate.* Note that the use of the plural verb form //ʔakaluu// *They ate* in this sentence is grammatically wrong in MSA because the verb will then have two subjects. One is //ʔalʔawlaadu// and the other is indicated by the personal form of the verb. However, most Arabic dialects violate this grammatical rule and use a plural form of the verb before a plural subject, e.g., //ʔakalu -ljuhhaal// *The children ate.*

#### 3.1.3. Tense

In Arabic, verbs are inflected only for the perfect or past tense //ʔalmaaḍi// and for the imperfect or the present tense //ʔalḥaaḍir//. It is said that it is more proper to call the Arabic perfect and imperfect "aspects" rather than "tenses." Actions that started in the past and finished in the past are considered complete, thus they are described with perfect verbs. Actions which are habitual, timeless, future, or incomplete at the time of speaking are considered incomplete, thus they are described by using imperfect verbs (See Holes 1990, 35). However, this work refers to the perfect and imperfect as tenses because learners without a linguistic background are more familiar with the term "tense."

#### 3.1.3.1. The Perfect Tense

All perfect tense verbs are inflected by the same suffixes which are also known as subject markers (See verb conjugations in 2.1.1.1.). Perfect tense in Gulf dialects is used to express actions completed in the past. It is somewhat equivalent to the English simple past. The perfect tense is expressed by using a past tense verb form, e.g., //ragad// *He slept*; //ṣaamat// *She fasted*.

The use of the auxiliary verb //kaan//, declined for number and gender, before the imperfect form of another verb renders the English meaning of *used to*, e.g., //kaanu yiʃtaɣluun fi -lbaḥreen// *They used to work in Bahrain*.

The past perfect tense is usually expressed by the auxiliary verb //kaan// *was* before a participle, e.g., //kunna naymiin lamma ṣaarat lḥaadθah// *We were asleep when the incident happened*.

The past progressive is expressed by the auxiliary verb //kaan// before an imperfect verb, e.g., //kunt ʔadris fi giṭar lamma tɣayyari -lḥukm// *I was studying in Qatar when the regime changed*.

The particle //taww// plus a pronoun suffix plus a perfect verb is used for the recent past, comparable to the English *just*, e.g., //tawwni yiiti -lbeet// *I just came home*. Note that the active participle can also be used to render the same meaning, e.g., //tawwni yaayi -lbeet// *I just came home* or *I had just come home*.

#### 3.1.3.2. The Imperfect Tense

Imperfect verbs are inflected by prefixes or a combination of prefixes and suffixes that are subject markers. The imperfect in most Arabic dialects can refer to the three temporal spheres, present, past, or future. It usually expresses a definite present, e.g., //ʔabi ʔaruuḥ// *I want to go*. The imperfect is also used to express an action that occurs habitually, e.g., //huu yigra ljariidah kill yoom// *He reads the newspaper every day*. Furthermore, the imperfect is often used to express an indefinite statement, e.g., //ʃʃams tiʃrig ʕala -ṣṣaalḥiin wa-ṭṭaalḥiin// *The sun shines on the good and the wicked people* or its English equivalent *The rain falls on the just and the unjust*.

The imperfect progressive can be expressed by using the active participle, e.g., //ʔana gaaʕadah fi -lbeet// *I am staying at home*. The use of the active participle //gaaʕdah// expresses a continuous meaning. The word //gaaʕid// is also used as a verbal particle before an imperfect verb agreeing in number and gender with its subject to render the progressive tense of non-stative verbs, e.g., //rrayaayiil gaaʕdiin yiʃrabuun gahwah// *The men are drinking coffee*.





#### 3.1.3.3. The Future Tense

Future action can be expressed by adding the prefix //b(a)-// to an imperfect verb, e.g., //ba-yruuḥ likweet// *He will go to Kuwait*. It is assumed that the action of going to Kuwait will take place in the future. The imperfect by itself or the active participle can express a future action when the sentence contains a word denoting a future time, e.g., //yruuḥ likweet baačir// *He will go to Kuwait tomorrow*; //raayiḥ likweet baačir// *He will go to Kuwait tomorrow*.

### 3.1.4. The Pseudo-Verbal Sentence

Some prepositions such as //maʕ, ʕind, la-, ʔil-// are used with pronoun suffixes to form pseudo-verbs or verb-like terms to mean *to have*, e.g., //maʕi ruxṣat suwaagah// *I have a driving licence*; //ʕindana waayid furaṣ// *We have a lot of opportunities* (Selection 9, Note 8); //ʔantiy ʔilič maʕaaʃ mḥaddad// *You have a certain salary* (See Selection 8, Note 5).

A nominal term may precede a pseudo-verb to function as a subject, e.g., //muḥammad maʕah fuluus kaθiir// *Mohammad has a lot of money*; //lḥariim ʕindahum waayid furaṣ// *Women have a lot of opportunities*; //lwaaḥad ʔilah maʕaaʃ mḥaddad// *A person has a certain salary*. Note that although these three verb-like constructions have subjects, the pronouns suffixed to the prepositions must be kept because the pseudo-verb ceases to function as a verb. The suffixed pronouns function as verbal subject-affixes agreeing with the subjects in number and gender. The nature of these verb-like prepositional constructions, then, consists in the predominance of pronoun suffixes over nouns before the prepositions. Furthermore, the noun following the verb-like preposition is always indefinite. Also, a verb-like preposition ceases to function as a verb if the noun following it is definite. All pseudo-verbs are negated with the negative particle //ma(a)// (placed right before them), which is used to negate verbs, rather than with //mu(u)//, which is used to negate non-verbal predicates, e.g., //maa ʕindi beet// *I don't have a house*; //maa maʕhum ruxṣah// *They don't have a permit*; //maa ʔilah maʕaaʃ// *He does not have a salary*.

The preposition //fii// also functions as a pseudo-verb to mean *there is, there are*, e.g., //manṭagat ʔaddaaxliyyeh fiihaa θamaan wilaayaat// *The Interior Region has eight governorates*; //maa fii miθilhe// *There is nothing like it* (See Selection 42, Note 6 and Selection 41, Note 6).

The preposition //ʕala// plus pronoun suffixes followed by an indefinite noun functions as a pseudo-verb to mean *to have*, e.g., //ʔilmabaaliɣi -llii ʕalay kabiirah// *The amounts that I owe are big*; //ʕaleeha masʔuuliyyaat waajid// *She has a lot of responsibilities*. The preposition //ʕala// plus pronoun suffixes preceded by the negative particles //maa// or //wa-laa// is also used to mean *don't worry*, e.g., //maa ʕaleeki minhum// *Don't*

*worry about them;* //wa-laa ʕaleeki bi-θθaanyiin// *Don't worry about the others.*

### 3.1.5. The Conditional Sentence

A conditional sentence //ʔaljumlah -ʃʃarṭiyyah// consists of a statement that is conditioned by another statement presented before or after it. One is called the main clause or the resultative and the other is called the conditional clause. The main clause has no validity in itself without the restriction imposed by the conditional clause. There are three types of conditional sentences, open, hypothetical, and unreal. Their classification depends on whether the condition expressed in the protasis or the conditional clause is a simple statement of fact, a possibility, or something unreal or untrue. The conditional clause is always introduced by one of these conditional particles: //ʔið(d)a (ʔila); law (loo); ʔin, (ʔin)kaan, (n)čaan; leen// *if, when.*

#### 3.1.5.1. Open Conditionals

"Open conditionals are those which have a chance of being fulfilled in the real world in particular instances, or which express general truths of the 'if this is the case (and it may be/is), then that is also the case' type" (Holes 1990, 29). Therefore, the protasis //ʔaʃʃarṭ// expresses an open condition and the apodosis //jawaab ʔaʃʃarṭ// generally expresses the consequence which follows upon the realization of the condition. The particle //ʔið(d)a// is usually used to introduce an open conditional. In open conditionals, the verbs in both clauses are in the imperfect tense, but most speakers use both perfect and imperfect verbs, e.g., //ʔiða tibbi trruuḥi -ljaamʕah ba-ruuḥ wiyyaač// *If you want to go to the university, I will go with you.*

#### 3.1.5.2. Hypothetical Conditionals

Hypothetical conditions are those in which an event would take place if a certain condition was met, but for some reason it is unlikely. The particles //law, lo(o)// and //ʔið(d)a// usually introduce a hypothetical conditional, e.g., //loo yadri -lmudiir ṭaradah// *If the manager knew, he would fire him;* //ʔiða ṭalabti fluus, ʕaṭeetič// *If you (f.) asked for money, I would give it to you (f.);* //loo gaalatlak lḥagiigah maa ṣaddagtha// *If she told you the truth, you would not believe her.*

#### 3.1.5.3. Unreal Conditions

The unreal conditional involves the assumption of an inherently impossible condition in the past. The particle //law, lo(o)// usually introduces an unreal conditional and the





indeclinable //č(k)aan// placed before the main verb is also used. Note that the main verb in the conditional clause and in the main clause are usually in the perfect tense, e.g., //loo ðaakart waayid čaan najaḥt// *If you had studied hard, you would have passed.*

#### 3.1.5.4. The Use of the Most Common Conditional Particles

Note that it is not possible to generalize which groups of Gulf speakers use which particles. Speakers may choose any of the particles at any time. The following explains the use of the most common conditional particles.

- The conditional particle //ʔiða// *if* is very common in all Gulf dialects. It introduces a simple condition where there is no nuance of probability, doubt, or unreality. The protasis in such a conditional sentence expresses a simple condition, past, present, or future. Also the apodosis, the second part of the sentence, generally expresses the consequence which follows upon the realization of the condition. The whole sentence is a simple factual statement, e.g., //ʔiða ʕaṭook b-taʕṭii ɣeerak// *If they pay you, you will pay others* (Selection 12, Note 6). It is used in the protasis with a perfect tense verb to express a condition which is presumably not fulfilled at the present and may or may not be fulfilled in the future. It can also be followed by an imperfect verb form or by no verb at all, especially if the conditional clause is applied to a real situation. The verb in the main clause can be in the perfect, imperfect, or imperative, e.g., //ʔiða kaan ḥabiibak ʕasal laa tilḥasah killah// *If your loved one is {made of} honey, don't lick him all up* or *don't take advantage of other people's kindness.* The use of //kaan// in this example expresses a hypothetical condition. //ʔiða gallat lixyuul sarrajaw liklaab// *If there is a shortage of horses, they saddle the dogs* (this proverb is said when an unqualified person takes a job due to a lack of experts or when there is no one suitable for a job, so one comes up with a totally useless alternative); //ʔiða maa gaṭaʕ fiiha -lgadduum yigṭaʕ fiiha -lminʃaar// *If the hammer does not cut it, the saw will (cut it),* similar to the English saying *There is more than one way to skin a cat.* //ʔiða// is also used with an imperfect tense verb, e.g., //ʔiða tirjaʕiin likweet ʔarjaʕ wiyyaač// *If you go back to Kuwait, I will go back with you;* //ʔiða ʃuɣlak zeen maa ʕindak muʃkilah tḥaṣṣil waẓiifah// *If your work is good, youwill have no problem finding a job.*

- The conditional particle //ʔin// *if* is usually used to introduce open conditional and hypothetical conditional clauses. It is usually followed by a verb which is most often in the perfect, e.g., //ʔin ʃaallah// *If God wills, I hope so.* When //ʔin// is followed by an imperfect tense verb, it introduces open conditionals, e.g., //ʔin tʃuufah ʕallmah// *If you see him, let him know.* It also introduces unlikely conditionals when followed by a perfect tense verb, e.g., //ʔin ḥaṣṣalt ʕamal ba-dfaʕilhum// *If I find a job, I will pay them.* The particle //ʔin// here questions whether or not the action itself will occur as stated.

- The conditional particle //(n)čan//, (var.) //(n)kaan// *if* is used to express an open conditional. The verb in the open conditional often expresses a possibility which may or may not be fulfilled, e.g., //čaan ʕindak wagt taʕaal ʕindana// *If you have time, come over (to our place).* //čaan// may occur with pronoun suffixes, followed by a noun or an imperfect verb, e.g., //nčannah yḥibbni yaʕṭiini ʃwayyat fuluus// *If he loves me, he gives me some money.* Note that the verb in this clause can be perfect or imperfect. It is also used to express hypothetical conditionals, e.g., //nčaan najaḥ riḥit hanneetah// *If he succeeded, I would have gone to congratulate him.*

- The conditional particle //law//, (var.) //lo(o)// *if* is more common in most Gulf dialects. It usually introduces a hypothetical conditional clause which often has a verb in the perfect tense, e.g., //ðanab lkalb ʕway wa-law ḥaṭeetah fii xamsiin gaalib// *The dog's tail {remains} crooked, even if you put it in fifty molds,* similar to the English saying *A leopard cannot change its spots*; //loo waaḥad ṭaaḥ// *if one falls (lit. fell)*; //law tibbi tiʃti, ɣayyamat// *If it was going to rain, it would have clouded over;* //law ʔabuuhaa ʕaraf, kaan ðabaḥhaa// *If her father knew, he would have killed her.* The last example is a conditional sentence which expresses an impossible condition in the past. Note that its conditional clause is usually introduced by the particle //law// and also by adding the indeclinable auxiliary //kaan// before the verb in the main clause. Unlike MSA, Gulf dialects allow use of a noun after the particle //law// as it is expressed in this example. Note that the verbs in both clauses are in the perfect tense. Note also that the declinable auxiliary //kaan// may also occur after //law// to introduce a condition contrary to the fact, e.g., //lo kaan muntabih maa sawwa ḥaadiθ// *If he had been careful, he would not have had an accident.* The particle //law// can be preceded by the conjunction //wa-// to mean *even if*, e.g., //ʔaʕṭi xubzak la-lxabbaaz wa-law ʔakal nuṣṣah// *Let the baker bake your bread, even if he eats half of it.* //law// can also be preceded by the particle //ḥatta// *even* to mean *even if* and to emphasize the condition, e.g., //ḥatta law ʕaṭaṭiinii -lmaqaadiir// *even if you give me the ingredients* (See Selection 10, Note 17).

- The conditional particle //ʔila// *if* and its shortened form //la-// are used to introduce an open conditional. They are more common in Qatari and Eastern Saudi Arabian dialects, e.g., //ʔila najaḥ fi -θθaanawiyyah ba-yruuḥi -ljaamʕah// *If he passes high school, he will go to college;* //ʔila ʔubuuy raaḥi -ssuug baruuḥ maʕah// *If my father goes to the market, I will go with him.* Note that the conditional clause in the last example can be translated as *when*.





## 4. Lexical Features and Differences between Dialects

### 4.1. Phonological Differences

Phonological differences between Gulf dialects are usually narrowed down to three categories.

- Differences in articulation of some consonants. There are some phonological features specific to one of the Gulf dialects which rarely occur or do not occur at all in the others. Theodore Prochazka, in his article "The Spoken Arabic of Al-Qatif" (1990), states that the dialect of Al-Qatif, Saudi Arabia is related to the Baharna dialects of Bahrain (the Arabic-speaking Shi'it population of Bahrain). It has more linguistic features in common with the Baharna dialects than it has with the rest of the dialects. The following presents a few of the phonological differences between the Shi'it dialects and the rest of the Gulf dialects.

The CA sounds //θ, ð, ẓ// are preserved in most Gulf dialects, whereas most Shi'it dialects of Eastern Saudi Arabia and Bahrain use //f, d, ḍ//. Changing //θ// into //f// and ð// into //d// is not due to any adjacent sound, but rather are linguistic features specific to the Shi'it dialects of the Gulf. One may hear some Omani educated speakers using the sound //ḍ// in their speech. Note the following examples:

| | | | | | |
|---|---|---|---|---|---|
| //θ ----> f// | θoob ---> foob | *dress* | θalaaθah | falaafah | *three* |
| //ð ----> d// | haaða ---> haada | *this* | ðanab ---> danab | | *tail* |
| //ẓ ----> ḍ// | ẓuhr ---> ḍuhr | *noon* | ẓulm ---> | ḍulm | *injustice; oppression* |

Note that there is a complete merger of //ḍ// with //ẓ// in most of the Gulf dialects. Speakers of the dialects covered in this work may make the change of //ḍ ---> ẓ// at any time.

The CA sound //q// is preserved only in certain words in all Gulf dialects, e.g., //qurʔaan// *Qur'an*.

The reflex of //q ---> k// was noted in Qatari, Eastern Saudi Arabia, and some Bahraini dialects. This phonological change may occur in certain words in most Arabic dialects. Furthermore, it was recorded by Abu Ttayyib Al-Lughawi (died in 962 A.D.) in his book *Al-Ibdaal* when Abdullah Bin Mas'ud (a companion of the Prophet Muhammad, one of the illustrious "ten" to whom the Prophet gave an assurance of Paradise) read the Qur'anic verse //fa-ʔamma -lyatiima fa-laa takhar// (instead of //taqhar//), Sura 93: 9, *Therefore, treat not the orphan with harshness.* Al-Lughawi (N.D., 365) stated that he prefers voicing the //qaaf// as //kaaf//.

The reflexes of //q ---> g, j// were noted in all the dialects covered in this work. However, the reflex of //q ---> j// is very commonly used in Kuwaiti dialect.

The reflexes of //q ---> ɣ; ɣ ---> q// were noted in most of Gulf dialects, especially in the dialects of Kuwait, UAE, and Eastern Saudi Arabia, e.g., //taqriir ---> taɣriir// *report*; //ɣassal ---> qassal// *to wash* (See Selection 3, Note 16, Selection 9, Note 3, and Selection 31, Note 14).

The reflexes of //k ---> č, ʃ// may take place without restriction in all the dialects covered in this work. However, the use of //ʃ// is more common in the Bahrain and Eastern Saudi Arabia. One must keep in mind that this sound change has a grammatical function of a 2 f.s. pronominal suffix, e.g., //ʔaxuuč(ʃ)// *your (f.s.) brother*; //wildič(ʃ)// *your (f.s.) son*.

- Differences in uttering short and long vowels. In his book *Arabic Dialects* (1973), Ibrahim Anis makes a statement based on studies done by phonologists that no two individuals from a given area can utter sounds exactly alike. He also states that an individual utters sounds differently every time he/she speaks, even when he/she uses the same words. This statement is true, especially as far as vowels are concerned, because utterance of vowels is usually dependent on the phonetic environment in which they occur. Furthermore, the utterance of vowels is also affected by the individual's psychological condition, i.e., because of elements of surprise, hesitation, etc.

It should be mentioned that unlike their MSA counterparts, long vowels are treated as short vowels when they occurr in the final position, e.g., //daʕaa ----> daʕa// *to call; to invite*. It should be noted also that MSA words ending in //-aaʔ// have a final short //-a//, e.g., //ṣaḥraaʔ/ ---> ṣaḥra// *desert*; //samaaʔ ---> sama// *sky*.

The difference is not just in the utterance of vowels, but also in the addition, deletion, or prolongation of vowels that are the other phonological features of some Gulf dialects. The employment of the vowels //-a// or //e// at the end of a sentence to indicate a question occurs often in some Eastern Saudi Arabia, Bahrain and Omani dialects, e.g., //hu fi -lbeete?// *Is he at home?*

- Differences in stress. It is very common among learners of foreign languages to be influenced by their own languages, stress rules and thus apply them to the acquired language. A language cannot be spoken correctly unless the subject of stress is taken into consideration. Although various Arabic dialects share a basic vocabulary, vowel deletion or lengthening in some dialects contributes to differences in syllabification and stress, e.g., in the word //ʕa/baa/ya/ti// *my robe* the stress is on the syllable //-baa//. The same word in one of the Qatari dialects is voiced //ʕa/baa//yaat//yaa// with the stress on the last syllable //yaa//. There are two kinds of stress: stress within a sentence and stress within a word. The learner of Arabic dialects must be aware that it is not always possible to have definite rules for stress patterns. Often, there are samples of similar syllabic structures in which stress does not appear consistently placed. Since stress is only heard in speech, the learner of Arabic dialects should listen to the accompanying tapes very carefully to master this phonological feature. To discuss the stress feature, one has to give





some description of the syllable structure in these dialects. Every syllable is either long or short. All syllables must begin with a consonant. The following are types of syllables in Gulf Arabic (stressed syllables are between //...//):

| | | | |
|---|---|---|---|
| CV | short syllable | //da//ras | *he studied* |
| CCV | short syllable | //ḥta//mal | *he sustained* |
| CVC | short syllable | ka//tab// | *he wrote* |
| CVV | long syllable | //kaa//tib | *writer* |
| CVVC | word final | //baaʕ// | *he sold* |
| CVCC | word final | ka//tabt// | *I wrote* |

General rules of stress

1- As a general rule, if all syllables are short, then the first syllable is stressed, e.g., //ga//lam *pen*; //wa//lad *boy*.

2- The last syllable in a word is stressed if it is of the type CVCC or CVVC, e.g., da//rast// *I studied*; ʃa//reet// *I bought*.

3- If a word has only one long syllable, then the stress falls on the long syllable, e.g., //ʔi//jaa//za(e)h// *a permit; on leave*.

4- If a word has more than one long syllable, the stress falls on the last long syllable, e.g., yaak//luun// *They eat*.

**4.1.1. The** //ʔimaalah//

One may define //ʔimaalah// as the deflection of the unstressed short and long //a, aa// towards //e, ee//. This process usually does not occur in the post-emphatic position, i.e., //ṣ, ḍ, ṭ//, e.g., //marbuuṭah// *tied*; //baṭṭah// *duck*; //ɣaliiḍah// *thick*. Furthermore, //ʔimaalah// usually does not occur in the post-//ʕayn// position, e.g., //giṭʕah// *a piece*; //sabʕah// *seven*. This phonological feature is very common in the dialects of Eastern Saudi Arabia, Kuwait (Selection 12, Note 16), Bahrain (Selection 16, Notes 8 and 13), UAE (Selections 32, Note 9, and 35, Note 15), and Oman (Selection 41, Notes 6 and 11).

The literary records show that the //ʔimaalah// phenomenon has been in existence in the dialects of the people of central and eastern Arabia since before Islam and is still a linguistic feature typical of some Gulf dialects. Records also tell us that some of the most well-known grammarians of the second century A.H. used //ʔimaalah// in reciting the Qur'an, i.e., Al-Kassa'i (died 189 A.H.) and Hamzah (died 156 A.H.). Al-Kasaa'i once was

asked, "Do you deflect the short vowel //-a-// before the feminine ending //-h//?" to which he answered, "This is a feature of the Arabic language." Also Sibawayh, who is considered by many scholars the father of Arabic grammar, designated three or four chapters of his book *Al-Kitaab* to the subject of //ʔimaalah//. He even distinguishes between internal and word-final //ʔimaalah// and he also states the seven consonants that prevent its occurrence, //ṭ, ḍ, ẓ, ṣ, ɣ, x, q//.

The following presents some of the conditions in which //ʔimaalah// takes place.

- The reflex of the CA //ʔalif maqṣuurah// to //-e//, e.g., //maʃa ----> maʃe// *to walk; to leave*.

- The reflex of the CA pronoun suffix (1 c.pl.) //-naa ---> ne//, e.g., //beetnaa ---> beetne// *our house*; //ʔakalnaa ---> ʔakalne// *We ate*.

- The reflex of the CA pronoun suffix (3 f.s.) //-haa ---> he//, e.g., //θoobhaa ---> θoobhe// *her dress*.

- The reflex of the CA feminine ending //taaʔ marbuuṭah, -ah ---> -eh//, e.g., //midrasah ---> midraseh// *school*.

### 4.1.2. Diphthongs

The diphthongs //-ay// and //aw// are usually realized as //ee// and //oo// respectively in most of the Gulf dialects. However, in some Kuwaiti, Eastern Saudi Arabia, and Bahraini dialects, //-ay// may occur in a final position as the inflectional ending for 2 f.s., e.g., //taʕaalay// (*you f.*) *Come here*. Also, the diphthong //aw// may occur in the final position as the inflectional ending for the 2 c.pl., e.g., //taʕaalaw// (*you c.pl.*) *come here*. The diphthong //aw// also occurs in initial position (1 c.s.) preceded by a //hamzah// in the imperfect form of defective verbs that start with //w-//, e.g., //waṣalt ---> ʔawṣal// *I arrive*; //wagaft ---> ʔawgaf// *I stand up*. Cf. MSA //waṣal ---> ʔaṣilu; waqaf ---> ʔaqifu//. The diphthong //-uw// occurs as a variant of the third person masculine plural suffix, e.g., //kaluw// *They ate*; //gaaluw// *They said*.

### 4.1.3. Assimilation

Assimilation is called //ʔalʔidɣaam// or //ʔalmumaaθalah// in MSA. It usually takes place in rapid, casual, conversational speech. The occurrence of the following assimilations were found in most of the Gulf dialects covered in this work.

- The assimilation of //t ---> ṭ// in the vicinity of back vowels in cardinal numbers from thirteen to nineteen, e.g., //xamsṭaʕaʃ// *fifteen*; //θamanṭaʕaʃ// *eighteen*.





- In imperfect verb forms beginning with //t-//, the //t-// usually assimilates to the first radical of verbs beginning with one of these consonants //θ, j, d, ð, z, s, ḍ, ṭ, ẓ// (See Selection 15, Note 15).

| | | |
|---|---|---|
| tdayyan | ddayyan | *to borrow (money)* |
| tṭaamaʕ | ṭṭaamaʕ | *to be greedy* |
| tdaxxl | ddaxxal | *to interfere* |
| tθamman | θθamman | *to be evaluated* |
| tðammar | ððammar | *to complain* |

- The assimilation of //s ---> ṣ// in liaison with //ṭ//, e.g., //basiiṭah ---> baṣiiṭah// *simple; That's OK*; //massaxtuuh ---> maṣṣaxtuuh// *You humiliated him*. Note the regressive assimilation, the effect of //x// on //-s-//, in these examples (See Selection 13, Note 16 and Selection 37, Note 7).

- The assimilation of //n ---> m// usually takes place before a labial: //janb ---> jamb// *next to*; //ʕanbar ---> ʕambar// *storehouse*; //manbar ---> mambar// *platform; pulpit* (See Selection 14, Note 13).

- The assimilation of //n ---> t//, e.g., //bintkum ---> bittkum// *your daughter* (See Selection 35, Note 17) may occur in most Gulf dialects, particularly in the dialects of Eastern Saudi Arabia and UAE.

- The //n// assimilating to //l// may occur in Gulf dialects, but it was most often detected in the UAE dialects, e.g., //min lʔajaanib ---> milʔajaanib// *of the foreigners* (See Selection 31, Note 5).

- The assimilation of the //-h-// of pronoun suffixes to //ḥ// or //t// is common in most Gulf dialects, however it was detected in only the Eastern Saudi and Bahrain dialects, e.g., //ðabaḥhaa ---> ðabaḥḥaa// *He killed her*; //xaddaamathaa ---> xaddaamattee// *her servant* (See Selection 20, Note 15, and Selection 17, Note 15).

- The assimilation of //s, ṣ ---> z// may occur in most Gulf dialects, but it was only detected in Omani and Kuwaiti dialects, e.g., //bi-ḥasabi -ttaariix ---> bi-ḥazabi -ttaarix// *according to history*; //ṣɣiirah ---> zɣiirah// *small* (See Selection 8, Note 8, and Selection 47, Note 9).

### 4.2. Morphological Differences

#### 4.2.1. Basic Vocabulary

The dialectal variations of the Arabic language usually consist of deviations from the standard rules of grammar and accent and the use of certain words in preference to others. In this latter respect, the Arabic language is abundantly rich in its vocabulary. Arabic dialects may have very formal Classical Arabic words. Some vocabulary, although purely Arabic in its origin, is either totally different in meaning or so far removed from the original sense that it is sometimes difficult to trace the connection. Sometimes the words themselves are distorted either by the process of substitution or transposition of the letters or even by both.

Basic vocabulary in most of the Gulf dialects is almost entirely cognate, but a number of common terms are not, including personal pronouns, pronoun suffixes, and demonstratives. Despite the fact that these dialects belong to the same region and share many linguistic features, they, nevertheless, exhibit many differences.

#### 4.2.2. Plurals of Relative Adjectives

In Gulf dialects, //ʔasmaaʔ ʔal-nisbah// *relative adjectives*, usually used as nouns of nationality, are pluralized by adding the suffix //-yah// to the words from which they are derived, e.g., //kweetii (pl.) kweetiyyah// *Kuwaitis* and //suuri (pl.) suuriyyah// *Syrians* instead of //kuweetiyyiin, suuriyyiin//. This kind of pluralization may occur in some dialects, such as Riyadh dialects, but it is not as common as the regular pluralization. Another way of pluralizing these forms is by the deletion of the final suffix //-i//, e.g., //ʕarabi, ʕarab// *Arab*; //ʔingliizi, ʔingliiz// *British*; //ṭilyaani, ṭilyaan// *Italian*. One must not forget that pluralization by suffixing //-iin// (m.pl.) and //-aat// (f.pl.) to participle forms designating occupations also occurs in most Gulf dialects, e.g., //muʕallim, muʕallimiin (m.pl.), muʕallimaat (f.pl.)// *teacher*; //muhandis, muhandisiin (m.pl.), muhandisaat (f.pl.)// *engineer*.

Note that there is a general tendency in most Gulf dialects to expand the internal pluralization at the expense of the external, especially in participles denoting occupation with the pattern //$C_1aC_2C_2aaC_3$/faʕʕaal//, e.g., //xabbaaz, xabaabiiz// *baker*; //sammaak, samaamiik// *fisherman*; //ṭabbaax, ṭubaabiix// *cook*.

#### 4.2.3. The Declension of Nouns

As is the case in all other Arabic dialects, nouns are not inflected for case. However, all Arabic dialects have some adverbial expressions which maintain their CA accusative ending of undefined nouns, e.g., //ṭabʕan// *of course, certainly*; //ʔabadan// *not at all*; //fiʕlan// *actually*.





#### 4.2.4. Tanwiin, Nunation

Tanwiin in CA is the addition of one of the sounds //-an, -in, -un// at the end of an indefinite noun. As stated above, nouns in Arabic dialects are not inflected for case. In most Gulf dialects, however, indefinite nouns in a non-final position may take the nunation ending //-in// or //-an//, but not for case. Many examples of nunation were recorded in the dialects covered in this work, e.g., //ẓaaribtinnii// *She hit me* (Selection 17, Note 7); //ʃuu yaaybinniʃ beetii// *What brings you (f.s.) to my home?* (Selection 32, Note 5); //ɣaṣbin ʕalayy// *in spite of my will* (Selection 40, Note 9); //maa ʕaagbinni// *I don't like it* (Selection 46, Note 2). Nunation also occurs in fixed expressions and proverbs, e.g., //ʔahlan wa sahlan// *Welcome*; //wildi -ččalb, čalbin miθlah// *The son of a dog is a dog like it*, equivalent to the English sayings: *a chip off the old block* or *like father, like son* (used only in a negative way). Note that in some Omani dialects the //tanwiin// of the accusative adverbial case is usually omitted, except in a few words, i.e., //ʔabadan// *never*. Omani speakers try to drop the //tanwiin// when using MSA adverbs, e.g., //qaliilan ---> qaliil// *little*; //kaθiiran ---> kaθiir// *much*. Furthermore, adverbs are often expressed as nouns governed by prepositions, e.g., //laylan, nahaaran// *by night, by day* would be expressed as //fi -lleel, fi -nnahaar//.

#### 4.2.5. Verbs

In general, all the dialects covered in this work share the same base forms of the perfect tense of the simple strong verb which are of either the //$C_1aC_2aC_3$/faʕal, $C_1iC_2aC_3$/fiʕal// or //$C_1iC_2iC_3$/fiʕil// type, e.g., //gafal// *he locked, he closed*; //kitab// *he wrote*; //ʃirib// *he drank*. It is worth noting that the //$C_1iC_2iC_3$/fiʕil// type is usually unstable and can be replaced by the //faʕal// or //fiʕal// type, e.g., //simiʕ// *He heard* can be replaced by //samaʕ// or //simaʕ//. For perfect verbs that have the base form //faʕal//, their imperfect forms have the pattern //yafʕil// or //yifʕal//, e.g., //yaktib// *He writes*; //yiʃrab// *He drinks*.

The 2 f.s. ending //-i(i)// of a perfect tense verb has a common variant //-ay//, usually used for emphasis, e.g., //titʕallamiin ṭibaaʕah, zeen sawweetay// *You are learning typing, good for you* (Selection 10). Also, the 3 m.pl. ending of a perfect tense verb //-u(u)// has the common variants //-aw// and //-oo-// before a pronoun suffix, e.g., //gaalu ---> gaalaw// *they said* and //gaalooli// *They said to me*.

One of the Omani dialects' distinctive features is that perfect verbs take the ending //-tan// for second person feminine plural and //-an// for third person feminine plural, e.g., //katabtan, kataban// *You (f.pl.) wrote, they (f.pl.) wrote*. Another distinctive feature of the Omani dialects is that perfect and imperfect weak verbs ending in //ʔalif maqṣuurah/yaaʔ// keep the //yaaʔ// for third person masculine plural, e.g., //sawwu(u) ---> sawyu(u) --->

ysawyu(u)// *they made*. Note that whenever the second radical becomes quiescent (without a short vowel), it loses its //taʃdiid// *double*, as is apparent in the examples above. These features are not common in other Gulf dialects.

The following imperfect tense markers are common in most Gulf dialects.

- The 2 f.s. ending //-i(i)// has the variant //-iin//, e.g., //tiʃrabi(i) ---> tiʃrabiin// *you (f.s.) drink*.

- The 3 c.pl. and 2 c.pl. ending //-uu// has the variant //-uun//, e.g., //yaaklu(u) ---> yaakluun// *they eat* and //truuḥu(u) ---> truuḥuun// *you (c.pl.) go*. This feature is not common in Omani dialects.

- The 2 f.pl. and 3 f.pl. //-uu// has the variant //-an//, e.g., //tbiiʕan// *you (f.pl.) sell*; //ybiiʕan// *they (f.) sell*.

#### 4.2.6. Personal Pronouns

Arabic personal pronouns have two forms: the independent form //ʔaḍḍamiir ʔalmunfaṣil// is used nominatively and the suffix form //ʔaḍḍamiir ʔalmuttaṣil// is added to verbs, prepositions, and nouns in a possessive function. The following are the most common forms of personal pronouns used in all the dialects covered in this work.

| Independent Pronouns | Pronoun Suffixes |
|---|---|
| 3 m.s. hu(u), huwa | -eh; -ah; (u)h |
| 3 f.s. hii, hiya | -he; -ha(a) |
| 3 c.pl. hum; ʔuhum; hum(m)e | -hu(o)m |
| 3 f.pl. hin | -hin |
| 2 m.s. ʔint(a); ʔanta | -o(o)k; -ik; -ak; k |
| 2 f.s. (ʔi)ntiin(e); ʔi(a)ntii | -(i)ʃ; -č |
| 2 f.pl. ʔi(a)nt(i)an | -ki(a)n |
| 2 c.pl. ʔi(a)ntu; ʔintuune(a) | -ku(o)m |
| 1 c.s. ʔana | -ii; -nii (suffixed to verbs only) |
| 1 f.s. ʔani | -ii; -nii (suffixed to verbs only) |
| 1 c.pl. n(ʔ)iḥne; ḥinna; ḥanu; naḥnu | -na; -ne; -nne |

(For more on pronouns and pronoun suffixes, see Prochazka 1990.)





#### 4.2.7. Demonstratives

Most of the Gulf dialects use the following common demonstrative forms //ʔasmaaʔ ʔiʃaarah// denoting nearness and distance.

| | Nearness (this) | Distance (that) |
|---|---|---|
| m.s. | haað(d)a, ð(d)aa | hað(d)aak, ð(d)aak |
| f.s. | haað(d)i, ð(d)ii, haay | hað(d)iič(k), ð(d)iič(k) |
| c.pl. | hað(d)eel(a), ð(d)eel(a) | hað(d)eelaak, ð(d)eelaak, hað(d)ilaak |
| c.pl. | hað(d)ool(a), ð(d)ool(a) | hað(d)olaak, ð(d)olaak |

The demonstrative prefix //ha-// is very commonly used in all Gulf dialects. It is prefixed to definite nouns and adjectives, e.g., //ha-ʃʃay// *this thing* (Selection 4, Note 5). It may also be prefixed to pronouns, e.g., //ha-naa// *Here I am* (Selection 11, Note 3).

It is worth noting that although demonstratives exhibit a masculine/feminine gender distinction in the singular, most speakers don't make the distinction in the plural demonstratives.

#### 4.2.8. Interrogatives

In all Arabic dialects, a declarative sentence can be converted into a normal yes/no interrogative sentence simply by intonation. This is achieved by a slightly raising medium-high pitch and a long drawl on the last syllable, e.g., the declarative sentence //ʔaḥmad raaḥi -lmidraseh// *Ahmad went to school* can be converted to the interrogative sentence //ʔaḥmad raaḥi -lmidraseh?// *Did Ahmad go to school?*

The clitic interrogative particle //-e// is a distinct feature of the Eastern Saudi Arabia and Bahrain dialects. It is suffixed directly to the questioned element which must be utterance-final, e.g., //miʃa -ssuug// *He went to the market* and //miʃa -ssuge?// *Did he go to the market?* Another distinct feature of Bahrain and Eastern Saudi Arabia dialects is the use of the particle //ʔila// with //maa// to mean *why*, e.g., //ʔila maa hu rayyaalin zeen?// *Why isn't he a good man?*

The interrogative particle //ʃgaayil// *how?* is a distinct feature of some UAE dialects, e.g., //ʃgaayil truuḥ ẓbayy?// *How do you go to Dubay?* Also the interrogative particle //mnuu// *whose, who(m)* is very common in UAE dialects, e.g., //wild mnuu haaða// *Whose son is this?*

The interrogative particle //muu// *what* is typical of the Omani dialects. It is equivalent to the MSA particle //maa// *what* with the substitution of the vowel //-aa ---> -uu//.

Consider these examples, //muu tabɣii// *What do you want* and //muu ʔismak// *What is your name*? Note that among the peculiarities of the Omani dialects is that vowels undergo the process of substitution as is the case in this particle (See Jayakar 1889, 656 and 667). Note also that the interrogative particles //maa, muu// have a limited use as relative pronouns. Both of them are usually replaced by //buu//, e.g., //buu taʕṭiini ʔaaxað// *I will take what you give me*; //ʔismaʕ buu yquullak// *Listen to what he tells you*. The learner of Gulf dialects should be aware of the use of this particle as a negative particle in other Gulf dialects. It is worth noting that the nouns //ʔa(u)buu// *father* (and its variant //buu//) and //ʔumm// *mother* are commonly used in Gulf dialects to denote possession, e.g., //ʔabu liḥyah// *a bearded man*, //ʔiʃtareet sayyaarah ʔumm ʔarbaʕ biibaan// *I bought a four-door car*. Note that certain kinds of inalienable possession, such as bodily characteristics, are always expressed in noun-noun construct phrases in which the first noun is either //ʔa(u)buu// *father* or //ʔumm// *mother*.

The following interrogatives are the most commonly used in most Gulf dialects:

| | | | |
|---|---|---|---|
| k(č)eef | *how* | k(č)am, bi-kam | *how much, for how much* |
| ʃloon | *how* | weeʃ | *what* |
| mi(a)ta | *when* | ḥagg weeʃ | *what for, why* |
| ween, feen, heen | *where* | ḥagwah | *why, how come* |
| ma(i)n (var. + pronoun suffix) | *who* | hal | *did..?, is...?* |
| leeh, leeʃ | *why* | ʔayy | *which, what* |

#### 4.2.9. Negative Particles

The Negative Particle //muub//

Adding the sound //-b-// to the negative particle //muu// or //muhuu// is a unique linguistic feature typical of most Gulf dialects. One may think at first that this //-b-// is part of the negative particle. The truth of the matter is that it is not, but it is added for a function in the negation process. This added //-b-// does exist in CA and it is used for emphasis (see Al-Ansari N. D., 144–51), e.g., the Qur'anic verse //wa-maa rabbuka bi-ẓallaamin li-lʕabiid// *Nor is thy Lord ever unjust to His servants* (Sura 41: 46). It is also used when a negative sentence is introduced by a noun followed by //maa//, an independent pronoun, and by //b-// prefixed to the negated term, e.g., //haaði maa hii b-ḥayaat zeenah// *This is not a good life*. (For more on using the sound //b-// in the negation process, see Matar 1976, 89–95.)





The Negative Particle //maa min//

The negative particle //maa// followed by the partitive preposition //min// is another unique linguistic feature which was only recorded in the Qatif dialect. Usually, it is used independently to mean *No way! Absolutely none! Not a single one!* This is another CA feature preserved in the Eastern Saudi Arabia and UAE dialects. It has a stronger effect than the simple negation of a noun (See Selection 32, Note 19).

### 4.3. Lexical Expansion

Cultural diversity is one of the main sources for lexical expansion. It usually happens when the association between two cultures continues through conquest, colonization, immigration, technological innovation, or even through exposure to foreign media. When a language is deficient in a certain area, such as technology, lexical expansion takes place. It either has to derive words from its own lexicon or it has to borrow them from other languages. The oil industry, American and British presence, technological innovation, education, and the need for manpower contributed to lexical expansion in most of the Gulf dialects in general and in the oil-rich areas in particular. Speakers of a dialect not only borrow words from other languages, but also incorporate them morphologically into their dialect. Borrowed words have the ability to form other derivatives as well, e.g., the borrowed English verb //finiʃ// *to be done, to complete* is conjugated just like any Arabic verb and it is used to mean *to terminate one's job* (See Selection 30, Note 13). Likewise, the borrowed Persian verb //bannad// *to close* has active and passive participles inflected for gender; it also has a verbal noun //mubannad (m.), mubannadah (f.)// *closed*; //mubannid (m.), mubannidah (f.)// *closing* or *the person who closes*; and //tabniid// *closing*. Furthermore, derivatives could be subject to pluralization, e.g., //mubannidiin, mubannadiin//. Arabic speakers throughout the centuries have borrowed words from other languages. In his book *Itqaan fii ʕuluum Al-Qur'aan*, As-Sayuuti describes this phenomenon of borrowing words from other languages by the ancient Arabs. He states, "The Arabs took over foreign words, altering some of them by dropping letters or lightening what was heavy in the foreign form" (cited in Smeaton 1973, 85). As a matter of fact, the Arabs of today still use the same approach in borrowing foreign words.

Another source for lexical expansion in Arabic dialects is the semantically extended MSA or indigenous words. Native speakers resort to MSA to derive a new word or to extend the meaning of an old one whenever there is a vocabulary deficiency in the dialect, e.g., the word //gallaab// *dump truck* is derived from Form II //qallab// of the MSA verb //qalab// *to turn around, invert* (with the phonological change of //q ---> g//); also the word //θallaajah// *refrigerator* is derived from the MSA noun //θalj// *snow, ice*. Another example is the MSA verb //ṭafiʔa// *to be extinguished* from which the words //maṭfa, pl. maṭaafi// *fire extinguisher* and //rijaali -lmaṭaafi// *firemen* are derived. A few decades

ago, most of these derivatives did not exist in the dialects because these items were not available to the people of that region. Indigenous vocabulary is often applied to new uses, although meanings may or may not correspond precisely to those of the source words and are often radically broadened in their applications. Furthermore, at times the translations of borrowings are used to accommodate new subjects and ideas, e.g., //ʔittaṣil bi-hum ʕala -lxalawii ḥagghum// *Call them on their cellular (phone)*. Note that the translation of the adjective //xalawii// *cellular* is derived from the word //xaliyyah// *cell*. One may find that the most recent borrowings, especially from English, are usually used by young educated speakers (see Selection 46). For more on lexical expansion see Smeaton, 1973.

The learner of these dialects must be aware that certain differences in the quality of the spoken Arabic of Gulf dialects are inevitable in the case of different speakers. This is due to social environment, degree of education, and knowledge of MSA. One may find that these differences are a little less noticeable in normal situations of daily life. It is our hope that this brief grammar section will help the user of this work to better understand these dialects and thus enjoy learning and speaking them as well.





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|---|---|
| BSOAS | Bulletin of the School of Oriental and African Studies |
| JSS | Journal of Semitic Studies |
| ZAL | Zeitschrift fur arabische Linguistik |

# State of Kuwait

## Background

The modern state of Kuwait lies at the northwestern end of the Persian Gulf. Its name is derived from the Arabic word //kuut// meaning "small fortress built near water." Kuwait has a population of 2.7 million people. The Al-Sabah family has ruled Kuwait since 1756. Britain oversaw foreign relations and defense for the Al-Sabah dynasty from 1899 until Kuwait became an independent state in 1961. On 2 August 1990, Kuwait was invaded and annexed by its neighbor Iraq. After numerous unsuccessful diplomatic efforts, the US-led UN coalition of thirty-four nations began a ground assault on 23 February 1991, removed the Iraqi forces, and completely liberated Kuwait on 26 February 1991. Kuwait spent more than $5 billion to repair the oil infrastructure damaged during the war.

## Geography

Kuwait is located on the coast of the Persian Gulf. It is enclosed by Saudi Arabia to the south and Iraq to the north and west with a coastline of 195 km. The access to the waters of the Gulf is a coveted asset and an added bonus for the oil producing countries of the Gulf Cooperation Council (GCC). Kuwait has an area of 17,818 sq km. The landscape is predominantly desert plateau with a lower, more fertile coastal belt. It has a dry desert climate, intensely hot summers, and short cool winters. Kuwait is divided into six governorates or //muḥaafaẓaat//: Al-Ahmadi, Al-'Asimah, Al-Farwaniyah, Al-Jahra', Hawalli, and Mubarak Al-Kabir. Kuwait has sovereignty over nine small islands (the largest is Bubiyan and the most populous is Failaka).

## Government

The official name of the country is Dawlat Al-Kuwait, the State of Kuwait. It is a constitutional monarchy with a parliamentary system of government with Kuwait City as its political and economic capital. In 1963, Kuwait drafted a new constitution and held elections to create a national assembly, making it the first Gulf country to have an elected parliament. The executive branch consists of the chief of state, a hereditary office, a position currently held by Prince or Sheikh Sabah Al-Ahmad Al-Jabir Al-Sabah (since 29 January 2006), the Crown Prince Nawaf Al-Ahmad Al-Jabir Al-Sabah, and Prime Minister Nasir Muhammad Al-Ahmad Al-Sabah. The ruling family members hold many of the state's highest posts. The legislative branch consists of the National Assembly or //majlis ʔalʔummah// of fifty seats. Its members are elected by popular vote to serve four-year terms. Its powers are largely controlled by the prime minister. The Kuwaiti Emir has the right to dissolve the National Assembly at any time. In fact, the assembly

was dissolved on 17 March 2008 because of the misuse of parliamentary powers by some members.

## Economy

Kuwait's oil fields were discovered and first exploited in the 1930s. Kuwait became a founding member of the Organization of Petroleum Exporting Countries (OPEC) in 1961. Kuwait has the world's fifth largest oil reserve and is considered the fourth richest country in the world. It took its independence from the United Kingdom on 19 June 1961, after which its oil industry experienced unprecedented growth. This massive growth attracted multitudes of foreign workers from various parts of the Arab world, India, Pakistan, the Philippines, and from the western world as well. In 1982, Kuwait had a major economic crisis after the crash of the Suq Al-Manakh stock market. This stock market was dominated by wealthy families who traded among themselves in very large blocks of stock. However, it soon became the market for new investors. The crash took place when a dealer presented a postdated check that bounced. The Kuwaiti financial sector was badly shaken by this crash, as was the entire economy. The Kuwaiti economy experienced another major devastation during the Iraqi invasion and occupation when the oil industry was badly damaged. More than 700 oil wells were set afire by the retreating Iraqi forces and much of their reserves were lost in the fires. However, recovery has proceeded with surprising speed, and the reconstruction and recovery of basic services was a high priority. The oil industry was the government's top priority because it is the main source of revenue to sustain other government spending programs. The rest of the economy also experienced the devastation of the Iraqi invasion although the effects were not as severe as the oil-well fires. The banking sector recovered slowly from the effects of the shock waves of the Suq Al-Manakh stock market crash in 1982 combined with the devastation of the invasion. Trade was the only sector of the economy to prosper in the immediate postwar period because of the need to replace inventory depleted during the occupation.

## Society

Kuwait is a small, oil-rich country with strong family and tribal traditions. The majority of the Kuwaitis are Sunni Muslims and the minority are Shi'a Muslims. Most of the Shi'a came from the Eastern Province in Saudi Arabia and from Bahrain. The Shi'a come from families who moved from Arabia to Iran, stayed for some time, and then returned. In 1990, it had an estimated population of 2,155,000. The population consists of the native Kuwaiti citizens and a larger group of foreign workers. The small size of the indigenous population made the labor market increasingly dependent on a foreign labor force. This





created some social tensions between the indigenous population and the foreigners. Kuwait presents a social and an economic structure that differs from many developed countries, but Kuwait has succeeded in modernizing life and improving the human condition of its small population. The government invested in the education system to produce a new generation of highly educated people. Although the country has undergone social, political, and demographic changes in a very short time, the norms and values of an ancient, conservative, and religious society are embedded in the fabric of Kuwaiti society and culture.

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- https://www.cia.gov/library/publications/the-world-factbook/geos/ku.html
- https://www.mongabay.com/reference/country_studies-persian-gulf-states//History.html
- http:lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+kw0027)

## taariix likweet[1]

This selection shows that speakers often choose to change the perfect tense marker in verbs for 2 c.pl. and 3 c.pl. //-uu// to the diphthong //-aw//.

A : ʔabiič tguulii-lnaa ʃayy ʕan taariix likweet.

B : ʔinzeen, ʔa.. likweet[2] yaʕnii[3] lammaa[4] ktaʃfuuhaa, ktaʃfuuhaa ʔaal ṣabaaḥ[5]. ʔuw… lammaa raaḥaw[6] likweet kaanaw… kaan ʔisimhaa kuut ʔawwal[7]. sammuuhaa[8] **-lkuut w-maʕa -lwagt[9] baʕdeen** sammuuhaa likweet, ʔuw…

A : lah maʕna xaaṣṣ?

B : laʔ[10], lkuut nafsi[11] **-lbeet lizɣiir, yaʕnii…**

A : ʔahah.

B : ʔa… ʕalaʃaan humma lammaa raaḥaw ʔaʕtaqid ʃaafuu beet zɣiir čannah[12] k… **kinnaa… kuux.**

**A : ʔahah.**

**B : faa-sammuuhaa[13] lkuut.**

**A : ʔahah.**

B : w-baʕdeen maa leeʃ maddidaw -lle… l?ism w-ṣaar kweet yaʕnii, bass ?a… yaʕnii ?aal ṣabaaḥ kaanaw ?awwal naas yruuḥuun w-humma bi-lmulk, yaʕnii mlakuu -ddiirah w-la-lḥiin yaʕnii yaḥkimuun[14] fiihaa, ?a… bass -e… likweet kaanat diirah faqiirah bass ?a… tiʕtimid ʕala -l ttijaarah ?uw… wi-lbaḥr w-xeeri -lbaḥr w-min ha-l?aʃyaa?, bass maʕa -lwagt yaʕnii w-kaant mustaʕmarah min ?istiʕmaar ?ingliizii, faa… wi-l?istiʕmaar ṭawwal lee -?alf w-tisʕ miyah w-waaḥad w-sittiin ?allii xamsah w-ʕiʃriin fabraayir ?alf w-tisʕ miyah w-waaḥad w-sittiin kaan yoom ?istiqlaal likweet min l?istiʕmaari -l?ingliizii.

A : ṣaar fii maʕaarik?

B : maa ṣaar fii maʕaarik, la?, bass -e… ʕaʃaan kaanti-ddawlah faqiirah.





# تَارِيخْ لِكْوَيتْ[١]

أ : أَبِيتْشْ تْكُولِيلْنَا شَيّ عَنْ تَارِيخْ لِكْوَيتْ.

ب : إِنْزَينْ، أ... لِكْوَيتْ[٢] يَعْنِي[٣] لَمَّا[٤] كْتَشْفُوهَا، كْتَشْفُوهَا آلْ صَبَاحْ[٥]. أُوْ... لَمَّا رَاحَوْا[٦] لِكْوَيتْ كَانَوْا... كَانْ إِسِمْهَا كُوتْ أَوَّلْ[٧]. سَمُّوهَا[٨] الْكُوتْ وْمَعَ الْوَكْتْ[٩] بَعْدَينْ سَمُّوهَا لِكْوَيتْ، أُوْ...

أ : لَه مَعْنَى خَاصْ؟

ب : لاُ[١٠]، الْكُوتْ نَفْس[١١] الْبَيتْ لِزْغِيرْ، يَعْنِي...

أ : أَهَه.

ب : أ... عَلَشَانْ هُمَّ لَمَّا رَحَوْا أَعْتَقِدْ شَافُوا بَيتْ زْغِيرْ تْشَنَّه[١٢] كـ... كِنَّا... كُوخْ.

أ : أَهَه.

ب : فَا[١٣] سَمُّوهَا الْكُوتْ.

أ : أَهَه.

ب : وْبَعْدَينْ مَا لَيشْ مَدَّدَوْا الـ... الإِسْمْ وْصَارْ كْوَيتْ يَعْنِي، بَسّ أ... يَعْنِي آلْ صَبَاحْ كَانَوْا أَوَّلْ نَاسْ يْرُوحُونْ وْهُمَّ بِالْمُلْكْ، يَعْنِي مْلَكُوا الدِّيرَه وْلَلْحِينْ يَعْنِي يَحْكِمُونْ[١٤] فِيهَا، أ... بَسّ أ... لِكْوَيتْ كَانَتْ دِيرَه فَقِيرَه بَسّ أ... تِعْتِمِدْ عَلَى الـ... التِّجَارَه أُوْ... وِالْبَحْرْ وْخَيرِ الْبَحْرْ وْمِنْ هَالأَشْيَاءْ، بَسّ مَعَ الْوَكْتْ يَعْنِي وْكَانَتْ مُسْتَعْمَرَه مِنْ إِسْتِعْمَارْ إِنْكْلِيزَي، فَا... وِالإِسْتِعْمَارْ طَوَّلْ لَي أَلْفْ وْتِسْعْ مِيَه وْوَاحَدْ وْسِتِّينْ. أَلْلَّي خَمْسَه وْعِشْرِينْ فَبْرَايِرْ أَلْفْ وْتِسْعْ مِيَه وْوَاحَدْ وْسِتِّينْ كَانْ يُومْ إِسْتِقْلَالْ لِكْوَيتْ مِنْ الإِسْتِعْمَارْ الإِنْكْلِيزِي.

أ : صَارْ فِي مَعَارِكْ؟

ب : مَا صَارْ فِي مَعَارِكْ، لاُ، بَسّ أ... عَشَانْ كَانْتِ الدَّوْلَه فَقِيرَه.

## Vocabulary

kweet كويت *prop.n.* Kuwait
ʔal- أل *def.art.* the
yaʕnii يعني *v.* (I) mean; well; that is to say
lamma لمّا *adv.* when
ktaʃaf اكتشف *imperf.* yiktaʃif *v.t.* to discover; to find out
ʔaal ṣabaaḥ آل صباح *prop.n.* the Sabah clan
raaḥ راح *imperf.* y(i)ruuḥ *v.i.* to go; to leave
kuut كوت *n.* a small house; hut
ʔawwal أوّل *adj.* in the past; first
samma سمّى *imperf.* ysammii *v.t.* to name (s.th.); to call (s.th.)
maʕa -lwagt مع الوكت *phr.* as time goes by
baʕdeen بعدين *adv.* later; then; afterwards; something else
laʔ لا *neg.part.* no
nafs نفس *part.* similar, same, like; self; soul
ʕalaʃaan على شان *prep.* for the sake of; in order to; because (*var.* ʕaʃaan)
čann تشن *conj.* as if, as though (*var.* kinn)
fa(a)- فا *conj.* so, then, thus
maddad مدّد *imperf.* ymaddid *v.t.* to extend; to stretch; to prolong
diirrah ديره *n.* homeland, country; hometown
la-lḥiin للحين *adv.* up until now
ḥakam حكم *imperf.* yaḥkim *v.* to rule
ʕtamad اعتمد *imperf.* yiʕtimid *v.i.* ʕala to depend on
xeer خير *n.* (*pl.* -aat) bounty; blessing; wealth; good thing
fabraayir فبراير *prop.n.* Eng. February
ʕaʃaan عشان *prep.* for the sake of; in order to; because





## Notes

1) taariix likweet: *The history of Kuwait.* Kuwait is a country located on the northeast Arabian Peninsula at the head of the Persian Gulf. Arabs settled in Kuwait in the early 18th century. It became a British protectorate in 1897 and an independent kingdom in 1961.

2) likweet: *Kuwait.* The definite article //ʔal-// is prefixed to nouns, adjectives, and other parts of speech. Since it is phonologically conditioned, it takes several shapes depending on the sounds preceding and following it. If //ʔal-// is prefixed to a word that begins with any of these sounds //t, θ, d, ð, ẓ, s, ṣ, ʃ, ṭ, n, č//, then the //l-// of the particle is assimilated into the initial sound of the word, e.g., //diirah ---> ʔaddiirah// *the area; the country.* If it is prefixed to a word that begins with a consonant cluster, it changes to //li- or le-//, e.g., //likweet// *Kuwait.* If the word preceding the definite article ends in a consonant, then it changes into //ʔil-// or //ʔal-//.

3) yaʕnii: *It means; well, that is to say.* This verb is always used in the imperfect tense. It is equivalent in meaning and use to the English *that is to say; namely; I mean; well.* However, most speakers, especially the young, use this verb as a filler to allow themselves to collect their thoughts.

4) lamma(a): *when.* This conjunction may introduce an adverbial clause of time which may refer to an action that happened prior to the time of utterance or which may happen in the future, e.g., //lammaa ktaʃfaw likweet// *When they discovered Kuwait;* //lamma ʔaxalliṣi -ddiraasah ba-rjaʕ likweet// *When I finish my schooling, I will go back to Kuwait.* //lamma// may also introduce a timeless adverbial clause, e.g., //lamma waaḥad yiʃtaɣil waayid yinjaḥ// *When one works hard, one succeeds.*

5) ʔaal ṣabaaḥ: *The Sabah Clan.* The Al Sabah family emerged as the dominant clan in Kuwait and were formally established as rulers of the country in 1756.

6) raaḥaw: *They went; They left.* Kuwaiti speakers usually change the perfect tense marker in verbs for 2 c.pl. and 3 c.pl. //-u(u)// to the diphthong //-aw//. Note this change in several perfect tense verbs in this selection.

7) ʔawwal: *In the past; first.* The ordinal //ʔawwal// may function as an adverbial particle, as is the case in this selection. Ordinal numbers from second to tenth are formed according to the pattern //$C_1aaC_2iC_3$// for masculine and //$C_1aaC_2C_3$a(e)h// for feminine, which is applied to root consonants of the cardinal numbers. Note the following ordinals from one to ten: 1st //ʔawwal/ʔuula// 2nd //θaani/θaanyah// 3rd //θaaliθ/θaalθah// 4th //raabiʕ/raabʕah// 5th //xaamis/xaamsah// 6th //saadis/saadsah// 7th //saabiʕ/saabʕah// 8th //θaamin/θaamnah// 9th //taasiʕ/taasʕah// 10th //ʕaaʃir/ʕaaʃrah//.

Note also that the ordinal number "first" is exceptional.

8) sammuuhaa: *They named it.* Note that the perfect tense marker for 2 c.pl. and 3 c.pl. //-aw// changes to a long vowel //-uu-// before pronominal suffixes.

9) maʕa -lwagt: *As time goes by.* The preposition //maʕ// *with* followed by the definite noun //alwagt// *the time* is usually used to introduce an adverbial clause in the perfect tense, e.g., //maʕa -lwagt sammuuhaa likweet// *As time went by, they called it Kuwait.*

10) laʔ: *No!* This negative particle is used as a negative response to a yes or no question. Note that unlike the negative particle //laa//, the particle //laʔ// is not used to negate imperative verbs.

11) nafs: *Similar, same, like; self; soul.* This is an equative particle usually used after the element that expresses the quality of being equated and followed by a standard of comparison, e.g., //lkuut nafsi- lbeet lizyiir// *The hut is similar to a small house.* Note that when //nafs// is in construct with a pronoun it is translated as *-self*, e.g., //nafsi// *myself.*

12) čannah: *As if, as though.* Cf. MSA //kaʔannahu//. At first, the speaker voiced the sound //k// as its common Kuwaiti dialect variant //č//, which may have seemed unsophisticated to her, because she repeated the sound in its MSA form //k-//.

13) faa-: *So, then, thus, and.* This is the so-called particle of classification. It indicates coordination together with the idea of development in the narrative. It may be replaced by the connective particle //wa//, but usually it implies a quick and logical or natural reaction or consequence.

14) yaḥkimuun fiihaa: *They are ruling it.* Cf. MSA //yaḥkumuunahaa//. Note that Kuwaiti speakers preserve the MSA marker //-uun// for the 3 c.pl. in imperfect verbs. However, it should be noted that some Kuwaiti speakers may at times delete the final //-n// from this suffix just like the majority of speakers of other Arabic dialects.





### The History of Kuwait

A : I want you to tell us something about the history of Kuwait.

B : Fine, m... when Kuwait was discovered, it was the Sabah clan who discovered it. When they went to Kuwait, they were... its name was Koot at first. They called it Koot and as time went by they called it Kuwait, and...

A : Does it have a special meaning?

B : No, Koot is like a small house, well...

A : Huh.

B : Because when they went, I think they saw a small house like a... like a hut

A : Huh.

B : So they called it Koot.

A : Huh.

B : And later, why did they stretch the... name to become Kuwait, well... but nevertheless, m... the Sabah clan were the first to go {to Kuwait}, and to take power. I mean, they ruled the area and up until now and they are still ruling. However, m... Kuwait was a poor land which depended on trade, on the sea, the bounty of the sea, and on such things, but as time went by it became one of the British colonies. So... the colonization lasted until 1961. That was February 25, 1961, Kuwait's independence day from the British colonization.

A : Were there any battles?

B : No, there were no battles, but m... because the country was poor.

## ʔannafṭ fii likweet[1]

A : ʔaʕtaqid sanat ʔalf w-tisʕ miyah w-tisʕah w-xamsiin[2] lamma ktaʃfuu ʔawwal biir[3] nafṭ.

B : ʔahah.

A : haaðaa ʔaʕtaqid yaʕnii ʔiðaa maanii[4] ɣalṭaanah, bass ʔa… ʔuw-baʕd haaðaa gaamti -l… yiktaʃfuun ʔakθar nafṭ, w-maʕi -nnafṭ ṣaarati -ddawlah ɣaniyyah, w-maʕi -lɣinaa tanmuu, w-tanmuu zyaadah maʕi -lʔayyaam yaʕnii, bassi -l… nnafṭ huwa -llii[5] yaʕnii xalla likweet tsiir ɣaniyyah ʔuw… wi-llii bina likweet, wi-llii ʕtamduu ʕaleeh waayid[6] yaʕnii w-maʕa ʔillii yṣaddruunah l-barraa[7] w-ha-lʔaʃyaaʔ[8] yaʕnii, bass ʔe… nnafṭ waayid muhim bi-lkweet, ʔuw… wa-xeer likweet killah min nnafṭ yaʕnii, w-haaðaa ʃayy ma… maʕruuf yaʕnii -lkill yaʕirfah, b-ʔakθar duwali -lxaliij yaʕnii, faa… baʕd ðaalik… baʕd ʔa…

B : baʕd ʔa… maa ʔaxaðaw ʔistiqlaalhum…

A : baʕd… baʕd maa… staq… ʔistiqlaalhum waaḥad w-sittiin yaʕnii maʕi -lʔayyaam ʃwayy ʃwayy yaʕnii, yaʕnii likweet kaant baṣiiṭah w-kaant faɣiirah[9] fa-ʔaxaða-lhaa[10] wagt ʕala-maa[11] yaʕnii… ʔa… maθalan ʔanʃaʔuw ʔilkaθiir mini -lʔaʃyaaʔ yaʕnii maθlan ʔilwizaaraat wi-l…ʔuw… kill ha-lʔaʃyaaʔ…

B : man llii stalam lḥukm baʕd lʔingiliiz?

A : ʔillii stalam lḥukm baʕd lʔingiliiz ʔaʕtaqid ʔismah ʕabdallah limbaarak ṣṣabaaḥ, bass ʔa… ttasallul[12] maal[13] lḥukkaam ʔaanaa muu waayid…

B : ʔahah

A : yaʕnii ʔaanaa maa ʔaʕrifhum bi-ẓẓabṭ





B : ʔahah

A : bass ʔa… fii ʕabdallah limbaark ʔaw ʕabdallah -lil… saalim[14] wallaa, bass baʕd waaḥdi w-sittiin ʔaʕtaqid ʕabdallah limbaarak huwa -llii katab distuur likweet…

B : ʔahah

A : ʔillii yaʕnii ʔa…distuur likweet yaʃmal kill -ʔill… ʔaḥkaam wa-l

B : ʔahah… lqawaaniin

A : ʔilqawaaniin killaa, wuw-ʔa… huwa -llii kitbah. w-yaʕnii kaan fii taɣyiiraat… yaʕnii ʔab-ha-lyoom maa[15] tɣayyar waayid, yimkin b-baʕẓi -lʔaʃyaaʔ, bass ʔuw… w-xalaṣ ṭṭabbaq ha-lḥukum ha-lqaanuun ʕa-likweet qaanuuni-ddistuur w-la-lḥiin yiṭṭabbaq yaʕnii la-ḥad ha-lyoom yaʕnii, bass ʔa… maʕi -lʔayyaam yaʕnii… ʔa… yaʕnii ḥamdillah likweet yaʕnii maʕa -l… tteknaloojyaa ṭṭawwarat waayid yaʕnii, wi-lḥiin yaʕnii b-ha-lyoom bi-ððaat yaʕnii…. yaʕnii waaṣlah la-marḥalah yaʕnii ḥamdillah marḥalah miṭṭawwrah, fiihaa taṭawwur yaʕnii waayid. bass -e… la-lḥiiin yaʕnii ṭabʕan maa… maa nigdar niqaarinhaa b-duwal ʔilʕaalami -lʔawwal maθalan ʔamriikaa wallaa ʔingeltaraa. yaʕnii la-lḥiin hiyya tuʕtabar min ʔa… min duwal lʕaalami -θθaaliθ ʔallii yaʕnii yabuun la-lḥiin… yaʕnii yiḥtaajoon ttanmiyah zyaadah ʕaʃaan yooṣluun.

# النَّفْطْ في لِكْوَيتْ[1]

أ : أعْتَقِدْ سَنَةْ ألْفْ وْتِسْعْ مِيَه وْتِسْعَه وْخَمْسِينْ[2] لَمَّا كْتَشْفُوا أوَّلْ بِيرْ[3] نَفْطْ.

ب : أهَه

أ : هَذَا أعْتَقِدْ يَعْنِي إذَا مَانِي[4] غَلْطَانَه، بَسْ أ... أوْبَعْدْ هَذَا قَامْتِ الـ... يِكْتَشْفُونْ أكْثَرْ نَفْطْ، وْمَعِ النَّفْطْ صَارَتِ الدَّوْلَه غَنِيَّه، وْمَعِ الْغِنَى تَنْمُو، تَنْمُو زْيَادَه مَعِ الأيَّامْ يَعْنِي، بَسْ الـ... النَّفْطْ هُوَ اللِّي[5] يَعْنِي خَلَّى لِكْوَيتْ تْسِيرْ غَنِيَّه واللِّي بِنَى لِكْوَيتْ، واللِّي اعْتَمْدُوا عَلَيه وَايِدْ[6] يَعْنِي وْمَعَ إللِّي يْصَدْرُونَه لْبَرَّا[7] وْهَالأشْيَاءْ[8] يَعْنِي، بَسْ أ... النَّفْطْ وَايِدْ مُهِمْ بِالْكْوَيتْ، أوْ... وَخِيرْ لِكْوَيتْ كِلَّه مِنَ النَّفْطْ يَعْنِي، وْهَذَا شَيْ مَـ... مَعْرُوفْ يَعْنِي الْكِلْ يَعِرْفَه، بْأكْثَرْ دُوَلْ الْخَلِيجْ يَعْنِي، فَا... بَعْدْ ذَلِكْ... بَعْدْ أ...

ب : بَعْدْ أ... مَا أخَذُوا إسْتِقْلالْهُمْ...

أ : بَعْدْ... بَعْدْ مَا... سْتَقْـ... أيه إسْتِقْلالْهُمْ واحَدْ وْسِتِّينْ يَعْنِي مَعِ الأيَّامْ شْوَيَّ شْوَيَّ[9] يَعْنِي، يَعْنِي لِكْوَيتْ كَانَتْ بَصِيطَه[10] وْكَانَتْ فَغِيرَه[11] فَأخَذْلْهَا[10] وَكْتْ عَلَى مَا[11] يَعْنِي... أ... مَثَلاً أنْشَوُوا إلْكِثِيرْ مِنِ الأشْيَاءْ يَعْنِي مَثَلاً إلْوِزَارَاتْ والـ... أوْ... كِلْ هَالأشْيَاءْ...

ب : مَنْ اللِّي اسْتَلَمْ الْحُكْمْ بَعْدْ الإنْكِلِيزْ؟

أ : إللِّي اسْتَلَمْ الْحُكْمْ بَعْدْ الإنْكِلِيزْ أعْتَقِدْ إسْمَه عَبْدَاللَّه لِمْبَارَكْ الصَّبَاحْ، بَسْ التَّسَلُّلْ[12] مَالْ[13] الْحُكَّامْ آنَا مُو وَايِدْ...

ب : أهَه

أ : يَعْنِي آنَا مَا أعْرِفْهُمْ بِالظَّبْطْ

ب : أهَه





أ : بَسْ أ... فِي عَبْدَاللَّه لِمْبَارَكْ أوْ عَبْدَاللَّه لِلْـ... سَالِمْ[14] وَلاَّ.

بَسْ بَعْدْ وَاحَدْ وْسِتِّينْ أعْتَقِدْ عَبْدَاللَّه لِمبَارَكْ هُوَ اللِّي كَتَبْ دِسْتُورْ لِكْوَيتْ...

ب : أهَه

أ : إللِّي يَعْنِي أ... دِسْتُورْ لِكْوَيتْ يَشْمَلْ كِلْ إلـ... الأحْكَامْ وَالـ...

ب : أهَه... الْقَوَانِينْ

أ : يَعْنِي الْقَوَانِينْ كِلاًّ، وْوُا... هُوَ اللِّي كَتْبَه. وْيَعْنِي كَانْ فِي تَغْيِيرَاتْ... يَعْنِي أبْهَالْيُومْ مَا[15] تْغَيَّرْ وَايِدْ، يِمْكِنْ بْبَعْظِ الأشْيَاءْ، بَسْ أوْ... وْخَلَصْ طَبَّقْ هَالْحُكْمْ هَالْقَانُونْ عَلْكْوَيتْ قَانُونِ الدِّسْتُورْ وْلِلْحِينْ يِطَبَّقْ لَحَدْ هَالْيُومْ يَعْنِي، بَسْ أ... مَعِ الأيَّامْ يَعْنِي... أ... يَعْنِي حَمْدِلله لِكْوَيتْ يَعْنِي مَعْ الـ... التَّكْنُلُوجْيَا طَوَّرَتْ وَايِدْ يَعْنِي، وِالْحِينْ يَعْنِي بْهَالْيُومْ بالذَّاتْ يَعْنِي... يَعْنِي وَاصْلَه لَمَرْحَلَه يَعْنِي حَمْدِلله مَرْحَلَه مِطَوَّرَه، فِيهَا تَطَوُّرْ يَعْنِي وَايِدْ. بَسْ أ... لِلْحِينْ يَعْنِي طَبْعاً مَا... مَا نِكْدَرْ نِقَارِنْهَا بْدُوَلْ إلْعَالَمِ الأوَّلْ مَثَلاً أمْرِيكَا وَلاَ إنْكِلْتَرَا. يَعْنِي لِلْحِينْ هِيَ تُعْتَبَرْ مِنْ أ... مِنْ دُوَلْ الْعَالَمِ الثَّالِثْ إللِّي يَعْنِي يَبُونْ لِلْحِينْ... يَعْنِي يِحْتَاجُونْ التَّنْمِيَه زْيَادَه عَشَانْ يُوصْلُونْ.

## Vocabulary

nafṭ نَفْطْ *n.* petroleum; crude oil
biir بِيرْ *n.* (*pl.* ʔabaar, byaar) well
maanii مَانِي *pron.* I am not
ʔillii إللِّي *part.* that which, who, which (*var.* ʔallii, llii, li)
bina بِنَى *imperf.* ya(i)bnii *v.t.* to build
waayid وَايِدْ *intens.* very, very much; a lot
barra(a) بَرَّا *adv.* abroad; outside; outdoors; exterior
ha- هَـ *demons.part.* this, these
ʃwayy شْوَيَّ *quant.* a little; little by little (when repeated twice); a few; some
baṣiiṭah بَصِيطَه *expr.* It's OK.
faɣiira فَغِيرَه *f.adj.* poor (*var.* fagiira, faqiirah)

ʔaxað أخذ *imperf.* yaaxið *v.t.* to take (*var.* xaða(a))

ʕala-maa على ما *conj.* until

tasallul تسلُّل *v.n.* infiltration

maal مال *part.* for, belonging to

ʃeex ʕabdallah ʔassaalim ʔaṣṣabaaḥ شيخ عبدالله السالم الصبّاح *prop.n.* Sheikh Abdallah Al-Salem Al-Sabah (ruled Kuwait from 1950 - 1965)

maa ما *neg.part.* not

tɣayyar تغيّر *imperf.* yitɣayyar *v.i.* to be changed; to be modified

ṭṭabbaq اطّبّق *imperf.* yiṭṭabbaq *pass.v.* to be applied, to be applicable (*var.* ṭṭabbag)

ʔalḥiin ألحين *adv.* now

teknaloojyaa تكنلوجيا *n.* Eng. technology

bi-ððaat بالذات *adv.* specifically; in particular; particularly

miṭṭawwrah مطوّره *f.adj.* developed; advanced

waṣal وصل *imperf.* yooṣal *v.* to arrive; to get to (a certain point); to reach (*var.* yaaṣal)

### Notes

1) naftṭ: *Petroleum; crude oil.* With its major oil reseves, Kuwait has one of the highest per capita incomes in the world.

2) sanat ʔalf w-tisʕ miyah w-tisʕah w-xamsiin: *The year 1959.* The speaker states that the first Kuwaiti oil well may have been discovered in 1959, but the fact of the matter is that Al-Burqan Field, one of the largest and most productive fields, was discovered in 1938. The Arabian Oil Company started drilling in 1959.

3) biir: *Well.* Cf. MSA //biʔr//. Note the deletion of the glottal stop which contributed to the lengthening of the vowel //-i- ---> -ii-//.

4) maanii: *I am not.* Negated forms of personal pronouns are formed by prefixing the negative particle //m(aa)-//, e.g., 1st c.s. //maanii(a)//; 1st c.pl. //ma)ḥna//; 2nd m.s. //m(a)nt(a)//; 2nd f.s. //m(a)nti, mantiine//; 2nd c.pl. //m(a)ntu, mantum//; 2nd f.pl. //mantin, mantuune//; 3rd f.s. //mahii//; 3rd c.pl. //m(u)ahum//; 3rd f.pl. //mahin//.

5) nnaftṭ huwa -llii xalla likweet: *It was the oil which made Kuwait.* Cf. MSA //ʔallaðii//. Unlike its MSA counterpart, this relative particle is not inflected for number or gender. Note that the particle //-llii// in this example emphasizes the pronoun //huwa// *he, it.*

6) waayid: *Very; very much; a lot.* Cf. MSA //waajid//, the active participle of the verb //wajada// *to find.* Note the sound change of //j ---> y//, a common phonological feature in the Kuwaiti dialect and in most Gulf dialects as well. This active participle lost its MSA meaning in these dialects and is used as an intensifier. It modifies





adjectives, nouns, or verbs and may occur before or after the word it modifies.

7) yṣaddruunah l-barraa: *They export it abroad.* Cf. MSA //yuṣaddiruunahu li-lxaarij//. The term //barraa// does not occur in MSA. Note that the prefix //l-// *to* is a contraction of the preposition //ʔila//, which cannot stand alone, but can take pronominal suffixes.

8) ha-lʔaʃyaaʔ: *These things.* The demonstrative particle //ha-// is always prefixed to a definite head noun. It is not inflected for number or gender.

9) faɣiirah: *Poor.* Cf. MSA //faqiirah//. Note the sound change //q ---> ɣ//, a common phonological feature in the Kuwaiti dialect and in some of the other Gulf dialects as well. Note also that the speaker in this text tends to keep the MSA //q// sound.

10) fa-ʔaxaða-lhaa wagt: *It took it {some} time.* Note the suffixed prepositional phrase //-lhaa// after the verb //ʔaxað//. This use of the third person pronominal suffix is known as the ethic dative (Ingham 1994, 205). The dative case does not occur in MSA. It is used in some Arabic dialects as a way of adding intimacy, liveliness, or exaggeration to the discourse by engaging the addressee in the action. Usually, it consists of a //v. or act. par. + -l- + 2nd persons pron. suff.//. It also occurs when the subject of the verb and the secondary recipient of it refer to the same person (See Selection 1, Note 11). There are several examples of this pattern in this text. This hamzated verb may occur without the initial hamzah, e.g., //xaða//. Note that the suffixed prepositional phrase //-lhaa// *for it* after the verb //ʔaxað-// does not occur in MSA.

11) ʕala-maa: *Till; by the time.* Conjunctions are formed in various ways, including by compounding prepositions with the relative //maa//, as is the case here.

12) tasllul: *Infiltration.* Note that the speaker here tried to express her lack of knowledge about the descendants of the ruling family of Kuwait. She used the word //tasallul// instead of //tasalsul// *succession.*

13) maal: *Belonging to, for.* This particle is used as a possessive pronoun. It is often used in liaison with pronominal suffixes and when the object owned is not explicitly mentioned, but already specified or understood, e.g., //haaða maalii// *this is mine.* This particle may agree in gender only with the preceding noun, e.g., //haaðii -lmadrisah maaltii// *This is my school.* Note that the particle //maal// is not usually used in a noun/noun construct when the possessor is a proper name, e.g., //sayyaarat ʔaḥmad// *Ahmad's car* rather than //ʔassayyaarah maalat ʔaḥmad//.

14) The speaker here is not sure about the exact name of the person who ruled Kuwait after it took its independence on June 19, 1961. Sheikh Abdullah Al-Salem Al-Sabah ruled Kuwait from 1950 - 1965.

15) maa: *Not.* Perfect and imperfect tense verbs are negated by the negative particle //maa//, e.g., //maa tɣayyar// *It didn't change.*

## The Oil in Kuwait

A : I think it was in 1959 when they discovered the first oil well.

B : Huh

A : I think so, if I am not mistaken. After that they started discovering more oil and, with the oil, the country became rich, and with the wealth came growth, and more growth as the days went by. However, it was the oil that built Kuwait and made it become rich. {It's the oil} on which they greatly depended, that is the oil they export abroad, I mean these things. However, oil is very important in Kuwait. All the abundance of Kuwait is because of the oil. This thing is m... known. Well, everybody knows it, and {likewise} for most of the Gulf countries. So, after m...

B : After they took their independence...

A : After they took their independence in '61 and as the days went by, {it improved} little by little. Well, Kuwait was primitive and poor, so it took it time to build the many things, for example the ministries and m... all these things.

B : Who took power after the British?

A : The one who took power after the British, I think his name was Abdullah Mubarak Al-Sabah, but... I am not very good in succession of the rulers...

B : Huh

A : Well, m... there is Abdallah Mubarak or Abdallah m... Salim or... but after '61 I think Abdallah Mubarak was the one who wrote Kuwait's constitution...

B : Huh

A : That m... Kuwait's constitution includes all the statutes and...

B : Huh, the laws

A : All the laws, and m... he wrote it. Well, there were some changes... I mean it didn't change much {till} this day, maybe a few things, and the laws of the constitution were applied in Kuwait, and they are still being applied today. Well, m... as the days went by, and with the technology, Kuwait had advanced greatly, and is still {advancing}. Now, on this very day, Kuwait has reached an advanced stage. There is a lot of development in it. Nevertheless, of course until now, we cannot compare it with world industrial countries such as the US or England. Well, it is still considered one of the third world countries which still needs more progress to get there.





## likweet baʕdi -lɣazw[1]

A : ṭabʕan[2] lʔiḥtilaal le... ʔilɣazwi -lʕiraaqii -llii ṣaar b-sanat ʔa... tisʕiin, huwa yaʕnii haaðaa ʔakbar ʃayyi[3] -llii hazzi -ddiirah[4]. yaʕnii -llii ɣayyar fiihaa waayid[5] ʔaʃyaaʔ, w-xarrab fiihaa waayid ʔaʃyaaʔ, ʔuw... yaʕnii[6] maʕ musaaʕadat dduwal lθaanyah ḥamdillaah yaʕnii -la... kill ʃayy tṣallaḥ, w-kill ʃayy yaʕnii ṭṭawwar[7] yaʕnii, ʔuw-maa ṣaar taɣyiir bi-lḥukum yaʕnii. ddistuur maa tɣayyar. yaʕnii -ʃʃayyi -lwaḥiid[8] ʔillii yimkin ṣaar fiih taɣyiir huwwa -ll... yaʕnii ʔilmajlis tʔassas marrah θaanyah, majlisi -lwaṭanii yaʕnii tʔassas marrah θaanyah[9], yaʕnii kaan majlisi -lʔummah ʔilii huwa majlisi -ʃʃuurah kaan msakkar... ḥagg...

B : ʔahah... xilaal lḥarb...

A : muu[10] xilaali -lḥarb, gabla -lḥarb bi-sniin b-yimkin xams sniin wallaa[11] ʃayy čiðii[12]. ṣaar fiih maʃaakil ʔuw... waggafooh. yaʕnii maa ʕaad fii majlisi -lʔummah, baʕdeen gabla -l... gabla -lʔiḥtilaal lʕiraaqii kaanaw bi-sawwuun[13] majlisi -lwaṭanii, ʔillii huwwa... ʔam... b-nafs majlisi -lʔummah bass yaʕnii ʔinna ykuun kill manṭiqah bi-lkweet lahaa ʃaxṣ muḥaddad ʔillii yaʕnii ydiir ʃuʔuunhaa...

B : ʔahah.

A : bass ṣaar lʔiḥtilaal, waggaf ʔalmaʃruuʕ, fa-baʕdi -lʔiḥtilaal ʔanʃaʔuu majlis ʃuurah marrah θaanyah, haaðaa taɣyiir. taɣyiir θaanii ʔinna ʔiba... b-majaali -le... ʔa... ṣṣaḥaafah maθalan, ṣaar fii ʔakθar ḥurriyyah bi-lkalaam[14] bi-l... yaʕnii ḥurriyyati -lkuttaab bi-djaraayid[15]. ʔinna li-ḥad ṭabʕan maa yigdaruun maθalan yaktubuun ʕani -l... yaʕnii muu nafs ḥurriyyah -llii b-ʔamriikaa wallaa b-ʔorooppaa, bass lahaa ḥuduud bass ʔaʕṭuuhum ḥurriyyah ʔakθar min ʔawwal. //bi-ʔimkaanhum yintaɣdoon[16] lḥukuumah, bass muu b-ṭariiqah yaʕnii ʔinna tkuun ʔa... yaʕnii... muu b-ṭariiqah ʔinna waaẓḥah jiddan yaʕnii tkuun...//fii fii

muʕaaraẓah yaʕnii ʔaʃxaaṣ.

B : miθil ʔayy ʔaḥzaab?

A : muu ʔaḥzaab yaʕnii, bass fii naas... muʕayyaniin ʔa... muʕaaraẓah w-maʕruufiin ʔinhum muʕaaraẓah ʔinna yintaqdu... m... maa yaʕnii... ʔiʕtiqaadhum muu nafs ʔiʕtiqaadi -lḥukuumah, yaʕnii ʔillii maθalan maa ywaafquun maʕ ʔusluubi -lḥukuumah ʔuw... wi-yḥaawluun yɣayyruun ha-ʃʃayy. faa... ʔa... fii yaʕnii naas mḥaddadah w-maʕruufah ʔinna humma mʕaariẓiin la-lḥukum[17], muu b-ṭariiqah ʔinna yaʕnii, ʔinna... bass muʕaariẓiin li-niẓaami -lḥukum yaʕnii.





# لِكْوَيتْ بَعْدِ الْغَزْوْ[١]

أ : طَبْعاً[٢] الإحْتِلالْ الـ... الْغَزْوِ الْعِراقِي اللِّي صَارْ بْسَنَةْ أ... تِسْعِينْ هُوَ يَعْنِي هَذَا أَكْبَرْ شَيْ[٣] اللِّي هَزْ الدِّيرَه[٤]، يَعْنِي اللِّي غَيَّرْ فِيهَا وَايدْ[٥] أَشْيَاءْ، وْخَرَّبْ فِيهَا وَايدْ أَشْيَاءْ، أُوْ... يَعْنِي[٦] مَعْ مُسَاعَدَةْ الدُّوَلْ الثَّانْيَه حَمْدِلله يَعْنِي لَـ... كِلَ شَيَ تْصَلَّحْ، وْكِلَ شَي يَعْنِي طَوَّرْ[٧] يَعْنِي، أُوْمَا صَارْ تَغْيِيرْ بِالْحُكْمْ يَعْنِي. الدَّسْتُورْ مَا تْغَيَّرْ، يَعْنِي الشَّيَ الْوَحِيدْ[٨] إِللِّي يِمْكِنْ صَارْ فِيه تَغْيِيرْ هُوَ الـ... يَعْنِي إِلْمَجْلِسْ تْأَسَّسْ مَرَّه ثَانْيَه[٩]، مَجْلِسِ الْوَطَنِي يَعْنِي تْأَسَّسْ مَرَّه ثَانْيَه، يَعْنِي كَانْ مَجْلِسِ الأُمَّه إِللِّي هُوَ مَجْلِسِ الشُّورَه كَانْ مْسَكَّرْ... حَكَ...

ب : أَهَه... خِلالِ الْحَرْبْ...

أ : مُو[١٠] خِلالِ الْحَرْبْ، كَبْلَ الْحَرْبْ بِسْنِينْ بْيِمْكِنْ خَمْسْ سْنِينْ وَلاَّ[١١] شَيَ تْشِذِي[١٢]، صَارْ فِيه مَشَاكِلْ أُو... وَكَّفُوه يَعْنِي مَا عَادْ فِي مَجْلِسِ الأُمَّه، بَعْدَينْ قَبْلَ الـ... كَبْلَ الإحْتِلالْ الْعِرَاقِي كَانُوا بِسَوُّون[١٣] مَجْلِسِ الْوَطَنِي إِللِّي هُوَ... أَمـ... بْنَفْسْ مَجْلِسِ الأُمَّه بَس يَعْنِي إِنَّ يْكُونْ كِلَ مَنْطِقَه بِالْكْوَيتْ لَهَا شَخْصْ مُحَدَّدْ إِللِّي يَعْنِي يْدِيرْ شُؤُونْهَا...

ب : أَهَه.

أ : بَسَ صَارْ الإحْتِلالْ وَكَّفْ أَلْمَشْرُوعْ، فَبَعْدِ الإحْتِلالْ أَنْشَؤُوا مَجْلِسْ شُورَه مَرَّه ثَانْيَه، هَذَا تَغْيِيرْ. تَغْيِيرْ ثَانِي إِنَّ إِبـ... بْمَجَالِ الـ... أ... الصَّحَافَه مَثَلاً، صَارْ فِي أَكْثَرْ حُرِّيَّه بِالْكَلامْ[١٤] بِالـ... يَعْنِي حُرِّيَّةِ الْكُتَّابْ بِدْجَرَايدْ[١٥]. إِنَّ لِحَدْ طَبْعاً مَا يِگْدَرُونْ مَثَلاً يَكْتُبُونْ عَنِ الـ... يَعْنِي مُو نَفْسْ حُرِّيَّه اللِّي بْأَمْرِيكَا وَلاَّ بْأُرُوبَّا، بَسَ لَهَا حُدُودْ، بَسَ أَعْطُوهُمْ حُرِّيَّه أَكْثَرْ مِنْ أَوَّلْ. بِإِمْكَانْهُمْ يِنْتَقْدُونْ[١٦] الْحُكُومَه، بَسَ مُو بْطَرِيقَه يَعْنِي إِنَّ تْكُونْ أ... يَعْنِي... مُو بْطَرِيقَه إِنَّ وَاضْحَه جِدّاً يَعْنِي تْكُونْ... فِي فِي مُعَارَظَه يَعْنِي أَشْخَاصْ.

ب : مِثِلْ أيَ أحْزَابْ؟

أ : مُو أحْزَابْ، يَعْنِي بَسَ فِي نَاسْ... مُعَيَّنِينْ... أ... مُعَارَظَه وْمَعْرُوفِينْ إنْهُمْ مُعَارَظَه إنَّ يِنْتَقْدُ... مـ... مَا يَعْنِي... إعْتِقَادْهُم مُو نَفْسْ إعْتِقَادِ الْحُكُومَه، يَعْنِي إللِّي مَثَلاً مَا يْوَافْقُونْ مَعْ أُسْلُوبِ الْحُكُومَه أوْ... ويْحَاوْلُونْ يْغَيرُونْ هَالشَّي. فَا... أ... فِي يَعْنِي نَاسْ مْحَدَّدَه وْمَعْرُوفَه إنَّ هُمَ مْعَارِظِينْ لَلْحُكُمْ[١٧]، مُو بْطَرِيقَه إنَّ يَعْنِي، إنَّ... بَسَ مْعَارِظِينْ لِنِظَامِ الْحُكْمْ يَعْنِي.

## Vocabulary

ɣazw غَزْوْ *n.* invasion; occupation

ṭabʕan طَبْعاً *adv.* of course; certainly; naturally

kabiir كَبِيرْ *adj.* big, large; old (person)

hazz هَزْ *imperf.* yhizz *v.t.* to shake (s.th.); to jolt; to tremble; to sway

waayid وَايِدْ *intens.* very; very much; many

ṭṭawwar طَّوَّرْ *imperf.* yiṭṭawwar *v.* to be developed; to be improved

taɣyiir تَغْيِيرْ *v.n.* (*pl.* -aat) changing, change; modification

ʃʃayyi -lwaḥiid الشَّيْ الْوَحِيدْ *expr.* the only thing

tʔassas تْأَسَّسْ *imperf.* yitʔassas *v.* to be established, to be founded

marrah مَرَّه *n.* (*pl.* -aat) one time; once; once upon a time

θaanyah ثَانْيَه *f.adj.* second; again, once more; other (*var.* θaanii)

majlis waṭanii مَجْلِسْ وَطَنِي *n.* national assembly

majlis lʔummah مَجْلِسْ الأُمَّه *n.* national assembly; parliament

majlisi -ʃʃuurah مَجْلِسِ الشُّورَه *n.* national assembly; consultative council; council of state

ʔummah أُمَّه *f.n.* (*pl.* ʔumam) nation; people

msakkar مْسَكَّرْ *adj.* suspended; closed

muu مُو *neg.part.* not

wallaa وَلاَّ *conj.* or; or else (*var.* willaa)

čiðii تْشِذِي *adv.* like this, in this manner

ḥurriyyah حُرِّيَّه *f.n.* (*pl.* -aat) freedom

jariidah جَرِيدَه *f.n.* (*pl.* jaraayid) newspaper

ntaɣad انْتَغَدْ *imperf.* yintaɣid *v.t.* to criticize (*var.* ntagad)





mʕaariẓ مْعَارِظْ *act.par.* (*pl.* -iin) opposing; protesting; contradicting; (the one) opposing

## Notes

1) likweet baʕdi -ɣazw: *Kuwait after the invasion.* Iraq invaded Kuwait on August 2, 1990. This day marked the beginning of the over seven-month-long occupation which affected each and every aspect of Kuwaiti life.

2) ṭabʕan: *Of course; certainly; naturally.* This adverb is formed by adding the accusative *nunation* //-an// to the indefinite form of the noun //ṭabʕ// *temper, nature.* This process of deriving adverbs is borrowed from MSA. Note the same process in the word //jiddan// *very* in this text. Note also that Arabic dialects have completely lost the case ending distinction.

3) ʔakbar ʃayy: *The biggest thing.* Usually the elative form of an adjective follows the common pattern //ʔa$C_1C_2$a$C_3$/ʔafʕal//. The comparative form occurs after the word it modifies and is usually followed by the preposition //min// *from*, e.g., //ʔaḥmad ʔakbar min ʔaxuuh// *Ahmad is older than his brother.* The comparative adjective may precede the noun it modifies to form the superlative, e.g., //ʔakbar beet// *the biggest house.* Note that unlike the positive form of the adjective, the comparative/superlative form is not inflected for number or gender.

4) hazzi -ddiirah: *It shook the country.* The perfect form of a doubled verb ends with a double consonant; the second and third radicals are the same, e.g., //hazz// *to shake.* The stems of such verbs are not changed before the third person suffixes. However, the long vowel //-ee-// is added before the rest of the pronoun suffixes, e.g., //hazzeenaa// *we shook.*

5) waayid: *Very; much; very much.* Note that this intensifier is not inflected for number or gender.

6) yaʕnii: *It means; you know; well.* This imperfect form of the verb //ʕana// *to mean* usually functions as an interjection. Native speakers use it in coversations to cover up hesitations or fill in gaps of speech (see Selection 1, Note 3).

7) ṭṭawwar: *To be developed; to be improved.* Cf. MSA //taṭawwara//. Note the deletion of the vowel after the 3 f.s. present tense marker //ta-// and the assimilation of //t- ---> ṭ-//. This is a phonological change that occurs frequently in Form V verbs of the pattern //tfaʕʕal/t$C_1$a$C_2C_2$a$C_3$// beginning in //d, s, ṣ, ʃ, ẓ, z, j, θ, ṭ, or ð//.

8) ʃʃayyi -lwaḥiid: *The only thing that.* This phrase is always followed by a relative clause, as is the case in this text.

9) marrah θaanyah: *The second time; another time.* The ordinal numbers from 2 to 10 are formed according to the pattern //$C_1$aa$C_2$i$C_3$// which is applied to root consonants of the cardinal numbers, e.g., //θaani, θaaliθ, raabiʕ, xaamis, saadis, saabiʕ, θaamin, taasiʕ, ʕaaʃir:// *second, third, fourth, fifth, sixth, seventh, eighth, ninth, tenth.* The

feminine ordinal numbers are formed by adding the suffix //-ah// to the masculine form. Note that the ordinal number one is exceptional. It is //ʔawwal// for masculine and //ʔawwalah// for feminine. The ordinal numbers are adjectives and they agree in number and gender with the preceding noun, e.g., //marrah θaanyah// *the second time*. They may also be used in a construct state before the noun they qualify, e.g., //θaanii marrah// *the second time*.

10) muu: *Not*. This negative particle is used to negate nouns, adjectives, participles, and adverbs, e.g., //muu xilaal lḥarb// *not during the war*.

11) wallaa: *Or; or else*. This is a coordinating conjunction. It is used to join words or phrases, e.g., //yimkin min xams sniin wallaa ʃayy čiðii// *maybe since five years ago, or something like this*.

12) čiðii: *Like this, in this manner; thus*. This word is very common in most Gulf dialects. It is often used with the negative particle //muu// *not* to form what is known as a tail question, e.g., //raaḥ likweet, muu čiðii// *He went to Kuwait, isn't it so?*

13) bi-sawwuun majlis: *They will establish an assembly*. The particle //bi-// is usually prefixed to imperfect verbs to give them a future meaning.

14) ṣaar fii ʔakθar ḥurriyyah: *There was more freedom of speech*. Whenever the Kuwaiti emir felt that there was heightened assembly opposition to his politics, he would suspend the constitution or articles of the constitution, especially those concerned with political and civil rights (freedom of press and dissolution of the legislature), and the national assembly itself. This was done in 1976 and 1986, but after the Iraqi invasion of Kuwait, in early 1992, many press restrictions were lifted.

15) djaraayid: *Newspapers*. Cf. MSA //jaraaʔid//. Note the deletion of the glottal stop and its substitution by the //-y-//, which actually functions as its seat. This is a common phonological change in most Arabic dialects. Note also the uncommon sound change //j- ---> dj-// in the Kuwaiti dialect.

16) yintaɣdoon lḥukuumah: *They criticize the government*. Cf. //yintaqdoon//. Note the sound change //-q- ---> -ɣ-//, a common phonological change in the Kuwaiti dialect and in some Gulf dialects as well. Note also that the speaker is not consistant in making such a change, perhaps because of the nature of the subject matter.

17) mʕaarẓiin la-ḥukm: *They are opposing the regime*. Cf. MSA //muʕaariḍiin li-lḥukm// Note the sound change //ḍ ---> ẓ//. The consonant //ḍ// is not preserved in the Kuwaiti dialect. It usually occurs only in the speech of sophisticated speakers. Most Gulf speakers make no distinction between //ḍ// and //ẓ//. Note that there are no political parties in Kuwait; however, there are several major political groupings that function like parties. Most of these groupings oppose the Kuwaiti regime.





## Kuwait after the Invasion

A : Of course, the occupation m… the Iraqi invasion that took place in m… the year '90 was the biggest thing that shook the land and which changed a lot of things and destroyed a lot of things in it {as well}. Thank God, with the help of the other nations m… everything was fixed. Well, and everything was developed. There was no change in the regime/government. The constitution did not change. Well, maybe the only thing that was probably changed, the council was established once again. The National Council was established once again. Well, the National Council which was the Consultative Council was dissolved (lit. closed)…

B : Huh, during the war…

A : Not during the war, it was {dissolved} years before the war, maybe five years or something like this. It had some problems and they dissolved (lit. stopped) it. There was no National Council anymore. Something else, before the… before the Iraqi invasion they were going to form a National Council, which is the same as the Council of State, but to include {the fact} that every area in Kuwait has one specific person who manages its affairs…

B : Huh.

A : When the occupation took place, the project was stopped. So, after the occupation they created a council of state once again, this was a change. Another change was in m… the journalism field, for example, there is more freedom of speech, that is, the writers' {have more} freedom in the press (lit. newspapers). Of course it's to a certain extent, for example, they cannot write about the… Well, it is not like the freedom in the US or in Europe. It has its limits; however, they gave them more freedom than before. They can criticize the government, but not in a way m… that is… not in a very open (lit. clear) way. The opposition does exist, there are individuals…

B : Like which party?

A : Not political parties, but there are specific people m… opposition, and they are known to be the opposition and that they criticize… m… which means that their idiology is not like the government's. This means that they do not agree on the government strategy and m… they try to change this thing. Well, there are specific people and they are known for being against the regime. Well, not in a way that… but they are against the regime.

## halaa[1] fabraayir[2]

A : fii kaan maʃruuʕ bi-lkweet b-fabraayir ʔawwal marrah ysiir ʔismah 'halaa fabraayir'.

B : ʔaha.

A : mahrajaan, humma[3] maa kaanuu yabbuun[4] ha-ʃʃayyi[5] ysiir, yaʕnii kaanuu miʕtarziin lah waayid. ʔuw… yaʕnii 'halaa fabraayir' min nooʕi -l… mahrajaan yaʃmil maθalan naas yiyuun[6] min barraa, maħallaat… ybiiʕuun ʕuṭuur min barraa, hduum… min yaʕnii… killi -lʔaʃyaa? ʔilli bi-ssuug.

B : man ʔa… mawwal haaðaa -lmhrajaan?

A : ʔaʕtiqid ʔilli mawwalah yaʕnii -l… fii kaanuu ʔaʕzaa?, yaʕnii w-ʔaʕtiqid ʃarikat siyaaħah bi-lkweet, bass muu mitʔakkdah bi-zzabṭ yaʕnii, bass ʔinna kaan lmahrajaan w-kaanuu yaʕnii bi-sawwuunah -ssanah -lli faatat, bass maa ṣaar… bass haaðaa kaanuu xaayfiin ʔinna ysiir ʃayy min lmutadayyiniin wi-ʔislaamiyyiin hadeel[7], bass ħamdillaah maa ṣaar ʃayy yaʕnii w-kaan naajiħ, w-waayid naas staanasaw[8] fiih, ʔuw-kaan ʃayy tayyiir bi-lkweet yaʕnii, kaan…

B : mumkin tkallmiinaa ʕan 'halaa fabraayir'?

A : wallah[9] -llii ʕarfah ʔa… llii ʕarfah ʔinna… yaʕnii ʔinna haay[10] ʔawwal marrah ysiir bi-lkweet, ʔuw… w-kaanuu ʕindhum maθalan ʔaʃyaa? waayid yaaybiinhaa[11] min barraa w-yaʕriẓuunhaa, w-killi -lmaħallaati -llii bi-lkweet maθalan sawwuu tanziilaat, ʔam… w-haay ʃʃayy llii ʕarfah ʔanaa xuṣuuṣan, bass ʔe… yaʕnii maa ʔaʕrif waʕ… waayid ʕannah, yaʕnii, bass haay llii ʔaʕirfah yaʕnii ʔinnah kaan naajiħ w-ʔinna… kaan tayyiir wi-nnaas yaʕnii staanasaw fiih wi-čiðii.

B : min ʔayy bilaad ʃarakat fii haaðaa -lmahrajaan?

A : ʔadrii ʔinna fii bilaad bi-lxaliij, ʔuw…ʔaʕtaqid kaðaa[12] baldah (balad) min





ʔorooppaa. bass ʔe… haay llii ʔaʕirfah, wi-lkweet yaʕnii.

B : wi-lkweet.

A : faa…

B : faa-ʔilkuweetiyyiin kaanuu yiyuun li-haaðaa-lmahrajaan.

A : ʔii, yiʃtiruun biẓaaʕah, yiʃtiruun yaʕnii, kaanat yaʕnii furṣah ʔinna -lwaaħad yruuħ yaʕnii yʃuuf ʔaʃyaa muu… muu mawjuudah bi-lkweet, ʔaw yaʕnii yʃuuf ʔaʃyaa? yadiidah wallaa yaʕnii…

B : wa-laakini -lle… lmuslimiin lmutaṭarrifiin maa sawwaw ʔayy ʃayy?

A : ʔii, gaalaw ʔinna… laʔ maa sawwaw ʔayy ʃayy, bass kaanuu yaʕnii… min gabl laa… yaʕnii yiyii wagti -lmahrajaan yaʕnii -ʃtakaw, wi-ʕtarḍaw, w-gaalaw yaʕnii leeʃ[13] gaaʕ-nsawwii[14] ha-lʔaʃyaa? ween[15] yaʕnii fii[16] ʔajaanib, w-fii naas yixtalṭuun[17], ʔalbanaat wi-r… wi-lʔawlaad yixtalṭunn w-haaðaa muu jaww munaasib ħaggi -lmujtamaʕ[18], yaʕnii ha… haay kaanat yaʕnii ʔasaas yaʕnii… ʃakwathum… haðeel yaʕnii waaħad maa yismaʕ minhum daayman, bass min wagt li-wagt tismaʕiin ʃakwaat.

# هَلاَ[١] فَبْرَايِرْ[٢]

أ : فِي كَانْ مَشْرُوعْ بِالْكُوَيتْ بْفَبْرَايِرْ أَوَّلْ مَرَّه يْصِيرْ إِسْمَه "هَلاَ* فَبْرَايِرْ".

ب : أَهَه.

أ : مَهْرَجَانْ، هُمَّ[٣] مَا كَانُوا يَبُّونْ[٤] هَالشَّيّ يْصِيرْ، يَعْنِي كَانُوا مِعْتَرْظِينْ لَه وَايِدْ. أَوْ... يَعْنِي "هَلاَ فَبْرَايِرْ" مِنْ نُوْعِ الـ... مَهْرَجَانْ يَشْمِلْ مَثَلاً نَاس يِيُونْ[٥] مِنْ بَرَّا، مَحَلاَّتْ... يْبِيعُونْ عُطُورْ مِنْ بَرَّا، هْدُومْ... مِنْ يَعْنِي... كِلِّ الأَشْيَاءْ إِلِّلي بِالسُّوكْ.

ب : مِنْ أ... مْوَلْ هَذَا الْمَهْرَجَانْ؟

أ : أَعْتَقِدْ إِلِّلي مْوَلَّه يَعْنِي الـ... فِي كَانُوا أَعْطَاءْ، يَعْنِي وْأَعْتَقِدْ شَرِكَةْ سِيَاحَه بِالْكُوَيتْ، بَسّ مُو مِتْأَكِّدَه بِالضَّبْطْ يَعْنِي، بَسّ إِنَّ كَانْ الْمَهْرَجَانْ، وْكَانُوا يَعْنِي يْسَوُّونَه السَّنَه اللِّي فَاتَتْ، بَسّ مَا صَارْ... بَسّ هَذَا كَانُوا خَايْفِينْ إِنَّ يْصِيرْ شَي مِنْ الْمُتَدَيِّنِينْ وَالإِسْلاَمِيِّينْ هَذِيلْ[٧]، بَسّ حَمْدلله مَا صَارْ شَي يَعْنِي كَانْ نَاجِحْ، وْوَايِدْ نَاس سْتَانَسُوا[٨] أَوْ فِيه، وْكَانْ شَي تَغْيِيرْ بِالْكُوَيتْ يَعْنِي، كَانْ...

ب : مُمْكِنْ تْكَلِّمِينَا عَنْ "هَلاَ فَبْرَايِرْ"؟

أ : وَاللَّه[٩] اللِّي عَرْفَه، أ... اللِّي عَرْفَه إِنَّ... يَعْنِي إِنَّ هَايْ[١٠] أَوَّلْ مَرَّه يْصِيرْ بِالْكُوَيتْ، أَوْ... وْكَانُوا عِنْدَهُمْ مَثَلاً أَشْيَاءْ وَايِدْ يَايْبِينْهَا[١١] مِنْ بَرَّا وْيَعْرِظُونْهَا، وْكِلّ الْمَحَلاَّتْ اللِّي بِالْكُوَيتْ سَوُّوا تَنْزِيلاَتْ.أَمـ... وْهَايْ الشَّيّ اللِّي عَرْفَه أَنَا خُصُوصاً، بَسّ أ... يَعْنِي مَا أَعْرِفْ وَعـ... وَايِدْ عَنَّه، يَعْنِي، بَسّ هَايْ اللِّي أَعْرِفَه يَعْنِي إِنَّه كَانْ نَاجِحْ، كَانْ تَغْيِيرْ وَالنَّاس يَعْنِي سْتَانْسَوا فِيه. وْتِشْذِي.

ب : مِنْ أَيّ بِلاَدْ شْتَرَكَتْ فِي هَذَا الْمَهْرَجَانْ؟

أ : أَدْرِي إِنَّ فِي بِلاَدْ بِالْخَلِيجْ، أَوْ... أَعْتَقِدْ كَذَا[١٢] بَلْدَه مِنْ أُورُوبَّا، بَسّ أ.... هَايْ اللِّي أَعْرِفَه. وَالْكُوَيتْ يَعْنِي.

ب : وَالْكُوَيتْ.

أ : فَا...

ب : فَا إِلْكُوَيْتِيِّينْ كَانُوا يِيُونْ لِهَذَا الْمَهْرَجَانْ...

أ : إِيه، يِشْتَرُونْ بِظَاعَه، يِشْتَرُونْ يَعْنِي، كَانَتْ يَعْنِي فُرْصَه إِنَّ الْوَاحَدْ يْرُوحْ يَعْنِي يْشُوفْ أَشْيَا مُو... مُو مَوْجُودَه بِالْكُوَيتْ، أَوْ يَعْنِي يْشُوفْ أَشْيَاءْ يَدِيدَه وَلاَّ يَعْنِي...

ب : وَلَكِنِ الـ... الْمُسْلِمِينْ الْمُتَطَرِّفِينْ مَا سَوَّوْا أَيّ شَيّ؟

أ : إِي، قَالُوا إِنَّ... لأ مَا سَوُّوا أَيّ شَيّ، بَسّ كَانُوا يَعْنِي... مِنْ كَبْلْ لاَ... يَعْنِي يِيِي وَكْتِ الْمَهْرَجَانْ يَعْنِي شْتَكُوا، وْكَالُوا يَعْنِي لَيش[١٣] كَاعْ نْسَوِّي[١٤] هَالأَشْيَاءْ وَينْ[١٥] يَعْنِي فِي[١٦] أَجَانِبْ، وْفِي نَاس يْخَطْلُطُونْ[١٧]، أَلْبَنَاتْ وِرْ... وَالأَوْلاَدْ يْخَطْلُطُونْ وْهَذَا مُو جَوّ مْنَاسِبْ حَكّ الْمُجْتَمَعْ[١٨]، يَعْنِي هـ... هَايْ كَانَتْ يَعْنِي أَسَاسْ يَعْنِي... شَكْوَتْهُمْ. هَذِيلْ يَعْنِي وَاحَدْ مَا يِسْمَعْ مِنْهُمْ دَايْماً، بَسّ مِنْ وَكْتْ لِوَكْتْ تِسْمَعِينْ شَكْوَاتْ.

## Vocabulary

halaa هَلاَ *expr.* Welcome! You are welcome.; a cordial greeting or hospitable reception given to an arriving person

mahrajan مَهْرَجَانْ *n.* (*pl.* -aat) festival

humma هُمَّ *pron.* they (*var.* hum)

yabbii يَبِّي *v.* to want

ya(a) يَا *imperf.* yiyii, yii *v.* to come (*var.* jaa)

barra بَرّ *adv.* outside

maḥall مَحَل *n.* (*pl.* -aat) a shop; store; place

hduum هْدُومْ *pl.n.* clothes, clothing

ssanah -llii faatat السَّنَه اللِّي فَاتَتْ *expr.* last year

faat فَاتْ *imperf.* yfuut *v.* to be over, to be in the past; to leave behind

haðeel هذَيل *demons.part.* these

staanas اسْتَانَس *imperf.* yistaanis *v.* to enjoy (s.th.); to have a good time

wallah واَللّه *expr.* (*lit. by God*) well; (I) swear, by golly; honestly

haay هَايْ *demons.part.* this (*var.* haaði)

yaayib يَايِبْ *act.par.* (*pl.* -iin) bringing (*var.* jaayib)

tanziilaat تَنْزِيلاَتْ *pl.n.* reduction (of price); on sale

kaðaa كَذَا *adv.* so many; so; thus; so and so (when repeated twice) (*var.* kiðaa)

ʔorooppaa أُرُوپَا *prop.n.* Europe

ʃtara اشْتَرَى *imperf.* yiʃtirii *v.t.* to buy

yadiidah يَدِيدَه *f.adj.* new (*var.* jadiidah)

mutaṭarrif مُتَطَرِّفْ *act.par.* (*pl.* -iin) extremist; radical

leeʃ لَيشْ *interrog.part.* why

gaaʕ-nsawwii گَاعْ نْسَوِّي *v.* we are doing

ween وَينْ *interrog.part.* where

fii في *prep.* there is; there are; is there; are there

xṭalaṭ اخْطَلَطْ *imperf.* yixṭaliṭ *v.* to mingle; to be mixed; to associate with; to be on intimate terms

ḥagg حَگ *prep.* for; in order to

mujtamaʕ مُجْتَمَعْ *n.* (*pl.* -aat) society; community

ʃakwa شَكْوَى *n.* (*pl.* -aat, ʃakaawi) a complaint; an accusation; a grievance

daayman دَايْماً *adv.* always

min wagt li-wagt مِنْ وَگْتْ لِوَگْتْ *expr.* from time to time

## Notes

1) halaa: *Welcome! You are welcome.* This term is used to greet an arriving person. It is a contraction of //ʔahlan// *Welcome!* and it is usually preceded by the vocative particle //yaa//. This term is often followed by the word //w-marḥabaa// *Welcome!*

2) fabraayir: *February.* The Gregorian calender is widely used in Kuwait and the names of the months are borrowed from English. Note that //halaa fabraayir// *the February Festival* is considered to be one of Kuwait's biggest shopping festivals.

3) humma, hum: *They.* This personal pronoun is used to refer to both masculine and feminine genders. Other Gulf dialects use //hin// *they* for the third feminine plural.

4) maa kaanuu yabbuun: *They didn't want.* The verb //yabbii// *to want* doesn't have a perfect tense form, but it is used after the auxiliary verb //kaan// *was* to render the





perfect tense. Note that the auxiliary has to agree with the verb in number and gender, as is the case in this text.

5) ha-ʃʃayy: *This thing.* The prefix //ha-// is a demonstrative particle. It is a contraction of the demonstrative //haaða// or //haaði// and is always used to modify near objects.

6) yiyuun: *They come.* Cf. //yijuun//. Note the sound change //-j- ---> -y-//. The occurrence of //y// as a variant of //j// is very common in the Kuwaiti dialect and in some other Gulf dialects as well. This sound change does not have any effect on meaning. The learner should make the distinction between the perfect verb //yaa// *to come* and the vocative particle //yaa// *O!*

7) haðeel: *These.* This demonstrative indicates near objects and it is used as an adjective when it occurs in association with a definite noun or adjective, e.g., //haðeel nnaas// *these people.* It is also used as a demonstrative pronoun, e.g., //haðeel naas zeniin// *These are nice people.*

8) staanasaw: *They had a good time.* Cf. MSA //ʔistaʔnasuu//. Note the deletion of the glotal stop which contributed to the lengthening of the vowel before it.

9) wallah: *By God, by golly, honestly; well.* This sentence consists of the particle //wa//, which in MSA is called //waaw ʔalqasam// *the swearing* //waaw//, and is constructed with the object sworn by, in this case //ʔallaah//. This is the most common form of swearing. Note that Middle Easterners swear frequently, often for emphasis; however, many speakers use this form to mean *well; honestly; really.* Note that the verb of swearing is omitted, but understood.

10) haay: *This.* This demonstrative particle is not very common. It is a variant of //haaði// and is used to indicate near feminine singular objects.

11) yaaybiinhaa: *They brought it.* Cf. //jaaybiinhaa//. One has to keep in mind that there are no rules for the sound change //j ---> y// and speakers make this change unconditionally and as they choose.

12) kaðaa baldah: *So many cities; a number of cities.* The word //kaðaa// is followed by an indefinite singular noun to refer to quantity. It is usually repeated twice //kaðaa wa-kaðaa// means *so and so.* Note that when the conjunction //wa// is omitted, it is *such and such,* as in //gaal kaðaa kaðaa// *He said such and such.*

13) leeʃ: *Why?* This interrogative particle can stand alone as a question in the course of a conversation.

14) gaaʕ-nsawwii: *We are doing.* The prefix //gaaʕ// is a contraction of the active participle //gaaʕid// *sitting.* It is usually used before an imperfect verb to indicate continuity or progression of an action, as is the case in this text.

15) ween: *Where.* Cf. MSA //ʔayna//. This interrogative particle is used to introduce a question, e.g., //ween raaḥ ʔaḥmad?// *Where did Ahmad go?* It can also be used independently as a one-word question, especially in conversation. It is often preceded by a preposition, e.g., //la-ween; min ween// *where to; from where.* Note that this

preposition may take pronominal suffixes, e.g., //weenak?// *Where are you?*

16) fii: *There is; there are; is there; are there*. Cf. MSA //yuujadu//. The preposition //fii// functions as a pseudo-verb when followed by an indefinite noun, as is the case here, //fii ʔajaanib// *There are foreigners*. Note that if the noun after //fii// is definite, then it keeps its function as a preposition, e.g., //ʔaḥmad fi -lmaktab// *Ahmad is in the office*. Note also that this prepositional pseudo-verb is negated by the negative particle //maa// which normally negates verbs, e.g., //maa fii ʔajaanib// *There are no foreigners*. The perfect form of this pseudo-verb is made by adding the auxiliary verb //kaan// *was* before it, e.g., //kaan fii ʔajaanib// *There were foreigners*.

17) yixṭalṭuun: *They mingle*. Cf. MSA //yaxtaliṭuuna//. Note the sound change //t ---> ṭ// due to regressive assimilation.

18) ḥaggi -lmujtamaʕ: *For the society*. The word //ḥagg// functions as a preposition when used before a noun. Note that the Muslim fundamentalists in Kuwait advocate total segregation of males and females in order to preserve Kuwait as a Muslim society.





### Hala Fabrayir

A : In February, there was a project in Kuwait that took place for the first time. Its name is "Hala Fabrayir" (lit. Welcome February).

B : Huh.

A : It was a festival. They {the Islamic fundamentalists} didn't want this thing to take place. Well, they strongly opposed it. Hala Febrayir was the kind of festival that included for example... people come from outside {Kuwait}.... Stores sell imported perfumes, clothes... well, {they sell} everything available in stores.

B : Who financed this festival?

A : I think those who financed it... were members {in it}, and I think a tourist company in Kuwait. However, I am not exactly sure. Nevertheless, the festival took place and they wanted to hold it {again} last year, but it didn't happen... However, they were afraid that those fundamentalists and Islamists would do something {wrong}, but thank God, nothing happened. It was successful, and many people enjoyed it, and it was a change in Kuwait. There...

B : Is it possible to tell us about Hala Fabrayir?

A : Well, what I know m... what I know is that... well, this was the first time it took place in Kuwait. They had for example, they displayed a lot of things displayed they brought from outside. All the stores in Kuwait, for example, had sales. This is the thing I know in particular, but... I don't know a lot about it. This is what I know, that it was successful, and that m... it was something different, the people enjoyed it, and things like this.

B : What countries participated in this festival?

A : I know that there were some Gulf countries, and I think several European countries, and Kuwait {of course}. This is what I know.

B : And Kuwait.

A : So...

B : So the Kuwaitis came to this festival.

A : Yeah, they bought goods, well, they bought... it was an opportunity for one to go and see things that are not found in Kuwait, or to see new things, or well...

B : But did the Muslim extremists do anything?

A : Yeah, they said that.... no, they didn't do anything, but well... they did... they complained and protested before the date of the festival. They said, "Why are we doing these things? Well, where there are foreigners, and people are mingling. The girls and the boys are mingling {with each other}. This is not a proper environment for the society." Well, this was the basis of their complaint. Well, one does not always hear from those {people}, but from time to time you hear complaints.

## ʃiʕr ṭifil fi -lʕiid ʔalwaṭanii[1]

A : fi -lxaymah -lmuxaṣṣaṣah lii... lʔiḥtifaal bii... ʔalmuʃaarakeh, ʔabnaaʔ ʔaʃʃuhadaaʔ wa-lʔasra wa-lmafquudiin, lanaa liqaaʔ ṭabʕan maʕ majmuuʕah min lʔaṭfaal. kull waaḥad fiihum yḥaawil yabriz, yguul ʃayy, maʃaaʕir fayyaaẓah min galbah. ʔaanaa ʔabii ʔaʕrif ʔismak ḥabiibii[2].

B : ʕabdi -rraḥman.

A : wi-nniʕim[3] yaa baʕd ḥayaatii[4], ʔinta yaa ʕabdi -rraḥmaan ʔabii ʔaʕrifi l-ʔaan minnak ʃinuu[5] bi-tguul lanaa?

B : ʃiʕr.

A : tḥibb toogaf ʕala -ṭṭuug ʔaḥsan. yallaa[6] ḥabiibii, ʔiẓɣaṭ la-ṭṭaaliʕ. ṭaaliʕi -lkaamiraa hnaak. ʔii naʕam[7], yallaa!!

B : lʔistiqlaal ʕiid mini -lʔaʕyaad
kalmeh b-kill sineh bi-tinʕaad
bass fii naas tisʔal, 'weeneh'
ʕala baalhaa ʃayy yinsaag
lʔistiqlaal ʃayy maa nʃuufeh
bassi nḥiss fiih f-leeli -sswaad
maʕnaah laazim ndaafiʕ ʕan
ʕan ʔarẓnaa -ṭṭayybah wi-lʔawlaad
maʕnaah ʕyuun sahraaneh





wi-lleel maa tðuug lirgaad[8]
guum[9] yaa maskiin min noomek
ṭaraa marrah θaanyeh b-tingaad
ʔilyoom raaḥ ʕannaa ṣaaḥbah
ɣeerah yḥuum ḥool liblaad
ʔa... yaryuur[10] ʕood faatiḥ ḥaljeh[11]
maa yṣiid fiih meedaar[12] ṣayyaad
ʔe... la... laazim nitḥarrak
laa nẓiiʕ wu-yiẓiiʕ traab lʔa... ydaad
ʃaʕbi zɣayyar baačir yikbar
w-haaðaa yoom ʕiidi -lmiilaad

A : ʔin ʃaaʔa -llaah ḥabiibii, ʔigʕad ʕumrii, maʃkuur baaraka -llaah fiik, b-tiḥbaṭ haaðii -lkalimaat. ʔiḥnaa fiʕlan[13] ʔilxaṭar ḥawaaleenaa, w-naʕrif ʔinnu haaðaa -llii ʔinta ʃabbahtah bi-lqaṣiidah bi-lyaryuur ʔillii maa yinṣaad b-miidaar, laʔ, hunaak quwweh ʔaqwa min kulli lqa... kabiir w-kull ʔa... ɣaadir wa-min kull qaadir. hunaak quwwat ʔallah subḥaanahu wa-taʕaala, w-ʔiḥnaa bi-nḥaafiẓ ʕaleehaa[14] fii kull laḥẓah w-nafdii haaðii likweet ʔib-mayyi -lʕeen[15], ṣaḥḥ wallaa laʔ[16]? ʔinta ḥabiibii, maa gaṣṣart.

# شِعْرْ طِفِلْ فِي الْعِيدْ أَلْوَطَنِي[١]

أ : فِي الْخَيْمَه الْمُخَصَّصَه لِيـ... الإِحْتِفَالْ بِيـ... أَلْمُشَارْكَه، أَبْنَاءْ أَلْشُّهَدَاءْ وَالأَسْرَى وَالْمَفْقُودِينْ. لَنَا لِقَاءْ طَبْعاً مَعْ مَجْمُوعَه مِنْ الأَطْفَالْ. كُلّ وَاحَدْ فِيهُمْ يْحَاوِلْ يِبْرِزْ، يْگُولْ شَيّ، مَشَاعِرْ فَيَّاظَه مِنْ گَلْبَه. آنَا أَبِي أَعْرِفْ إِسْمَكْ حَبِيبِي[٢].

ب : عَبْدِ الرَّحْمَانْ.

أ : وِالنَّعِمْ[٣] يَا بَعَدْ حَيَاتِي[٤]، إِنْتَ يَا عَبْدِ الرَّحْمَانْ أَبِي أَعْرِفِ الآنْ مِنَّكْ شْنُو[٥] بِتْگُولْ لَنَا؟

ب : شِعْرْ.

أ : تْحِبْ تُوگَفْ عَلَى الطُّوكْ أَحْسَنْ. يَلاّ[٦] حَبِيبِي إِظْغَطْ لَطَّالِعْ. طَالِعِ الْكَامِرَا هْنَاكْ. إِي نَعَمْ[٧]، يَلاّ!!

ب : الإِسْتِقْلاَلْ عِيدْ مِنِ الأَعْيَادْ
كِلْمَه بْكِلّ سِنَه بْتِنْعَادْ
بَسّ فِي نَاسْ تِسْأَلْ وَينَه
عَلَى بَالْهَا شَيّ يِنْسَاكْ
الإِسْتِقْلاَلْ شَيّ مَا نْشُوفَه
بَسّ نْحِسّ فِيه فْلِيلِ السَّوَادْ
مَعْنَاه لاَزِمْ نْدَافِعْ عَنْ... عَنْ
أَرْظْنَا الطَّيِّبَه وِالأَوْلاَدْ
مَعْنَاه عْيُونْ سَهْرَانَه





وِاللِّيلْ مَا تْذُوگْ لِرْگَادْ[٨]
گُومْ[٩] يَا مَسْكِينْ مِنْ نُومِكْ
تَرَا مَرَّه ثَانْيَه بْتِنْگَادْ
إِلْيُومْ رَاحْ عَنَّا صَاحْبَه
غِيرَه يْحُومْ حُولْ لِبْلاَدْ
أ... يِرِيُورْ[١٠] عُودْ فَاتِحْ حَلْجَه[١١]
مَا يْصِيدْ فِي مِيدَارْ[١٢] صَيَّادْ
أ... لـ... لاَزِمْ نِتْحَرَّكْ لاَ
نْطِيعْ وِيْطِيعْ تْرَابْ الا... يْدَادْ
شَعْبْ زْغِيرْ بَاتْشِرْ يِكْبَرْ
وْهَاذَا يُومْ عِيدِ الْمِيلاَدْ

أ : إِنْ شَاءَ اللَّه حَبِيبِي. إِگْعَدْ عُمْرِي مَشْكُورْ بَارَكَ اللَّه فِيكْ. بِتْحَبْطْ هَاذِي الْكَلِمَاتْ. إِحْنَا فِعْلاً[١٣] إِلْخَطَرْ حَوَالَينَا وِمْحَدْقْ فِينَا، وْنَعْرِفْ إِنُّو هَاذَا اللِّي إِنْتَ شَبَّهْتَه بِالْقَصِيدَه بِالْيَرْيُورْ إِللِّي مَا يِنْصَادْ بْمِيدَارْ، لأْ. هْنَاكْ قُوَّه أَقْوَى مِنْ كُلّ الْقَـ... كَبِيرْ وْكُلّ أ... غَادِرْ وَمِنْ كُلّ قَادِرْ. هْنَاكْ قُوَّةْ أَللَّه سُبْحَانَهُ وَتَعَالَى، وَاحْنَا بِنْحَافِظْ عَلَيهَا[١٤] فِي كُلّ لَحْظَه وْنَفْدِي هَاذِي لِكْوَيتْ إِبْمُوِي الْعِينْ[١٥] صَحّ وَلاَّ لأْ[١٦]؟ إِنْتَ حَبِيبِي مَا قَصَّرْتْ.

## Vocabulary

xaymah خَيْمَه *f.n.* (*pl.* xiyam) a tent
ʔiħtifaal إِحْتِفَالْ *n.* (*pl.* -aat) celebration
ʃahiid شَهِيدْ *n.* (*pl.* ʃuhadaa(ʔ)) martyr
ʔasiir أَسِيرْ *n.* (*pl.* ʔasra) prisoner

mafquud مَفْقُود *adj.* (*pl.* -iin) missing (person); lacking; lost

maʃaaʕir مَشَاعِر *pl.n.* feelings, emotions

galb گَلْب *n.* (*pl.* gluub) heart; core; center

ḥabiibii حَبِيبِي *n.* (*pl.* ḥabaayib) *expr.* sweetheart, beloved; dear one; darling; lover

wi-nniʕim والنِّعِم *expr.* I am honored to meet you (only after s.o. introduces himself/herself). I am pleased to meet you.

yaa baʕd ḥayaatii يَا بَعْدْ حَيَاتِي *expr.* May you outlive me. May you live long.

ʃi(u)nu شِنُو *interrog.part.* what

yallaa يَلاَّ *part.* Come on! Go ahead. Let's (plus another verb)! (*var.* yallah)

ṭaalaʕ طَالَعْ *imperf.* yṭaaliʕ *v.* to look at; to watch

kaamiraa كَامِرا *n.* (*pl.* -aat) Eng. camera

ʔii naʕam إِي نَعَم *part.* yes

ʕala baalhaa عَلَى بَالْهَا *expr.* thinking that; having in mind; on one's mind; being in the mood for; craving

baal بَال *n.* mind

s(a)waad سْوَاد *n.* darkness; blackness

ṭayybah طَيِّبَه *f.adj.* good; precious; noble

ʕeen عَيْن *n.* (*pl.* ʕyuun) an eye

sahraaneh سَهْرَانَه *f.adj.* staying up late; watchful, vigilant; sleepless (*var.* sahraan (m.))

ðaag ذَاگ *imperf.* yðuug *v.t.* to taste; to have a taste (of s.th.)

rgaad رْگَاد *n.* sleep, slumber

gaam گَام *imperf.* yguum *v.* to wake up; to get up

leel لَيْل *n.* night

ḥaam حَام *imperf.* yḥuum *v.i.* to hover, to circle; to go around

ḥool حَوْل *adv.* around

yaryuur يَرْيُور *n.* (*pl.* yaraayiir) a shark

ʕood عُود *adj.* big, large; old; great (*var.* ʕoodah f.)

ḥalj حَلْج *n.* (*pl.* ḥluuj) mouth (*var.* ḥalg)

meedaar مَيْدَار *n.* (*pl.* myaadiir) fishhook (*var.* miidaar)

ʔaydaad أَيْدَاد *pl.n.* forefathers (*var.* ʔajdaad)

zɣayyar زْغَيَّر *adj.* (*pl.* -iin) small; little

baačir بَاتْشِر *adv.* tomorrow; sometime in the future





ʕumrii عُمْرِي *expr.* (*lit. my life*) sweetheart; darling; never in one's life (when followed by the negatve particle maa + v.)

maʃkuur مَشْكُور *adj.* (*pl.* -iin) thank you

baaraka -llaah fiik بَارَكَ اللّه فِيك *expr.* God bless you.

fiʕlan فِعْلاً *adv.* actually, really, indeed (*var.* bi-lfiʕl)

ḥawaaleen حَوَالَيْن *adv.* around; all around

ʃabbah bi- شَبَّه *imperf.* yʃabbih *v.t.* to liken (s.th. to), to compare; to make similar (s.th. to s.th. else)

qaṣiidah قَصِيدَه *f.n.* (*pl.* qaṣaayid) poem (*var.* gaṣiidah)

ɣaadir غَادِر *adj.* (*pl.* -iin) treacherous; deceitful

subḥaanahu wa-taʕaala سُبْحَانَهُ وَتَعَالَى *expr.* May God be praised and exalted. Praise be to God the Sublime.

b(a, i)- بِـ *part.* a prefix indicating the future tense

muuy مُوِي *n.* water (*var.* maay, mayy)

muuyi -lʕeen مُوِي الْعَيْن *expr.* (*lit. the water of the eye*) tears; one's honor; one's life

ṣaḥḥ wallaa laʔ صَحّ وَلاَّ لأ *expr.* Is it true or not?

gaṣṣar گَصَّر *imperf.* ygaṣṣir *v.t.* to fall short; to shorten

maa gaṣṣart مَا گَصَّرْت *expr.* You didn't fall short. You did more than enough.

## Notes

1) This selection is taken from "Mama Anisah," a Kuwaiti TV show for children. Note that in her conversation, Mama Anisah switches between MSA and the Kuwaiti dialect. This is a linguistic phenomena known as diglossia.

2) ḥabiibii: *Sweetheart, beloved; dear one; darling; lover.* This term is very common in most Arabic dialects, and it is used as a term of endearment.

3) wi-nniʕim: *I am honored to meet you. I am pleased to meet you.* This is an expression of praise used only as a response when one says one's name. It is similar to the English expression *It was nice to meet you.*

4) yaa baʕd ḥayaatii: *May you outlive me. May you live long.* This term of endearment is used as an optative expression wishing a loved one a long life even surpassing one's own life.

5) ʃinuu: *What?* This is the most common interrogative particle used in the Kuwaiti dialect to render *what*. The interrogative particles //ʃ-, eeʃ, ʃuu// are used to render the same meaning. Note that all of these particles are not declined for number or gender.

6) yallaa: *Come on; go ahead; let's (go).* This is a contraction of //yaa ʔallah// *O God!* It

is used to urge s.o. to action. It can stand alone or may be followed by an imperfect or an imperative verb, e.g., //yallaa gʕidii// *Come on, sit down!*; //yallaa nruuḥ// *Let's go!*

7) ʔii naʕam: *Yes*. This is a common expression in Gulf dialects used as a particle of affirmation. Note that each of these two words indicates the meaning *yes*, but when put together they express total agreement with what has been said.

8) ʕyuun sahraaneh wi-lleel, maa tðuug lirgaad: *Sleepless eyes, along with the night, don't slumber (lit. don't taste the slumber)*. This //waaw// is known in literary Arabic as the //waaw ʔalmaʕiyyah//, *the //waaw// of accompaniment* or *the //waaw// of simultaneity*. It occurs before the object with which something is done.

9) guum: *Wake up; get up*. This is the imperative form of the hollow verb //gaam/yguum//. The imperfect of hollow verbs may have the vowels //-aa-//, //-ii-//, or //-uu-//, e.g., //naam/ynaam// *to sleep*; //baaʕ/ybiiʕ// *to sell*; //gaam/yguum// *to get up*. The imperative form is formed by deleting the present tense marker, e.g., //naam; biiʕ; guum//.

10) yaryuur: *Shark*. Cf. //jarjuur//. The //y// as a variant of //j// may occur in any phonological context. This sound change was a common linguistic phenomenon among the tribes of Tamim (See Matar 1969, 20).

11) faatiḥ ḥaljeh: *Opening its mouth*. Cf. MSA //faatiḥ ḥalqah// (pausal form). One has to be aware that the phonological change //q ---> j// does not have any effect on meaning.

12) mee(ii)daar: *Fishhook*. Cf. //miydaar//. Note the change of the diphthong //iy ---> ee//. Note also that later in the text, the female speaker didn't make this phonological change.

13) fiʕlan: *Actually, really, indeed*. This adverb is borrowed from MSA. It is derived from the noun //fiʕl// *action; deed*. The Kuwaiti dialect and most Gulf dialects use adverbs derived from nouns by adding the accusative nunation //-an//, e.g., //daayman// *always*; //ʔawwalan// *firstly*; //ʔabadan// *absolutely*.

14) bi-nḥaafiẓ ʕaleehaa: *We will take care of it*. Note that //bi-// is prefixed to imperfect verbs to give them a future meaning. Note also that //bi-// *with, by, in* functions as a preposition when prefixed to nouns, e.g., //b-miidaar// *by a fishhook*.

15) nafdii likwait ʔib-muuyi lʕeen: *We will ransom Kuwait with our lives (lit. the tears of the eye)*. This expression is usually used to show to what extent one is willing to sacrifice for someone or something else.

16) ṣaḥḥ wallaa laʔ: *Is it true or not?* When one expects an agreement to a question, one uses a tag question, as is the case here.





**A Poem by a Child on National Day**

A : In the tent designated for the… celebration with… the participation of the children of the martyrs, the prisoners {of war} and of {those who} are missing. We have an interview, of course, with a group of children. Every one of them is trying to come out, to say something, {to express} the overflowing feelings from one's/his heart. Sweetheart, I would like to know your name.

B : Abdurrahman.

A : I am honored. May you have a long life (lit. may you outlive me) oh Abdurrahman. Now, I want to know from you what you are going to say to us.

B : A poem.

A : Would you like to stand on the circle? It's better. Come on sweetheart, press on it to see. Look at the camera right there, yes indeed, go ahead.

B : Independence is one of the holidays.
It's a word repeated every year.
But there are people asking, "Where is it?"
They think it's something visible.
Independence is something we don't see.
But we feel it in the darkest of nights.
It means that we have to defend… to defend
Our precious land and the children {alike}.
It means sleepless eyes staying up with the night,
And that don't {enjoy} a taste of slumber.
Oh poor one rise up from your sleep.
It seems that you are being misled again.
The one who hurt us today is gone.
Others are hovering over our land.
It's a huge shark opening its mouth.
It cannot be fished by {any} fisherman's hook.
We should rise in order not to lose ourselves, and lose the forefathers' land (lit. soil).
It's a small nation, but tomorrow it will grow.
And today {marks} the day it was born.

A : God willing, sweetheart, oh honey (lit., my life) sit down. Thank you. God bless you/well done. These words are depressing. The imminent danger is indeed all around us. We know that the one you described in the poem as a shark that cannot

be fished by a fishhook. No, there is a power stronger than every m… powerful, every m… deceitful and every strong one. There is the power of God the Sublime, may He be praised. We will always protect it (lit. in every moment), and we will redeem Kuwait with our lives (lit. the tears of the eye), is it true or not? You are my sweetheart. You didn't fall short/ well done.





## liqaaʔ maʕ zoojat ʃahiid

A : naḥnu fii saaḥat ʔalʕalam[1], haaðihi ʔal… saaḥah ʔalmubaarakah wa-llatii bi-haa nanqul ʔanʃiṭaṭ wa-faʕaaliyyaat ʔiḥtifaalaat likweet bi-ʕiidnaa -lwaṭanii w-ʕiidi -ttaḥriir, wa-kaanat muʃaarakah ṭayyibah min maktab ʔaʃʃahiid[2] wa-ʔayẓan hunaak ʔallajnah ʔalwaṭaniyyah li-lʔasra wa-lmafquudiin[3]. wa-maʕnaa ʔalbint ʔalfaaẓilah, lʔismi -lkariim law samaḥtay.

B : ṣuufiyyah yaʕguub ḥseen, zoojati -ʃʃahiid ʔaḥmad xaliil.

A : ʔallah yʕawwẓič[4] ʔin ʃaaʔa -llaah fii kull ʔabnaaʔ likweet fii ʔabnaaʔik llii hum maʕaaki wi-llii ʔaaxið ʔasaamiihum[5]. ʔismak ḥabiibii?

C : ʕabdilʕziiz ʔaḥmad xaliil.

A : ḥayyaaka -llah yaa[6] wlidii[7]. w-ʔint?

D : ʔaḥmad ʔaḥmad xaliil.

A : mas… msammiinah ʕala ʔismi -lwaalid[8]?

B : ʔii naʕam.

A : ysallimah liič[9].

B : wallah bi-ṣaraaḥah…

A : ʔii naʕam.

B : ʔanaa, ʔanaa kint ḥaamil fiih[11].

A : ʔii naʕam.

B : fi -ssabiʕ.

A : ʔii naʕam.

B : ʕaṭaaki ʕumrah[12]...

A : xamsṭaʕʃ waaḥad ʔii...

B : xamsṭaʕʃ waaḥad tisʕiin[13].

A : ʔii naʕam.

B : xamsṭaʕʃ θneen... θalaaθeh yibtah[14]. yaʕnii ʃuuf ʃahreen[15] bi-ẓẓabṭ, θneen. bi-karbii ʔiðaa -llaah yirzi... yirzignii walad ʔasmmiih ʕala ʔisma -lɣaallii.

A : lḥamdi li-llaah, lḥamdillah...

B : w-ʔiðaa yaab lii bnayyah wallah b... naawyah ʔasmmiihaa ʔiimaan.

A : maa ʃaaʔa -llaah.

B : bassi -lḥamdillah yaʕnii...

A : ma-huu ʃuufii, ʔiimaan ʔahil likweet...

B : ʔeh.

A : ʔiðaa kaanaw ʕan... ʕan ṭariiq faqd ʔabnaaʔhum, ʕan ʔi... ṭariiqi -ʃʃahaadeh, wa-ʔiðaa ʕan ṭariiqi -lʔasir, lʔiimaan haaðaa huwwa -llii gawwa gluubnaa wa-li-llaahi -lḥamd...

B : naʕam.

A : w-xallaanaa natḥammal[16] haaðihi -ṣṣadmah -lkabiirah. wi-lḥamdillah rjiʕat likweet we-niguul ʔalḥamdillah ʔiḥnaa naʃkur ʔallaah...

B : ʔallah yiṭlig kabt s... ʔasraanaa ʔin ʃaallah.

A : ʔaamiin yaa rabb.

B : maa tikmal farḥatnaa ʔillaa b-raddit ʔasraanaa[17] ʔin ʃaallah.





A : ʔallah yaxalliič ʔaamin. ʔanaa daaʔiman naʃkir rabbnaa bi-ssarraaʔ qabli -ẓẓarraaʔ ʔin ʃaaʔa -llaah, wa-b... wa-bi-kulli -lḥaalaat niguul ʕasaakum[18] ʔin ʃaaʔa -llaah daaʔiman mʕawwaẓiin w-ʔanaa, maa daam ʕindik haaʔulaaʔi-lʔabnnaaʔi -lɣaalyiin ʕumrii, ʕumrii ʔintu likum ljannah ʔin ʃaaʔa -llaah.

## لِقَاءْ مَعْ زُوجَةْ شَهِيدْ

أ : نَحْنْ فِي سَاحَةْ الْعَلَمْ[1]، هَاذِه الـ... سَاحَه الْمُبَارَكَه وَالَّتِي بِهَا نَنْقُلْ أَنْشِطَةْ وَفَعَالِيَاتْ إِحْتِفَالاتْ لِكْوَيتْ بِعِيدْنَا الْوَطَنِي وعِيدِ التَّحْرِيرْ وَكَانَتْ مُشَارْكَه طَيِّبَه مِنْ مَكْتَبْ الشَّهِيدْ[2] وَأَيْضاً هْنَاكْ اللِّجْنَه الْوَطَنِيَّه للأَسْرَى وَالْمَفْقُودِينْ[3] وَمَعْنَا الْبِنْتْ الْفَاظْلَه. الإسْمِ الْكَرِيمْ لَوْ سَمَحْتِي.

ب : صُوفِيَه يَعْكُوبِ حْسَينْ. زُوجَةْ الشَّهِيدْ أَحْمَدْ خَلِيلْ.

أ : اللّه يْعَوِظْتِشْ[4] إِنْ شَاءَ اللّه فِي كِلّ أَبْنَاءْ لِكْوَيتْ فِي أَبْنَائِكْ اللّي هُمْ مْعَاك وَاللّي اخِذْ أَسَامِيهِمْ[5]. إِسْمَكْ حَبِيبِي؟

ع : عَبْدِ الْعَزِيزْ أَحْمَدْ خَلِيلْ.

أ : حَيَّاكِ اللّه يَا[6] وْلِدِي[7]. وْإِنْتْ؟

د : أَحْمَدْ أَحْمَدْ خَلِيلْ.

أ : مْسَـ... مْسَمْيِنَه عَلَى إِسْمِ الْوَالِدْ[8].

ب : إِي نَعَمْ.

أ : يْسَلْمَه لِيتْشْ[9].

ب : وَاللّه بْصَرَاحَه[10]...

أ : إِي نَعَمْ.

ب : أَنَا. أَنَا كِنْتْ حَامِلْ فِيه[11]...

أ : إِي نَعَمْ.

ب : فِي السَّابِعْ.

أ : إِي نَعَمْ ...





ب : عَطَاكِ عُمْرَه[12]...

أ : خَمْسَطَعَشْ وَاحَدْ إِي...

ب : خَمْسَطَعَشْ وَاحَدْ تِسْعِينْ[13].

أ : إِي نَعَمْ.

ب : خَمْسَطَعَشْ ثْنَينْ... ثَلاثَه بِيتَه[14]. يَعْنِي شُوفْ شَهَرِينْ[15] بِالظَّبْطْ.. ثْنَينْ. بِكَرْبِي إِذَا اللّه يِرْزِ... يِرْزِكْنِي وَلَدْ. أَسَمِّيه عَلَى إِسْمَ الْغَالِي.

أ : الْحَمْدِ لِلّه. الْحَمْدِلِلّه...

ب : وْإِذَا يَابْ لِي بْنَيَّه وَاللّه بـ... نَاوْيَه أَسَمِّيهَا إِيمَانْ.

أ : مَا شَاءَ اللّه.

ب : بَسْ الْحَمْدِ اللّه يَعْنِي...

أ : مَهُو شُوفِي إِيمَانْ أَهِلْ لِكْوَيتْ...

ب : نَعَمْ.

أ : إِذَا كَانُوا عَنْ... عَنْ طَرِيقْ فَقْدْ أَبْنَاءْهُمْ، عَنْ إِ... طَرِيقِ الشَّهَادَه، وَإِذَا عَنْ طَرِيقِ الأَسِرْ. الإِيمَانْ هَاذَا هُوْ اللّي كَوَى كْلُوبْنَا وَلِلّه الْحَمْدْ...

ب : نَعَمْ.

أ : وْخَلاَّنَا نَتْحَمَّلْ[16] هَاذِه الصَّدْمَه الْكَبِيرَه وَالْحَمْدِ اللّه رْجِعَتْ لِكْوَيتْ وَنْكُولْ الْحَمْدِ اللّه إِحْنَا نَشْكُرْ اللّه...

ب : اللّه يِطْلَكْ كَبْتْ سـ... أَسْرَنَا إِنْ شَاللّه.

أ : آمِينْ يَا رَبْ.

ب : مَا تْكَمَّلْ فَرْحَتْنَا إِلاَّ بْرَدَّةْ أَسْرَانَا[17] إِنْ شَاللّه.

أ : اللّه يْخَلِّيتْشْ آمِينْ. أَنَا دَايِماً نَشْكُرْ رَبْنَا بِالسَّرَّاءْ قَبِلِ الظَّرَّاءْ إِنْشَاءَ اللّه، وَبـ...

وبيـ.. كلّ الحالاتْ نكول عساكُمْ١٨ إنْ شاءَ الله دائماً معوَّظين وأنا ما دامْ عندكْ هؤلاءِ الأبناءِ الغالين عمْري، عمْري إنْتو لكُمْ الجنّه إنْ شاءَ الله.

**Vocabulary**

saaḥah ساحَه *f.n.* (*pl.* -aat) (city) square; courtyard; plaza; arena; field

saaḥat ʔalʕalam ساحَةُ ألْعَلَمْ *prop.n.* Flag Square

maktab ʔaʃʃahiid مَكْتَبْ الشَّهيدْ *prop.n.* the Martyr's Bureau

ʔallajnah ʔalwaṭaniyyah li-lʔasra wa-lmafquudiin أللَجْنَه ألْوَطَنِيّه للأسْرَى والْمَفْقودينْ *prop.n.* the National Committee of the Missing and POWs' Affairs

lʔismi -lkariim الإسْمِ الكَريمْ *expr.* (*lit. the honorable name*) What's your name? May I have your name? (a formal and polite way of asking someone to introduce one's self)

law samaḥtay لَوْ سَمَحْتَي *expr.* if you (f.) please (min fazlak is also used.) (*var.* law samaḥt (m.))

ʕawwaẓ عَوَّظْ *imperf.* yʕawwiẓ *v.* to make up to s.o. for a loss; to recompense, to compensate

ʔisim إسِمْ *n.* (*pl.* ʔasaamii) name; noun (grammar)

yaa يا *voc.part.* oh; hey

kaan كانْ *imperf.* ykuun *v.* to be

wlid وْلِدْ *n.* (*pl.* ʔawlaad) son; boy; child

msammii مْسَمّي *act.par.* (*pl.* -iin) giving (s.o.) a name

sallam سَلَّمْ *imperf.* ysallim *v.t.* to keep one safe; to keep one from harm; to hand over; to surrender; to shake hands (with ʕala)

bi-ṣaraaḥah بِصَراحَه *adv.* frankly, honestly, openly

ḥaamil حامِلْ *act.par.* (*pl.* ḥawaamil) pregnant; carrying

ʕaṭa عَطى *imperf.* yaʕṭii *v.t.* to give

ʕaṭaaki ʕumrah عَطاكْ عُمْرَه *expr.* (*lit. He gave you his life*) He passed away. He died.

xamsṭaʕʃ waaḥad tisʕiin خَمْسْطَعَشْ واحَدْ تِسْعينْ *phr.* (*lit. 15/1/90*) January 15, '90

yaab ياب *imperf.* yiib *v.t.* to give birth; to bring (*var.* jaab)

ʃahr شَهَرْ *n.* (*pl.* ʃ(u)huur) month

bi-ẓẓabṭ بالظَّبْطْ *adv.* exactly

karb كَرْبْ *n.* sorrow, grief; agony

razag رَزَكْ *imperf.* yirzig *v.t.* to bless (s.o.); to bestow (upon s.o./s.th.; said of God)

ɣaalii غالي *adj.* (*pl.* ɣaalyiin) beloved, dear; costly; high-priced; expensive





bnayya(e)h بْنَيَّه *n.* (*pl.* -aat) little girl (the diminutive of the word bint )

naawyah ناوْيَه *f.act.par.* intending; planning to (*var.* naawii (m.))

gawwa كَوّى *imperf.* ygawwii *v.t.* to strengthen; to encourage; to invigorate

xalla خَلّى *imperf.* yxallii *v.* to let, to allow; to leave (s.o. or s.th.)

ʔaamiin yaa rabb آمينْ يا رَبْ *expr.* Amen, Lord!

ʔilla(a) إلاّ *part.* not until (with a preceding negative); except; unless

ʔallah yxalliič أللّه يْخَلّيتْش *expr.* May God keep you (f.).

ʕasa عَسى *part.* hopefully; hope that; may (God bestow blessing on s.o.)

jannah جَنّه *f.n.* (*pl.* -aat) paradise

likum ljannah لِكُمْ الجَنّه *expr.* [I] hope that paradise will be yours.

sarraʔ سَرّاءْ *n.* good times; happiness; prosperity

ẓarraaʔ ظَرّاءْ *n.* bad times; adversity, distress

**Notes**

1) saaḥat ʔalʕalam: *Flag Square.* This square is located in the center of Kuwait City. Note that when nouns ending in //taaʔ marbuuṭah -ah/-eh// are used in a noun-construct, the ending //-ah/-eh// takes the form //-at/-et//. Note also that the same change takes place when such nouns have pronominal suffixes, e.g., //zoojah// *wife*; //zoojat ʃahiid// *a martyr's wife*; //zoojtah// *his wife*.

2) maktab ʔaʃʃahiid: *The Martyr's Bureau.* This bureau was established in June 1991 in accordance with the Amiri Decree. Its purpose is to honor the martyrs who died during the Iraqi invasion of Kuwait and to look after their families.

3) ʔallajnah ʔalwaṭaniyyah li-lʔasra wa-lmafquudiin: *The National Committee for the Missing and POWs' Affairs.* The Kuwait government established this committee in May 5, 1991 to keep track of the missing persons and the POWs and to fight for their freedom.

4) ʔallah yʕawwẓič: *May God make up for your loss; May God compensate your loss.* Cf. //ʔallah yʕawwẓik//. Note the sound change of the second feminine singular pronominal suffix //-k ---> -č//, a common phonological change in the Kuwaiti dialect. This is an optative expression said to one who suffered a tragedy or a calamity, hoping that God will make up for his/her loss.

5) ʔasaamii: *Names.* Cf. MSA //ʔasmaaʔ//. Note the deletion of the final hamza and the addition of the long vowel //-ii-// which may have contributed to placing the long vowel //-aa-// before the sound //-m-//.

6) yaa: *Oh; Hey.* This vocative particle may be followed by a proper name or a noun. It is used when addressing or calling someone. The common English equivalent of this

particle is the attention getting interjections *oh* or *hey*.

7) wlidii: *My child; my son; son*. Cf. MSA //waladii//. Note the deletion of the first vowel and the change of the second one to //-i-//. Starting a word in a double consonant cluster is a dialectal linguistic feature only.

8) msammiinah ʕala ʔismi -lwaalid: *You named him after his father*. Cf. MSA //sammaytumuuhu ʕala ʔismi waalidihi//. Note the dilectal use of the active participle as a verb. Note also that when the words //waalid// *father* and //waalidah// *mother* are definite, they usually mean one's own mother or father, as is the case in this text.

9) ysallimah liič: *May {God} keep him safe for you*. This is an optative expression which is culturally expected to be said either by the speaker or by the listener whenever one makes mention of his or her children. See Note 4 above. Note that the preposition //li-// plus pronominal suffixes is often used to express possession.

10) bi-ṣaraaḥah: *Frankly, honestly, openly*. Adverbs can be derived from nouns preceded by the preposition //bi-//, as is the case here. Note that several idiomatic prepositional phrases are used adverbially.

11) kint ḥaamil fiih: *I was pregnant with him*. Active participles frequently function as verbs in sentences. When the perfect tense of the auxiliary verb //kaan// is followed by an active participle, it refers to a situation that took place in the past during which another action happened. Note that Speaker B in the text is saying that she was seven months pregnant when her husband was killed. Note also that the auxiliary //kaan// must agree in number and gender with the following active participle.

12) ʕaṭaaki ʕumrah: *He passed away (lit. he gave you his life)*. This expression is a euphemism for *he died*. Most Arabic speakers consider it bad luck to use the word "death."

13) xamsṭaʕʃ waaḥad tisʕiin: *15 January '90*. Note that when giving a date in Arabic one gives the day, the month, and then the year. Note also that the assimilation of //-t- ---> -ṭ-// in numbers thirteen to nineteen is very common in most Arabic dialects, thus contributing to the change of the preceding front vowel //-a-// to a fully back vowel.

14) yibtah: *I gave birth to him (lit. I brought him)*. Cf. //jibtah//. Note the sound change //j ---> y//, a common phonlogical change in the Kuwaiti dialect. This verb is used in most Gulf dialects to mean giving birth to a child. It is not used in MSA for this purpose. MSA uses the verb //ʔanjaba// instead.

15) ʃahreen: *Two months*. The dual of nouns is formed by adding //-een// to the singular, e.g. //walad, waladeen// *a boy, two boys*. The // taaʔ marbuuṭah -ah// in feminine nouns is changed to //-t// before suffixing //-een//, e.g., //xeemah, xeem(a)teen// *a tent, two tents*. Note that using the dual form of a noun eliminates the use of the number *two*. The dual is also expressed by using the masculine numeral *two* //(ʔi)θneen// followed by an indefinite masculine plural noun or by using the feminine numeral *two* //θinteen// followed by an indefinite feminine plural noun, e.g., //(ʔi)θneen ʔawlaad// *two boys*; //θinteen banaat// *two girls*.





16) xallaanaa natḥammal: *It let us sustain; It let us endure*. The perfect form of the auxiliary verb //xalla// *to allow, to let* plus an object or object pronoun is always followed by an imperfect verb to render the past tense.

17) maa tikmal farḥatna ʔillaa b-raddat ʔasraanaa: *Our celebration (lit. happiness) will not be complete until the return of our prisoners*. The exceptive particle //ʔillaa// may be used to introduce an exception to a given statement, equivalent to the English *except*. It occurs after a preceding negation where it implies that the action of the first will not occur if not accompanied by the second. It also occurs after a general denial when it introduces a noun as an exception to the general denial, e.g., //laa ʔilaaha ʔillaa llaah// *There is no God but Allah*. The word introduced by //ʔillaa// is a necessary component of the sentence and usually functions as the predicate.

18) ʕasaakum… mʕawwaẓiin: *Hope that you will be compensated*. The particle //ʕasa// may take pronominal suffixes. It usually introduces a sentence that has an optative meaning, as is the case in this text.

## An Interview with the Wife of a Martyr

A : We are now in Flag Square, this blessed square from which we are transmitting the activities and the reactions of Kuwait's celebrations of our National Day and our Liberation Day. There was good participation by the Martyr's Bureau, and there was also the National Committee for POWs and Missing Persons. We have with us the honorable woman, {may I have} your name please?

B : Soufiyah Ya'goub Husain, the wife of the martyr Ahmad Khalil.

A : May your restitution be in all the sons of Kuwait and in your sons, whose names I am about to take. What's your name sweetheart?

C : Abdulaziz Ahmad Khalil.

A : Welcome my child, and you?

D : Ahmad Ahmad Khalil.

A : You... you named him after his father.

B : Yes indeed.

A : May God keep him for you.

B : Well, frankly...

A : Yes.

B : I... I was pregnant with him...

A : Yes.

B : In {my} seventh {month}...

A : Yes.

B : {When} he passed away (lit., he gave you his life)...

A : On January fifteen, one...

B : On fifteen January, {nineteen} ninety.

A : Yes.

B : On February second... third, I gave birth (lit., brought) to him. You see, {it was} exactly two months {after his death}. In my grief {I said to myself}, "If God m... gives me a boy, I will name him after my beloved {husband}"...

A : Thanks be to God, thank God...

B : "And if He gives me a girl, well, I am planning on naming her Iman/Faith."

A : How wonderful!

B : But, thank God...

A : Well, look, it's the faith of the people of Kuwait...

B : Yes.





A : Whether it was through losing their children or m... through martyrdom, or through imprisonment, it was faith that strengthened our hearts, thanks be to God...

B : Yes.

A : And {faith} made us able to endure this big tragedy. Thank God, Kuwait is back again, and we say, "Praise be to God." We thank God...

B : May God set our prisoners free.

A : Amen Lord.

B : Our happiness is not complete until the return of our prisoners, God willing.

A : Amen, may God keep you. I always thank our God in good and bad times, God willing. In all situations we say, we hope that you will always be compensated, as long as you have these precious boys. Oh sweethearts, may paradise be yours, God willing.

## ramaẓaan fii likweet

ramaẓaan bi-lkweet yaʕnii ʔatxayyal nafs ramaẓaan b-ʔayy[1] dawlah ʕarabiyyah yaʕnii bass ʔe… ʃʃayyi -lḥuluu b-ramaẓaan ʔinna min xilaal sinteen ha-ʃʃayy ṣaar, ʔinnaa… yikuun yaʕnii -lmaṭaaʕim wi-lʔutilaat ʔuw-ha-lʔamaakin ykuunuun ʕindahum xyaam… ysawwuun[2] gaʕdaat[3] wi-xyaam w-yiibuun muɣanniyyiin, w-yiibuun yaʕnii muɣanniyyiin ʕarbiyyiin[4], wi-tsiir gaʕdaat, sahraat bi-lleel, lwaaḥad yigdar yruuḥ yitsaḥḥar[5] barraa. faa-lammaa[6] r… rjaʕt likweet ha-lmarrah ʃahr θnaʕʃ…

yaʕnii waayid riḥnaa min ha-lʔamaakin w-kaan ʃayy ysallii, w-kaan ʃayy yaʕnii wanaasah, ʔuwa… waaḥad[7] ylahhii ʕumrah[8] yaʕnii ʔib… b-ha-lʔaʃyaa. lʔaɣlabiyyah bi-likweet tafṭar bi-byuuthaa. yaʕnii ʔiḥnaa daayman kinnaa nafṭar bi-lbeet, w-baʕbeen yaʕtamid yaʕnii… fii naas[9] maθalan yaʕnii… ysiir ha-ʃʃayy yaʕnii… b-xaaṣṣatan b-ḥariim likweet bi-ramaẓaan ʔawwal ʕaʃart ʔayyaam[10] killaa ysayyruun[11] ʕa-nnaas. ʔam… yruuḥuun byuut naas rabiʕhum, naas ʔahilhum. yaʕnii… kill yoom ysiir fii ʔistiqbaal min nooʕ ʔib… b-beet ʔaḥad. faa-maθalan yaʕnii -lwaaḥad yruuḥ yaʕ… bi-baarik li-ʃʃahr li-killi -llii yaʕirfah wu-čiðii. w-kill man mistaʕidd li-ha-ʃʃayy yaʕnii, ʔinna tkuun libyuut fiihaa ḥuluw w-fiihaa čaay w-gahwah w-ha-lʔaʃyaaʔ. fa-haaðaa ysiir baʕdi -lfuṭuur, baʕdeen yaʕnii ʔiðaa -lwaaḥad ysayyir wi-čiðii yruuḥ… yruuḥ yaa[12] li-lxiyam, yaʕnii haðeel tsiir maθalan lfuṭuur ha-ssanah kaan saaʕah čiðii xams, xams ʔuw… been lxamsah wi-lxamsah w-nuṣṣ, fa-baʕdeen yigʕad maʕ ʔahalah, baʕdeen ʕal-sabʕah[13] -lwaaḥad yiṭlaʕ wi-yruuḥ hnii, hnaak wuw-ʔalaa… saaʕah čii ʕaʃrah bi-ruuḥ li-lxiyam, w-marraat ṭṭawwil[14] la-ssaaʕah… la-ssaaʕah θinteen bi-lleel, marraat ʔakθar yaʕnii… w-yitsaḥḥaruun hnaak faa… ʔiḥnaa bi-ððaat yaʕnii ʃaxṣiyyaan ʕiidi -lfiṭr daayman nitɣadda barraa. nruuḥ ʕind beet yaddatii wallaa ween killi -lʔahl mityammʕiin. w-ṭabʕan yaʕnii -lwaaḥad yalbas malaabis yadiidah ʔuw… wi-yruuḥ wi-yʕayyid ʕala ʔahlah. yaʕnii haaðaa -ʃʃayy ʔillii kill man[15] ysawwiih. bass fii naas yaʕnii yitɣadduun bi-lbeet, fii naas… bass ʔiḥnaa yaʕnii ʔahilnaa





killnaa nitɣadda maʕ baʕẓ yaʕnii killi -lʕaaʔileh. fii ʔaklaat mʕayyanah ḥagg ramaẓaan maθalan fii -ttaʃriibah. ttaʃriibah titkawwan min xubiz ʔiiraanii ʕaleehaa marag…. w-ʕaleehaa buṭaaṭ ʔuw… xuẓaar, ʔanwaaʕ xuẓaar w-laḥm ʔaw dyaay, w-fii ʔa… lmarguugah, ʔillii nafsi -ttaʃriibah, bassi -lxubiz ykuun ɣeer. xubzi -ttaʃriibah ykuun xubiz ʔiiraanii, bass xubzi -lmarguugah ykuun xubiz rgaag ʔillii ẓʕiif, waayid ẓʕiif yaʕnii ʔee… yiṭubxuuni -lmarag wi-lxuẓaar wi-llaḥm w-baʕdeen yḥuṭṭuunah ʕal-xubiz w-haay… haay yaʕnii ʔaklah kill man yaakilhaa[16] b-ramaẓaan. b-yoomi -lʕiid, ʔawwal yoomi -lʕiid laʔ, yaʕnii -lwaaḥad yigʕad maʕ ʔahlah ṭuuli -lwagt ʔaw yaʕnii yaʕtamid maθalan nruuḥi -l-beet ʔahl ʔummii baʕdeen beet ʔahl ʔubuuy, bass ʔe… maʕi -lʔahl daayman.

# رَمَظَانْ فِي لِكْوَيتْ

رَمَظَانْ بالْكْوَيتْ يَعْنِي أتْخَيَّلْ نَفْس رَمَظَانْ بأَيّ[1] دَوْلَه عَرَبِيَّه يَعْنِي بَسّ أ... الشَّيّ الْحِلُو بْرَمَظَان إنّ مِنْ خَلالْ سِنْتَينْ هَالشَّيّ صَارْ، إنَّا... يِكُونْ يَعْنِي الْمَطَاعِمْ والأُتِلاتْ أوْهَالأمَاكِنْ يْكُونُون عِنْدَهُمْ خْيَامْ... يْسَوُّونْ[2] گَعْدَاتْ[3] وخْيَامْ ويْيِبُونْ مْغَنِّيِينْ، ويْيِبُونْ يَعْنِي مْغَنِّيِينْ عَرَبِيِّينْ[4]، وتْسِيرْ گَعْدَاتْ، سَهْرَاتْ بِاللَّيلْ. الْوَاحِدْ يِگْدَرْ يْرُوحْ يِتْسَحَّرْ[5] بَرَّا. فَلَمَّا ر... رْجَعْتْ لِكْوَيتْ هَالْمَرَّه[6] شَهَرْ ثْنَعْشْ... يَعْنِي وَايِدْ رِحْنَا مِنْ هَالأمَاكِنْ وْكَانْ شَيّ يْسَلِّي وْكَانْ وَنَاسَه، أوْ... وَاحَدْ[7] يْلَهِّي عُمْرَه[8]. الأغْلَبِيَّه بالْكْوَيتْ تَفْطَرْ بْبِيُوتْهَا يَعْنِي. إحْنَا دَايِماً كِنَّا نَفْطَرْ بالْبَيتْ، وبَعْدَينْ يِعْتَمِدْ يَعْنِي... فِي نَاسْ[9] مَثَلاً يَعْنِي... يْسِيرْ هَالشَّيّ يَعْنِي... بْخَاصَّةً بْحَرِيمْ لِكْوَيتْ بِرَمَظَانْ أوَّلْ عَشْرَةْ أيَّامْ[10] كِلاً يْسَيِّرُونْ[11] عَالنَّاسْ. أمـ... يْرُوحُونْ بْيُوتْ نَاسْ رَبْعَهُمْ، نَاسْ أهْلَهُمْ. يَعْنِي... كِلّ يُومْ يْسِرْ فِي إسْتِقْبَالْ مِنْ نُوعْ إبـ... بْبَيتْ أحَدْ. فَا مَثَلاً يَعْنِي الْوَاحَدْ يْرُوحْ يَعـ... يْبَارِكْ لِلشَّهَرْ لِكِلّ اللِّي يَعْرِفَه وْتِشْذِي، وْكِلّ مَنْ مِسْتَعِدّ لِهَالشَّيّ يَعْنِي، إنّ تْكُونْ لِبْيُوتْ فِيهَا حَلْوْ وْفِيهَا تْشَايْ وْگَهْوَه وْهَالأشْيَاءْ. فَهَذَا يْسِيرْ بَعْدْ الْفَطُورْ. بَعْدَينْ يَعْنِي إذَا الْوَاحَدْ يْسَيِّرْ وتِشْذِي يْرُوحْ... يْرُوحْ يَا[12] لِلْخِيَمْ، يَعْنِي هَذِيلْ تْسِيرْ مَثَلاً الْفَطُورْ هَالسَّنَه كَانْ سَاعَه تْشِذِي خَمْسْ، خَمْسْ أوْ... بَينْ الْخَمْسَه والْخَمْسَه وْنُصّ فَبَعْدَينْ يِگْعَدْ مَعْ أهْلَه، بَعْدَينْ عَلْسَبْعَه[13] الْوَاحَدْ يِطْلَعْ ويْرُوحْ هْنِي هْنَاكْ وْ وْعَلَى... سَاعَه تْشِي عَشْرَه بْرُوحْ لِلْخِيَمْ، وْمَرَّاتْ طَوَّلْ[14] لَسَّاعَه... لَسَّاعَه ثْنَتَينْ بِاللِّيلْ مَرَّاتْ أكْثَرْ يَعْنِي. أ... وْيِتْسَحَّرُونْ هْنَاكْ. فَا... إحْنَا بِالذَّاتْ يَعْنِي شَخْصِيّاً عِيدْ الْفِطْرْ دَايِماً نِتْغَدَّى بَرَّا. نْرُوحْ عِنْدْ بَيتْ يَدِّتِي. وَلاّ وَينْ كِلّ الأهْلْ مِتْيَمِّعِينْ، وْطَبْعاً الْوَاحَدْ يِلْبَسْ مَلابِسْ يْدِيدَه أوْ... ويْرُوحْ وِيْعَيِّدْ عَلَى أهْلَه، يَعْنِي هَذَا الشَّيّ إللِّي كِلّ مَنْ[15] يْسَوِّيه. بَسْ فِي نَاسْ يَعْنِي يِتْغَدُّونْ بِالْبَيتْ، فِي نَاسْ... بَسّ إحْنَا يَعْنِي أهِلْنَا كِلَّنَا نِتْغَدَّى مَعْ بَعْظْ يَعْنِي كِلّ الْعَائِلَه.

فِي أكْلاتْ مْعَيَّنَه حَگْ رَمَظَانْ مَثَلاً فِي التَّشْرِيبَه. التَّشْرِيبَه تِتْكَوَّنْ مِنْ خُبِزْ إيرَانِي عَلَيهَا مَرَگْ... وْعَلَيهَا بْطَاطْ أوْ... خْظَارْ، أنْوَاعْ خْظَارْ وْلَحَمْ أوْ دْيَايْ. وْفِي أ... الْمَرْقُوقَه إللِّي نَفْس التَّشْرِيبَه بَسّ الْخُبِزْ غِيرْ. خُبِزْ التَّشْرِيبَه يْكُونْ خُبِزْ إيرَانِي، بَسّ خُبِزْ الْمَرْگُوگَه يْكُونْ خُبِزْ رْگَاگْ إللِّي ظَعِيفْ، وَايِدْ ظَعِيفْ يَعْنِي إي... يِطَبْخُونْ الْمَرَقْ والْخُظَارْ واللَّحَمْ وْبَعْدَينْ يْحُطُّونَه عَالْخُبِزْ وْهَايْ... هَايْ يَعْنِي أكْلَه كِلّ مَنْ يَاكِلْهَا[16] بْرَمَظَانْ. يَعْنِي بْيُومِ الْعِيدْ، أوَّلْ يُومِ الْعِيدْ لأ، يَعْنِي الْوَاحَدْ يِگْعَدْ مَعْ أهْلَه طُولِ الْوَگْتْ أوْ يَعْنِي يِعْتَمِدْ، مَثَلاً نْرُوحِ لْبَيتْ أهَلْ أمِّي بَعْدَينْ بَيتْ أهَلْ أبُويْ، بَسّ أ... مَعِ الأهَلْ دَايِماً.

## Vocabulary

**rmaẓaan** رَمَظَان *prop.n.* Ramadan (the ninth month of the Muslim calender during which Muslims fast from dawn until sunset)

**ʔayy** أيّ *part.* any; which, what; whoever; whosoever

**ḥuluu** حِلُو *adj.* (*pl.* ḥulwiin) nice; beautiful; sweet; good

**maṭʕam** مَطْعَم *n.* (*pl.* maṭaaʕim) restaurant

**ʔuteel** أُتيل *n.* (*pl.* ʔutilaat) Eng. hotel

**sawwa** سَوَّى *imperf.* ysawwii *v.t.* to make; to fix; to set up

**gaʕdah** گَعْدَه *n.* (*pl.* -aat) a sitting place; staying

**muɣannii** مُغَنِّي *n.* (*pl.* muɣanniin, muɣanniyyiin) singer

**ʕarabii** عَرَبِي *adj.* (*pl.* ʕarab) Arabic; an Arab

**sahrah** سَهْرَه *n.* (*pl.* -aat) evening party; evening show or performance; evening

**tsaḥḥar** تْسَحَّر *imperf.* yitsaḥḥar *v.* to have a meal before daybreak (during the month of Ramadan)

**faa-** فَا *conj.* so, then, thus, and

**ʃahr θnaʕʃ** شَهَر ثْنَعْش *phr.* (*lit. the twelfth month*) December

**salla** سَلَّى *imperf.* ysallii *v.* to entertain, to amuse

**wanaasah** وَنَاسَه *f.n.* entertaining, amusing

**waaḥad** وَاحَد one; someone, somebody

**lahha** لَهَّى *imperf.* ylahhii *v.t.* to amuse oneself; to pass or kill time; to take pleasure (in s.th.); to distract

**ʕumr** عُمْر *n.* (*pl.* ʔaʕmaar) age; life; self

**ʔawwal ʕaʃart ʔayyaam** أوَّلْ عَشْرَةْ أيَّامْ *phr.* the first ten days

**sayyar** سَيَّر *imperf.* ysayyir *v.* to drop in on s.o. (with ʕala)





rab(i)ʕ ربع *coll.n.* one's clan; one's people

čaay تشاي *n.* tea

gahwah گهوه *n.* coffee

fuṭuur فطور *n.* breaking the fast; first meal after sunset during Ramadan

ʔiðaa إذا *cond.part.* if

yaa يا *conj.* or; either... or...

nuṣṣ نص *n.* (*pl.* nṣaaṣ) half

ʕal-sabʕah عالسبعه *phr.* by seven (o'clock)

hnii هني *adv.* here (*var.* ʔihnii)

hnaak هناك *adv.* there

marraat مرات *pl.n.* at times; sometimes

ṭawwal طول *imperf.* yṭawwil *v.* to last (until sometime); to go on (for sometime); to make long; to extend; to stretch out

yaddah يده *n.* (*pl.* -aat) grandmother (*var.* jaddah)

mityammiʕ متيمع *act.par.* (*pl.* -iin) gathering, getting together (*var.* mitjammiʕ)

kill man كل من everyone

taʃriibah تشريبه *prop.n.* a Kuwaiti dish (made of cooked vegetables and meat poured over thick bread)

xub(i)z ʔiiranii خبز إيراني *phr.* Iranian bread

marag مرگ *n.* broth; soup

buṭaaṭ بطاط *coll.n.* potato

d(i)yaay دياي *n.* chicken (*var.* dijaaj)

marguugah مرگوگه *prop.n.* Margougah (a Kuwaiti dish made of cooked vegetables with meat poured over thin bread)

xub(i)z rgaag خبز رگاگ *phr.* thin, flat bread

ẓʕiif ظعيف *adj.* (*pl.* ẓʕaaf) thin; weak, feeble

ʔaklah أكله *n.* (*pl.* -aat) a dish (of food)

ʔakal أكل *imperf.* yaakil *v.* to eat (*var.* kala)







## Notes

1) b-ʔayy dawlah ʕarabiyyah: *In any Arab country.* When the particle //ʔayy// is used in the meaning of *any*, it is usually followed by a singular noun, a noun phrase, or the pronoun //waaḥad// *one, someone.* It is also used as an interrogative particle, and it can be followed by a plural or singular noun, e.g., //ʔayy walad raaḥ likweet?// *Which boy has been to Kuwait?*

2) ysawwuun: *They set up; they make; they fix.* The MSA imperfect suffix //-uun// for the third person masculine plural is preserved in Kuwaiti and most Gulf dialects. However, it should be noted that some Kuwaiti speakers may use the suffix //-uun// for the third person feminine plural as well, and, at times, they may delete the final //nuun// from this suffix just as the majority of speakers of other Arabic dialects do.

3) ysawwuun gaʕdaat: *They set up sitting places.* During Ramadan people usually like to sit outside and stay up late. Restaurants and hotels accomodate their customers by having outdoor seating areas. They pitch tents and may bring singers from other parts of the Arab world for entertainment.

4) ʕarabiyyiin: *Arabs.* Cf. MSA //ʕarab//. This is the plural of //ʕarabii// *an Arab; Arabic.* The Kuwaiti dialect does not use the plural form used by the speaker here. It is possible that she may have made a mistake.

5) yitsaḥḥar: *To have a meal before daybreak.* During the month of Ramadan, Muslims are allowed to have a meal before daybreak after which they cannot have anything to eat or drink until sunset.

6) fa(a)-: *So, then, thus, and.* This is the so-called particle of classification. Note that the conjunction //fa(a)-// is different than the conjunction //wa//. It is only used to conjoin sentences or clauses e.g., //gal-lii xallna nruḥi -lmaṭʕam, fa-ruḥna// *He said to me, "Let's go to the restaurant," so we went.* See Selection 1, Note 13.

7) waaḥad: *One; someone, somebody.* The number *one* functions as an adjective and it agrees in gender with the noun enumerated, e.g., //maṭʕam waaḥad w-sahrah waaḥdah// *one restaurant and one evening's entertainment.* It is also used as an indefinite substantive designating a person; in this case it is inflected for gender, e.g., //waaḥad yruuḥi -lmaṭʕam// *One goes to a restaurant.*

8) waaḥad ylahhii ʕumrah: *One entertains oneself (lit. his life).* Note that reflexive pronouns can be formed by the use of the word //ʕumr// plus a pronominal suffix to render the meaning *oneself.* Note also that the same word with pronominal suffixes followed by a negative particle is used to mean *never in one's life*, e.g., //ʕumrah maa raaḥ likweet// *Never in his life has he been to Kuwait.*

9) fii naas: *There are people.* Cf. MSA //yuujadu ʔunaasun//. The preposition //fii// functions as a pseudo-verb when followed by an indefinite noun, as is the case here (See Selection 4, Note 16).

10) ʔawwal ʕaʃart ʔayyaam: *The first ten days.* Cardinal numbers from three to ten take the feminine ending //-a(t)// when the noun enumerated is an indefinite masculine plural noun, and they take the masculine form when the noun enumerated is an indefinite feminine plural, e.g., //ʕaʃart ʔayyaam// *ten days;* //ʕaʃar ḥariim// *ten women.* The numeral one //waaḥi(a)d// agrees in gender with the noun it modifies, e.g., //walad waaḥid// *one boy;* //bint waaḥdah// *one girl*. The masculine numeral *two* //(ʔi)θneen// is followed by an indefinite masculine plural noun and the feminine //θinteen// by an indefinite feminine plural noun, e.g., //(ʔi)θneen ʔawlaad// *two boys*; //θinteen banaat// *two girls.* It is also common to put any noun in the dual form by suffixing //-een//, eliminating the use of the number two, e.g., //yoomeen// *two days.* Cardinal numbers from eleven to nineteen do not show any distinction in gender, and the noun enumerated is always singular in form although it is plural in meaning. For ordinal numbers see Selection One, Note 7.

11) ysayyruun ʕa-nnaas: *They visit people.* Note that the imperfect tense suffix for the third masculine plural //-n// is usually preserved in the Kuwaiti dialect.

12) yaa: *Or; either... or.* This coordinating conjunction is used mainly to coordinate words or phrases. It may also be used before the first term of a coordination and repeated before the following term, thus giving the meaning of *either... or...*, e.g., //yruuḥ yaa li-lxiyam, yaa li-lbeet// *either he goes to the tents or he goes home.*

13) ʕal-sabʕah: *By seven o'clock.* Note that the speaker in this selection voiced the word //ʕal-sabʕah// instead of the right form //ʕa-ssabʕah//. One should expect that not all native speakers observe the rule that the //-l-// of the definite article //ʔal-// assimilates to these consonants //t, θ, r, z, d, ð, s, ʃ, ṣ, ẓ, ṭ, n//, the so-called //ʔalḥuruuf ʔaʃʃamsiyyah// *the sun letters.*

14) ṭṭawwil la-ssaaʕah θinteen: *It lasts till two o'clock.* Cf. //tiṭawwil//. For the assimilation of the 3 f.s. present tense marker see Selection 3, Note 7. When telling time, the number //θinteen// *two (f.)* is used after the noun //ʔassaaʕah// *o'clock.* However, it is usually used in conjunction with a noun for emphasis. It occurs before or after the noun enumerated with which it agrees in gender, but the noun itself is in the plural, e.g., //banaat θinteen; θinteen banaat// *two girls.*

15) kill man: *Everyone.* Note the use of //kill// followed by //man// to form an indefinite pronoun which gives the meaning *totality, whole*. The expression //kill waaḥid// is also used.

16) kill man yaakilhaa: *Everyone who eats it.* Note that most simple verbs beginning with hamza may have another perfect form similar to the simple verbs with a final //-y//, e.g., //ʔakal ---> kala// *to eat;* //ʔaxað ---> xaða// *to take.*





**Ramadan in Kuwait**

I imagine that Ramadan in Kuwait is the same as in any Arab country. However, m... the nice thing during Ramadan is that in the past two years something happened... well, the restaurants, the hotels and such places have tents {outside}... They set {special} sitting places and tents. They bring in singers, Arab singers that is. There are gatherings and night entertainment. One can go out and have the meal before daybreak. So, {it was} this time when I went back to Kuwait in December... Well, we went to many such places. It was something to pass the time, well, it was something entertaining. One amuses himself with these things. The majority in Kuwait break the fast at home. Well, we used to break the fast at home always. It depends, well... there are people for example... there is something... especially the Kuwaiti women in the first ten days of Ramadan, they visit people a lot. They go to the homes of their folks, their family. Every day there is one sort of reception at someone's home. For instance, one goes to congratulate everyone he knows for the month. Everyone will be ready for this thing, that is they have sweets, tea, coffee, and these things at home. This thing happens after breaking the fast. And later after one visits, he goes either to the tents, well... this happens for example the breaking of the fast this year was at about five, five... between five and five thirty, so one sits with his family and at about seven o'clock one goes here and there. At about ten o'clock he goes to the tents, and sometimes it lasts until... until two o'clock in the morning, sometimes until later. And they eat the pre-dawn meal there, so... Personally, we in particular, we always eat lunch out on the Ramadan holiday. We go to my grandmother's home. Or wherever the family is gathering. Of course one puts on new clothes and... goes and congratulates his family for the 'Id. Well, this is something everybody does. However, there are people who eat lunch at home. There are people... but for us, all our family eat lunch with each other, I mean all the family.

There are no dishes, for example... there are specific dishes for {the month} of Ramadan. There is the Tashreebah for example. The Tashreebah consists of Iranian bread with broth on it... And on it there are potatoes, and vegetables, {various} kinds of vegetables and meat or chicken. There is m... the Margoogah which is like the Tashreebah, but the bread is different. The Tashreebah bread is Iranian. But the Margoogah bread is the thin bread which is very, very thin. Yes, they cook the broth, the vegetables, and the meat and they put them on the bread. This... this is a dish that everyone eats during Ramadan. The day of the 'Id, not on the first day of the 'Id. One stays with his family all the time, or it depends, for example we go to my mother's family and then we go to my father's family; nevertheless, it is always with the family.

## baʕd maa ʔarjaʕ likweet

A : wallaah[1]... yaʕnii -lwaaḥad tʕawwad ʕala -lḥayaati -hnii, wi-tʕawwad ʕal... ʔinnah ykuun mistaqill b-killi -llii ysawwiih. ḥayaatah b-ruuḥah[2], ynaẓẓim nafsah[3], ʔaa... yaʕnii fii ʔaʃyaaʔ ʔallii ʕumirnaa[4] yaʕnii lammaa kinnaa bi-lkweet maa nadrii ʕannhaa, ʔahlii...

B : miθil ʔeeʃ?

A : miθil... maθalan, min naaḥyat lifluus, yaʕnii... bi-lkweet yaʕnii -lḥamdillah kill ʃayy mitwaffir, faa-lwaaḥad maa yfakkir b-ha-lʔaʃyaaʔ, faa-lammaa yiyii hnii ʔanti tsawwiin kill ʃii b-ruuḥič. ʔantiy ʔilič[5] maʕaaʃ mḥaddad, w-laazimi-lwaaḥad yaʕnii ynaẓẓim nafsah, w-yidfaʕ ʔajaar, w-yidfaʕ kahrabaa, w-yidfaʕ yaʕnii mina... yaʕnii min ha-lʔaʃyaa. yaʕnii faa... nafs yikbar, lʔinsaan yikbar ʔihnii, yaʕnii ḥamal

B : yitḥammal masʔuuliyyah

A : ʔee, yitḥammali -lmasʔuuliyyah. haaðaa -ʃʃayy lli... ʔillii tʕallamtah ʔakθar ʃayy bi-djaamʕah ʔinna ʔaanaa lii masʔuuliyyah ʔinna... wa-tḥammalthaa b-kill ʃayy yaʕnii w... w-ʔaanaa yaʕnii min ṣiɣrii kint ʔa... waayid ʔaḥibb ʔakuun mustaqillah. maa ḥibb ʔaḥad ysaaʕidnii b-ʔayy ʃayy. maa ḥibb... maθlan kill ʃayy ʔabii ʔasawwiih b-ruuḥii, ḥattan bi-ddiraasah yaʕnii bass ʔe... kill ʃii kint ʔabii[6] ʔasawwiih b-ruuḥii. maa ḥibb ʔaḥad ysaaʕidnii wi-čiðii. faa... min ha-nnaaḥyah yaʕnii -lḥayaati -lmustaqillah hnii ʔillii maa ḥad ygul-lič guumii ʔiklay[7], guumay... sakkrii -ttelifoon. min ha-lʔaʃyaaʔ lizɣiirah[8] ʔillii yaʕnii raaḥ ʔawaajihaa[9] bi-lkweet ʔii maa raaḥ[10] tḍaayignii waayid yaʕnii, bass ʔe... yaʕnii hnaak ʕaayʃah maʕ ʔahalič, faa... maa tigdariin ʕala keefič, tguumii ʕala keefič, w-ṭilʕii ʕala keefič, yaʕnii ʔe... hnii ḥayaatnaa ɣeer yaʕnii ʕani -hnaak.





hnaak yaʕnii taakliin b-ʔak... b-wagt muḥaddad, yaʕnii ʔiðaa maa kaleetii[11], yguuluun-lič leeʃ maa[12] kaleetii, ʔiðaa...

B : ha, ha.

A : min ha-nnaaḥyah yaʕnii... haaðaa -ʃʃayyi -l... lbasiiṭ yaʕnii ʔillii maa raaḥ yẓaayignii waayid yaʕnii, bass min ha-nnaaḥyah haaðaa -ttaɣiiri -llii bi-ṣiir b-ḥayaatii, basss min nawaaḥii θaanyah maθalan, ʔii, ʔaanaa yaʕnii ṣaar-lii hnii ʔarbaʕ w... ʔarbaʕ sniin w-nuṣṣ, fa-xalaṣ kfaayah, ʔillii... ʔabii ʔarjaʕ ḥagg ʔahlii, ʔabii ʔastaqirr bi-lkweet, ʔabii ʔaʃtaɣil, waayid malleet[13] mini -ddiraasah yaʕnii, ʔillii xalaaṣ wṣalat ʕindii, ʔil... ʔabii yaʕnii ḥayaati -djidiidah ḥayaat... ʔabii ʔaʃtaɣil, ʔaḥibb ʔaʃtaɣil, ʔa... maa ḥibbi -ddiraasah. ʃʃayyi -llii ba-ʃtaag-lah ʔa... ṭabʕani -lʔaṣḥaabi -llii hnii kaanaw, ʔillii maa raaḥ ʔaʃuufhum ʔillii muu min likweet maθalan rfiijaatii[14] -l... lbaḥreeniyyaat wallaa -ll... lsuʕuudiyyaat yaʕnii haðeel naas ʔillii maa raaḥ ʔaʃuufhum ḥagg muddah ṭwiilah. faa... yaʕnii ha... ʔille... ṣṣadaaqaati -llii kawwanthaa hnii maa raaḥ tkuun mawjuudah, yaʕnii raaḥ tkuun mawjuudah, bassi -lwaaḥid lammaa yridd diirtah yaʕnii ṣaʕb ʔinna yaʕnii daayman ywaaṣil bi-lʔittiṣaalaat wi-b-ha-lʔaʃyaaʔ yaʕnii... faa-yaʕnii haaðaa -ʃʃayy llii... llii raaḥ ʔaʃtaag-lah yaʕnii, ʔuw... w-baʕd yaʕnii haaði -llal... lʔistiqlaal ʔinna... ʔinna hnii raḥ... mustaqillah ʔaanaa. maθalan maa ḥad ygul-lii taʕaalii, ruuḥiy, ʔikliy, min ha-nnaaḥyah yaʕnii haaðaa -ʃʃayy lle... ʔillii yaʕnii yimkin ʔaʃtaag-lah.

# بَعْدْ مَا أرْجَعْ لِكْوَيتْ

أ : وَاللّه[1]... يَعْنِي الْوَاحَدْ تْعَوَّدْ عَلَى الْحَيَاةِ هْنِي، وِتْعَوَّدْ عَالـ... إنّه يْكُونْ مِسْتَقِلَّ بْكِلّْ اللّي يْسَوِّيه، حَيَاتَه بْرُوحَه[2]، يْنَظِّمْ نَفْسَه[3]، أ... يَعْنِي فِي أشْيَاءْ أللّي عُمِرْنَا[4] يَعْنِي لَمَّا كِنَّا بِالْكْوَيتْ مَا نَدْرِي عَنْهَا، أهْلِي...

ب : مِثِلْ أيشْ؟

أ : مِثِلْ... مَثَلاً مِنْ نَاحْيَةْ لِفْلُوسْ، يَعْنِي... بِالْكْوَيتْ يَعْنِي الْحَمْدُ اللّه كِلَّ شَيَّ مْتْوَفِّرْ. فَا الْوَاحَدْ مَا يْفَكِّرْ بْهَالأشْيَاءْ. فَا لَمَّا يِيي هْنِي أنْت تْسَوِّينْ كِلّ شَي بْرُوحِتْشْ. أنْتِي إلِتْشْ مَعَاشْ مْحَدَّدْ، وْلازِمِ الْوَاحَدْ يَعْنِي يْنَظِّمْ نَفْسَه، وْيِدْفَعْ أجَارْ، وْيِدْفَعْ كَهْرَبَا، وْيِدْفَعْ يَعْنِي مِن... يَعْنِي مِنْ هَالأشْيَا. يَعْنِي فَا نَفْس يِكْبَرْ، الإنْسَانْ يِكْبَرْ إهْنِي، يَعْنِي حَمَلْ...

ب : يِتْحَمَّلْ مَسْؤُولِيَّه.

أ : أيه، يِتْحَمَّلِ الْمَسْؤُولِيَّه، هَاذَا الشَّيَّ اللـ... إللّي تْعَلَّمْتَه أكْثَرْ شَيّ بِدْجَامْعَه إنْ أنَا لِي مَسْؤُولِيَّه إنْ... وتْحَمَّلْتْهَا بْكِلّ شَيّ يَعْنِي وْ... وْأنَا يَعْنِي مِنْ صِغْرِي كِنْتْ أ... وَايِدْ أحِبَّ أكُونْ مُسْتَقِلَّه. مَا حِبَّ أحَدْ يْسَاعِدْنِي بْأيّ شَيّ، مَا حِبّ... مَثَلاً كِلّه شَيّ أبِي أسَوِّيه بْرُوحِي، حَتَّىْ بِالدِّرَاسَه بَسّ أ...[5] كِلّ شَيّ كِنْتْ أبِي[6] أسَوِّيه بْرُوحِي، مَا حِبَّ أحَدْ يْسَاعِدْنِي وتْشَذِي. فَا... مِنْ هَالنَّاحْيَه يَعْنِي الْحَيَاةِ الْمُسْتَقِلَّه هْنِي إللّي مَا حَدْ يْكَلِّتْشْ كُومِي إكْلِي[7]. كُومِي... سَكْرِي التِّلِفُونْ. مِنْ هَالأشْيَاءْ لِزْغِيرَه[8] إللّي يَعْنِي رَاحْ أوَاجِهَا[9] بِالْكْوَيتْ، إي مَا رَاحْ[10] تْظَايِكْنِي وَايِدْ يَعْنِي، بَسّ أ... يَعْنِي هْنَاكْ عَايْشَه مَعْ أهَلِتْشْ. فَا... مَا تِكْدَرِينْ عَلَى كَيفِتْشْ، تْكُومِي عَلَى كَيفِتْشْ، وْطَلْعِي عَلَى كَيفِتْشْ، يَعْنِي أ... هْنِي حَيَاتْنَا غِيرْ يَعْنِي عَنْ هْنَاكْ. هْنَاكْ يَعْنِي تَاكْلِينْ بْأكْـ... بْوَكْتْ مْحَدَّدْ، يَعْنِي إذَا مَا كَلِيتِي[11] يْكُولُونْ لِتْشْ لَيشْ مَا[12] كَلِيتْ، إذَا...





ب : هْ، هْ.

أ : مِنْ هَالنَّاحْيَه يَعْنِي... هَذَا الشَّيّ الْبَسِيطْ يَعْنِي إللّي مَا رَاحْ يْظَايِكْنِي وَايِدْ يَعْنِي، بَسّ مِنْ هَالنَّاحْيَه هَذَا التَّغْيِيرِ اللّي بْصِيرْ بْحَيَاتِي، بَسّ مِنْ نَوَاحِي ثَانْيَه مَثَلاً، إي، أنَا يَعْنِي صَارْلِي هْنِي أرْبَعْ و... أرْبَعْ سْنِينْ وْنُصّ، فَخَلَصْ كْفَايَه، إللّي... أبِي أرْجَعْ حَكّ أهْلِي، أبِي أسْتَقِرّ بِالْكْوَيتْ، أبِي أشْتَغِلْ، وَايِدْ مَلِّيتْ[13] مِنِ الدِّرَاسَه يَعْنِي، إللّي خَلاصْ وْصَلَتْ عِنْدِي، إلـ... أبِي يَعْنِي حَيَاة جْدِيدَه حَيَاةْ... أبِي أشْتَغِلْ، أحِبّ أشْتَغِلْ، مَاحِبّ الدِّرَاسَه. الشَّيّ اللّي بَشْتَاكْلَه أ... طَبْعاً الأصْحَابِ اللّي هْنِي كَانَوْا، إللّي مَا رَاحْ أشُوفْهُمْ إللّي مُو مِنْ لِكْوَيتْ مَثَلاً رْفِيجَاتِي[14] الـ... الْبَحْرَينِيَّاتْ وَلا الـ... السُّعُودِيَّاتْ يَعْنِي هَذِيلْ نَاسْ إللّي مَا رَاحْ أشُوفْهُمْ حَكّ مُدَّه طْوِيلَه. فَا... يَعْنِي هـ... إلـ... الصَّدَاقَاتِ اللّي كَوَّنْتْهَا هْنِي مَا رَاحْ تْكُونْ مَوْجُودَه، يَعْنِي رَاحْ مَوْجُودَه، بَسّ الْوَاحَدْ لَمَّا يْرِدّ دِيرْتَه يَعْنِي صَعْبْ إنْ يَعْنِي دَايْماً يْوَاصِلْ بِالإتِّصَالاتْ وبْهَالأشْيَاءْ يَعْنِي... فَا يَعْنِي هَاذَا الشَّيّ اللّي... اللّي رَاحْ أشْتَاكْ لَه يَعْنِي، أوْ... وْبَعَدْ يَعْنِي هَاذ اللـ... الإسْتِقْلالْ إنْ... إنّ هْنِي رَحْـ... مُسْتَقِلَّه أنَا. مَثَلاً مَا حَدْ يْكَلِّي تْعَالِي، رُوحِي، إكْلِي، مِنْ هَالنَّاحْيَه يَعْنِي هَاذَا الشَّيّ اللـ... إللّي يَعْنِي يِمْكِنْ أشْتَاكْ لَه.

## Vocabulary

**wallah** وَاللّه *phr.* by God; I swear; honestly; really; well

**tʕawwad** تْعَوَّدْ *imperf.* yitʕawwad to be used to (s.th.); to be accustomed to (s.th.)

**b-ruuḥah** بْرُوحَه *phr.* by himself

**nafsah** نَفْسَه *pron.* himself

**ʕumirnaa maa** عُمِرْنَا مَا *expr.* never in our life

**ʔilič** إلِتْشْ *part.* you (f.) have; for you (f.) (*var.* liič)

**ʔajaar** أجَارْ *n.* (*pl.* -aat) rent; wage

**kahrabaa** كَهْرَبَا *n.* electricity

**lʔinsaan yikbar** الإنْسَانْ يِكْبَرْ *phr.* one matures

**lii** لي *prep.* I have; for me; to me

**ʔabii** أبي *v.* I want

zɣiirah زْغيره *f.adj.* small; little (*var.* zɣiir (m.))

waajah واْجَه *imperf.* ywaajih *v.* to face; to encounter; to confront; to meet face to face

ẓaayag ضَـايَكْ *imperf.* yẓaayig *v.t.* to bother (s.o.); to harass s.o.; to disturb; to annoy; to trouble

raaḥ راَحْ *part.* will, shall

ʕala keefič علَى كَيفتْش *idiom* as you wish; at your discretion, as you please

mall min ملْ مِنْ *imperf.* y(i)mill *v.* to be fed up (with s.th.)

xala(a)ṣ waṣalat ʕindii خلَصْ وَصلَتْ عنْدي *expr.* Enough, I have had it.

ʃtaag li- اشْتَاكْ لـ *imperf.* yiʃtaag *v.* to miss (s.o. or s.th.); to long (for s.o. or s.th.)

rafiijah رفِيجَه *n.* (*pl.* -aat) a friend (*var.* rafiigah)

ḥagg muddah حَكْ مُدَّه *phr.* for awhile

radd رَدْ *imperf.* yridd *v.* to return; to go back; to reply (with the preposition ʕala)

baʕ(a)d بَعدْ *prep.* after; still, also

**Notes**

1) wallah: *By God.* This is one of the most common forms of swearing. See Selection 4, Note 9.

2) ruuḥ-: *-self; soul; spirit.* This noun is usually used in association with pronominal suffixes to function as a reflexive pronoun. It is common in most Gulf dialects.

3) nafs: *Self; soul; spirit; human being, person; same.* The word //nafs// with pronominal suffixes functions as a reflexive pronoun, e.g., //nafsii// *myself.* When it is in construct with a definite noun, it is usually translated as *same*, e.g., //nafsi -lbeet// *the same house.* Note that when the word //nafs// is used after the definite noun, it must have a pronoun suffix referring to the noun with which it is in construct, e.g., //lbeet nafsah// *the same house.* This structure is usually used for emphasis.

4) ʕumr: *Age; life.* This word also means *never* when it has a pronominal suffix and is followed by the negative particle //maa// *not* and a perfect verb, e.g., //ʕumrinaa maa dareenaa ʕanhaa// *We never knew about it/never in our lives we knew about it.*

5) ʔilič: *You have; for you.* Cf. MSA //laki//. Note that the sound change //k ---> č// has a grammatical function as a pronominal suffix for the second person singular feminine. The particle //ʔil-// is always used with pronominal suffixes.

6) kint ʔabii ʔasawwiih: *I wanted to do it.* Note that the verb //ʔabii// does not have a perfect tense form. It is usually preceded by the auxiliary verb //kaan// *was* to form its perfect tense, as is the case in this text.

7) ʔiklay: *You (f.) eat.* This is the imperative form of the verb //ʔakal//. Note the Kuwaiti phnonlogical feature of changing the final vowel //-ii ---> -ay// for the second person singular feminine.

8) lizɣiirah: *The small.* Cf. MSA //ʔaṣṣaɣiirah//. Note the sound change //ṣ ---> z//. This sound change occurs in few Gulf words, but is very common in other Arabic dialects, such as Egyptian. Note also the addition of the short vowel //-i-// after the definite article to avoid a three consonant cluster.

9) ʔawaajihaa: *I face it.* Cf. MSA //ʔuwaajihu-haa//. Note the deletion of the final vowel //-u-// of the verb, a common phonological feature in most Arabic dialects. Note also that the //-h-// in the pronominal suffix //-haa// is often dropped, as is the case in this text.

10) raaḥ tẓaayignii: *It will bother me.* The particle //raaḥ// precedes an imperfect verb to give it a future meaning.

11) kaleetii: *You ate.* Initially hamzated verbs may take the form of verbs with a final //-y//, e.g., //ʔakal ---> kala// *He ate*; //ʔakalt ---> kaleet// *I ate.*

12) leeʃ maa kaleetii: *Why didn't you eat?* The interrogative particle //leeʃ// is often followed by the negative particle //maa// *not* and a perfect or imperfect verb to form a negative question, e.g., //leeʃ maa ruḥtii likweet?// *Why didn't you go to Kuwait?* It is also used in a complemental clause, e.g., //ʔaana maa ʕaraft leeʃ raaḥ likweet.// *I didn't know why he went to Kuwait.*

13) malleet mini -ddiraasah: *I am fed up with school.* A doubled or geminate verb has the same consonant as its second and third radical, e.g., //mall//. The imperfect form of a doubled verb usually takes the vowel //-i-// before the final geminate consonant, e.g., //ymill//.

14) rafiijaatii: *My (f.) friends.* Cf. MSA //rafiiqaatii//. Note the sound change //q ---> j//, a common phonological feature of the Kuwaiti dialect.

## After I Go Back to Kuwait

A : Well… one gets used to the life here and gets used to… being independent in everything he does. He lives by himself, and he organizes himself. Well… there are things which never in our lives we were aware of when we were in Kuwait. My parents…

B : Like what?

A : Like… for example, concerning money, well… everything is available in Kuwait, thank God. So, one does not think of these things. So, when one comes here, you do everything yourself. You have a limited income, and one has to organize oneself, pay rent, pay for electricity and pay… well… these things. I mean one matures. A person matures here, well, he bears…

B : He bears responsibility.

A : Yes, he bears responsibility. This is the thing… the thing that I have learned most in college is that I have a responsibility, and I did bear it in everything. Well… since I was little, I very much wanted to be independent. I don't like for anyone to help me in anything. I don't like… for example, I want to do everything by myself, even in my studies, well, but… I wanted to do everything by myself. I don't want anyone to help me, just like that. So in regards to the independent life here, no one says to you, "get up, eat, wake up… put the phone down." These little things that I will encounter in Kuwait, yes, they are not going to bother me very much. However, m… you live with your family there, so you cannot do what you please. You cannot wake up when you please and go out when you please. Well… our life here is different than {life} there. There, you eat m… at a certain time, I mean if you don't eat, they ask you "why didn't you eat," if…

B : Ha, ha.

A : Well… from this standpoint, this is a simple thing which is not going to bother me very much. Nevertheless, regarding this aspect, this is the change that will take place in my life. But from other aspects, yes, I have been here for four… four and a half years, so, that's it, it's enough. I want to go back to my family. I want to settle down in Kuwait. I want to work. I am fed up with studying/school. I have had it. Well… I want a new life, I want to work. I like to work. I don't like studying/school. The thing that I will miss is of course m… the friends who are here, those whom I am not going to see. {The ones} who are not from Kuwait, my Bahraini or Saudi friends for example. Well, these people that I am not going to see for a long period of time. Well, these… the friendships that I have developed here will not be there. I mean it will be there, but when one goes back to one's homeland, it will be hard {for him/her} to continue the communication/to stay in touch, things like this. Well, this is the thing that I will miss, and m… this also… the independence. I am independent here. No one tells {me}come, go, and eat. From this standpoint, this is the thing that I may miss.





## doori -lmarʔah[1] bi -likweet

lmarʔah bi-lkweet yaʕnii lammaa[2] tɣaarniinhaa[3] b-yaʕnii ʔilḥariim llii bi-l… ʔa… b-baajii[4] -l… dduwali -l… ʔillii fi -lxaliij, yaʕnii, kweet yaʕnii, nafs maa[5] tguuliin ʃwayyah[6] fiihaa ʔakθar ḥurriyyah min maθalan ʔamaakin θaanyah[7]. min naaḥyat ʔinnaa yaʕnii doorhaa bi-lmujtamaʕ ʔa… nafs maa tguuliin yaʕnii yaʕṭiihaa furaṣ zyaadah yaʕnii min naaḥyat ʔe… ʃʃuɣul, min naaḥyat… yaʕnii ʕindahaa[8] waayid furaṣ. maθalan ʕindanaa ʔa… wkiilat wizaarah. yaʕnii ʔillii hiyya fa… yaʕnii tkuun waraa -lwaziir ʕala ṭuul. ʔuw… w-maθalan ʕindanaa safiirah marʔah. yaʕnii w-hiyya -ssafiirah -lwaḥiidah -llii bi-lkweet, ʔuw… w-yaʕnii haaðaa…. ʔuw yaʕnii maʕi -lʔayyaam, yaʕnii -lḥariim gaaʕi[9] -y… ylaaguun furaṣ ʔakθar li-ʃʃuɣul ʔuw-yaʕnii… bi-lmujtamaʕ yaʕnii. faa… yaʕnii ʔiðaa tqaarniinhaa maθalan b-ḥariimi -llii bi-ssuʕuudiyyah, ʔa… maa… hum maa ʕindahum humma yaʕnii waayid furaṣ ḥaggi -ʃʃuɣul, ʔa.. yigdaruun yṣiiruun maθalan ʔaṭibbaa, ʔaw[10] yiʃtaɣluun b-baank, wallaa[11] bass[12] yaʕnii maa ʕindahum majaal ʔinna yaṣʕuduun foog yaʕnii, ykuunuun ʔeb… manaaṣib ʕaalyah, wallaa manaaṣib yaʕnii faa… min ha-nnaaḥyah yaʕnii ʔa… ʔaʕtaqid ʔanna -lmarʔah bi-lkweet yaʕnii waayid kaafaḥat, ʔim… yaʕnii ʕaʃaan[13] tooṣal ḥagg ha-lmukaan, ʔuw-maθalan rri… rrijaal yqaddruunhaa ʔakθar, ʔinna maa yʃuufuunhaa ka… maθalan… kaa… yaʕnii ʔinnaa tkuun bass tigʕad bi-lbeet wu-b-ha-ddawr, b-dawri -lʔumm wi-l… yaʕnii -lḥiin faahmiin lwaẓʕ ʔinna -lḥariim muu nafs ʔawwal, yaʕnii tɣayyar ʔa… tɣayyarat manaaṣibhum, tɣayyar doorhum yaʕnii, ʔa… faa… yaʕnii… yaʕnii -lḥamdillah ʔagdar ʔaguul yaʕnii ʔaanaa kaa… yaʕnii marʔah kweetiyyah yaʕnii ʔinna maa ʕindii ʔayy[14] muʃkilah maθalan ʔarjaʕ likweet, wi-lḥayaati llii bi-likweet ʔuw… maa ḥiss ʔinna yaʕnii raaḥi -ykuun ḍaɣṭ ʕalayy[15], maθalan ʔiðaa kint ʕaayʃah b-ʔamriikaa w-ba-ridd likweet. yaʕnii min ha-nnaaḥyah ʔaanaa mirtaaḥah, yaʕnii, ʕaʃaan maθalan bi-ʃʃuɣul w-haaðaa ʕindii waayid furaṣ, w-ʕindii, yaʕnii fii waayid majaalaat ʔagdar yaʕnii ʔaʃtaɣil fiihum. faa-min ha-nnaaḥyaa

yaʕnii -ḥamdillah. ʔii[16] wallah yaʕnii ʔib… b-kill lmajaalaat, ḥattan yaʕnii b-in… majaalaati -nnafṭ wi-l… bass yaʕnii majaalaati -llii maθalan ka-handasah wuw… yaʕnii maa fii waayid yaʕnii ḥariim b-haaðaa -ttaxaṣṣuṣ, ʔib-taxaṣṣuṣi -l… ʔilhandasah wi-l… muu[17] -lmiʕmaarii maθalan handasati -lla… ʔa… handasah ʔilektrooniyyah wallaa handasah -llii txiṣṣ yaʕnii -nnafṭ ʔuw-min ha-nnaaḥyah fii qliil, muu k… muu kθaar yaʕnii, basse… yaʕnii b… yaʕnii b-ha-lwagt, yaʕnii b-ha-ljiil yaʕnii -lḥariim gaaʕ yi… yaʕnii yruuḥuun b-kill taxaṣṣiṣ. yaʕnii ʔem… faa… yaʕnii fii ʔakθar, fii taxaṣṣiṣaat ʔakθar yaʕnii ḥariim, bass fii -l… maθalan ttaxaṣṣiṣaati -llii… llii b… yaʕnii kaanaw maθalan bass ḥaggi -rrijaal laʔ, ʔilḥiin fiihum ḥariim yaʕnii, w-kill maa… ṭṭubb yaʕnii maθalan, miθil ʔa… lʔiqtiṣaad w-min ha-nnaaḥyaat yaʕnii, wi-nnaas gaaʕid[18] titqabbal ha-lʔamr yaʕnii bi-lkweet. yaʕnii muu ʔinna mitẓaaygiin minnah. faa-yaʕnii ḥamdillah, yaʕnii min kull taxaṣṣiṣ yaʕnii fii majaal lḥuquuq ʔuw… muu kθaar yaʕnii bass b-nafsi -lwagt yaʕnii, ʔii naʕam yaʕnii, yḥigg lahaa traafiʕ, ʔuw… w-ḥattan fii waḥdah tṣiir lii muḥaamiyyah wu-ddaafiʕ[19] yaʕnii, ʔa… ʔuwa… w-yaʕnii ʔil… ʔilmaḥaakim fi likweet ɣeer yaʕnii ʕan lmaḥaakim hnii ʔiðaa tqaarniinhum b-ʔamriikaa yaʕnii, yaʕnii -l… lʔixtilaaf ʔinna yaʕnii maθalan muu kill ʃayy yṣiir bi-lmaḥkamah. maθalan lmuḥaamii yaktib taqriir la-lqaaẓii ʔuw-w-baʕdeen lyaaẓii yigraa -ttaqriir w-yimkin maa yitʃaawafoon ʔillaa marrah wallaa θneen wallaa θalaaθ, yaʕnii muu yaʕnii ʔa… muu daayman.





## دُورِ الْمَرْأه[١] بِالْكُوَيتْ

الْمَرْأه بِالْكُوَيتْ يَعْنِي لَمّا[٢] تْغارْنِينْهَا[٣] بْيَعْنِي الْحَرِيمْ اللّي بِالـ... أ... بْبَاجِي[٤] الـ... الدُّوَلْ الـ... إِللّي فِي الْخَلِيجْ، يَعْنِي، كُوَيتْ يَعْنِي، نَفْسْ مَا[٥] تْكُولِينْ شْوَيَّه[٦] فِيهَا أَكْثَرْ حُرِّيَّه مِنْ مَثَلاً أَمَاكِنْ ثَانْيَه[٧]، مَنْ نَاحْيَةْ إِنّا يَعْنِي دُورْهَا بِالْمُجْتَمَعْ أ... نَفْسْ مَا تْكُولِينْ يَعْنِي يَعْطِيهَا فُرَصْ زْيَادَه يَعْنِي مَنْ نَاحْيَةْ أ... الشُّغُلْ، مَنْ نَاحْيَةْ... يَعْنِي عِنْدَهَا[٨] وَايِدْ فُرَصْ، مَثَلاً عِنْدَنَا أ... وَكِيلَةْ وِزَارَه، يَعْنِي إِللّي هِيَّ فـ... يَعْنِي تْكُونْ وَرَا الْوَزِيرْ عَلَى طُولْ، أُوْ... وْمَثَلاً عِنْدَنَا سَفِيرَه مَرْأه، يَعْنِي وْهِيَّ السَّفِيرَه الْوَحِيدَه اللّي بِالْكُوَيتْ، أُوْ... وْيَعْنِي هذا... أُوْيَعْنِي مَعِ الأيَّامْ يَعْنِي الْحَرِيمْ كَاعْ[٩] يـ... يْلَاكُونْ فُرَصْ أَكْثَرْ لِلشُّغُلْ أُوْيَعْنِي... بِالْمُجْتَمَعْ يَعْنِي فَا... يَعْنِى إِذَا تْقَارْنِينْهَا مَثَلاً بْحَرِيمِ اللّي بِالسُّعُودِيَّه، أ... مَا عِنْدَهُمْ هُمَّ يَعْنِي وَايِدْ فُرَصْ حَكَّ الشُّغُلْ، أ... يِكْدَرُونْ يْصِيرُونْ مَثَلاً أَطِبَّا، أُوْ[١٠] يِشْتَغْلُونْ بْبَنْكْ، وَلاَّ[١١] بَسْ[١٢] يَعْنِي مَا عِنْدَهُمْ مَجَالْ إِنّْ يِصْعَدُونْ فُوكْ يَعْنِي ، يْكُونُونْ أَبـ... مَنَاصِبْ عَالْيَه، وَلاَ مَنَاصِبْ يَعْنِي فَا... مِنْ هَالنَّاحْيَه يَعْنِي أ... أَعْتَقِدْ أَنّْ الْمَرْأه بِالْكُوَيتْ يَعْنِي كَافْحَتْ إِمـ... يَعْنِي عَشَانْ[١٣] تُوصَلْ حَكَّ هَالْمُكَانْ أُوْمَثَلاً الرِّ... الرِّجَالْ يْقَدْرُونْهَا أَكْثَرْ، إِنّْ مَا يْشُوفُونْهَا كـ... مَثَلاً... كَا يَعْنِي إِنَّا تْكُونْ بَسْ تِكْعَدْ بِالْبَيتْ وْبْهَالدُّوْرْ، بْدُوْرْ الأُمّْ وَالـ... يَعْنِي الْحِينْ فَاهْمِينْ الْوَضْعْ إِنّْ الْحَرِيمْ مُو نَفْسْ أَوَّلْ، يَعْنِي تْغَيَّرْ أ... تْغَيَّرَتْ مَنَاصِبْهُمْ، تْغَيَّرْ دُورْهُمْ يَعْنِي، أ... فَا... يَعْنِي... يَعْنِي الْحَمْدُللّه أَكْدَرْ أَكُولْ يَعْنِي أَنَا كـ... يَعْنِي مَرْأه كْوَيتِيَّه يَعْنِي إِنّْ مَا عِنْدِي أَيْ[١٤] مُشْكِلَه مَثَلاً أَرْجَعْ لِكْوَيتْ وَالْحَيَاة اللّي بِالْكُوَيتْ أُوْ... مَا حِسْ إِنّْ يَعْنِي رَاحِ يْكُونْ ضَغْطْ عَلَيّ[١٥] مَثَلاً إِذَا كِنْتْ عَايْشَه بْأَمْرِيكَا وْبَرْدْ لِكْوَيتْ، يَعْنِي مَنْ هَالنَّاحْيَه أَنَا مِرْتَاحَه، يَعْنِي، عَشَانْ مَثَلاً بِالشُّغُلْ وْهَاذَا عِنْدِي وَايِدْ فُرَصْ، وْعِنْدِي، يَعْنِي فِي وَايِدْ مَجَالاَتْ يَعْنِي أَكْدَرْ أَشْتَغِلْ فِيهُمْ فَا مِنْ هَالنَّاحْيَه يَعْنِي حَمْدُللّه. أمـ... إِي[١٦] وَاللّه يَعْنِي إِبـ... بْكِلْ الْمَجَالاَتْ، حَتّْنْ يَعْنِي بِإِنـ... مَجَالاَتْ النِّفْطْ وَالـ... بَسْ يَعْنِي مَجَالاَتْ اللّي مَثَلاً كَهَنْدَسَه وُوْ... يَعْنِي مَا فِي وَايِدْ يَعْنِي حَرِيمْ بْهَاذَا التَّخَصُّصْ، إِبْتَخَصُّصْ الـ...

الهندسه والـ... مُو[17] الْمِعْمَارِي مَثَلاً هَنْدَسْةِ اللَّـ... أ... هَنْدَسَه إِلِكْتْرُونِيَّه وَلاَ هَنْدَسَه اللِّي تْخص يَعْنِي النَّفْطْ أَوْمِنْ هَالنَّاحْيَه فِي قْلِيلْ، مُو كـ... مُو كْثَارْ يَعْنِي بَسَّ... يَعْنِي بـ... يَعْنِي بْهَالْوَكْتْ، يَعْنِي بْهَالْجِيلْ يَعْنِي الْحَرِيمْ گَاعْ يـ... يَعْنِي يْرُوحُون بْكِلَ تخصص. يَعْنِي أمـ...فَا... يَعْنِي فِي أَكْثَرْ، فِي تَخَصَّصَاتْ أَكْثَرْ يَعْنِي حَرِيمْ، بَسَ فِي الـ... مَثَلاً التَّخَصَّصَاتِ اللِّي بـ... يَعْنِي كَانُوْا مَثَلاً بَسَ حَكّ الرِّجَالْ لأْ. إِلْحِينْ فِيهُمْ حريم يَعْنِي، وكلَ مَا... الطُّبَ يَعْنِي مَثَلاً، مِثِلْ أ... الإِقْتِصَادْ وْمِنْ هَالنَّاحْيَه يَعْنِي، والنَّاس گَاعدْ[18] تِتْقَبَّلْ هَالأَمْرْ يَعْنِي بِالْكُويتْ. يَعْنِي مُو إِنَّ مِتْضَايْكِينْ مِنَّه. فَا يَعْنِي حمدلله يَعْنِي مِنْ كُلَ تَخَصَّص يَعْنِي فِي مَجَالْ الْحُقُوقْ أَوْ... مُو كْثَارْ يَعْنِي بَس بْنفس الوَكْتْ يَعْنِي، إِيه نَعَمْ يَعْنِي يْحِكّ لَهَا تْرَافِعْ، أَوْ... وْحَتَّنْ فِي وَاحْدَه تْصِيرْ لِي مُحَامِيَه وْدَافِعْ[19] يَعْنِي، أ... أَوْ... وْيَعْنِي إِلـ... إِلْمَحَاكِمْ فِي لْكُويتْ غِيرْ يَعْنِي عَنْ الْمَحَاكِمْ هْنِي إِذَا تْقَارْنِينْهُمْ بْأَمْرِيكَا يَعْنِي، يَعْنِي الـ... الإِخْتِلاَفْ إِنَّ يَعْنِي مَثَلاً مُو كِلْ شَيْ يْصِيرْ بِالْمَحْكَمَه. مَثَلاً الْمُحَامِي يِكْتِبْ تَقْرِيرْ لِلْقَاظِي وْبَعْدَينْ الْغَاضِي يِكْرَا التَّقْرِيرْ وْيِمْكِنْ مَا يِتْشَاوَفُونْ إِلاَّ مَرَّه وَلاَ ثْنَينْ وَلاَ ثَلاَثْ. يَعْنِي مُو يَعْنِي أ... مُو دَايْمًا.

## Vocabulary

marʔah مَرْأَه n. (pl. niswaan) MSA woman (var. marah, ḥurmah)
ɣaaran غارَنْ imperf. yɣaarin v. to compare (var. gaaran)
baajii بَاجِي adj. (pl. -iin) rest of; remaining; staying; remainder (var. baagii)
nafs maa نَفْسْ مَا conj. as; like
ʃwayyah شْوَيَّه f.n. little; some; a few
zyaadah زْيَادَه f.n. (pl. -aat) more; increase; surplus; excess
ʕind عِنْدْ prep. to have; with; at; in the possession of
wakiilat wizaarah وَكِيلَةْ وِزَارَه n. deputy minister
wara(a) وَرَا prep. after; behind; in back
waziir وَزِيرْ n. (pl. wuzaraa) minister (var. waziirah (f.))
ʕala ṭuul عَلَى طُولْ expr. right away; along, alongside of; straight ahead; directly
safiirah سَفِيرَه f.n. (pl. -aat) ambassador (var. safiir (m.))
waḥiidah وَحِيدَه f.adj. (pl. -aat) sole, only; unique; matchless (var. waḥiid (m.))





maʕi -lʔayyam مَعِ الأَيَّامْ expr. (lit. with the days) as the days go by, as the time goes by
gaaʕ گَاعْ part. particle used before imperfect verbs to form the present continuous tense
ṭabiib طَبِيبْ n. (pl. ʔaṭibbaa) physician, doctor
ʔaw أَوْ conj. or
bank بَنْكْ n. (pl. bunuuk) Eng. bank (a business establishment in which money is kept)
bass بَسّ conj. but; only; as soon as; provided that; enough
foog فُوگْ prep. over; above
ḥagg ha-lmukaan حَكّ هَالْمُكَانْ phr. to this position; to this place
gaʕad گَعَدْ imperf. yigʕad v. to stay; to sit
kweetiyyah كْوَيْتِيَّه f.adj. a Kuwaiti (f.) (var. kweeti (m.))
ḥass حَسّ imperf. yḥiss v. to feel; to sense
ʕala عَلَى prep. on; upon; against; to owe (with pronoun suffix )
mirtaaḥah مِرْتَاحَه f.adj. (pl. -iin) being comfortable; well-to-do; resting; relaxing; satisfied (var. mírtaaḥ (m.))
ʔii إِي part. yes
ḥattan حَتًّا conj. even; in order that; so that; until
miʕmaarii مِعْمَارِي adj. architectural; construction
handasah هَنْدَسَه f.n. engineering; geometry
ʔilektrooniyyah إِلِكْتْرُونِيَّه f.adj. electronic
xaṣṣ خَصّ imperf. yxiṣṣ v. to be related to; to belong to; to concern
jiil جِيلْ n. (pl. ʔajyaal) generation
taxaṣṣiṣ تَخَصَّصْ n. (pl. -aat) specialty, specialization
gaaʕid گَاعِدْ act.part. (pl. -iin) sitting; staying; is; are
yḥigg la- يْحِكّ لَـ v. to have the right to (do s.th.)
tṣiir lii تْصِيرْ لِي expr. She is related to me.
muḥaamiyyah مُحَامِيَه f.n. (pl. -aat) lawyer (f.); attorney (var. muḥaamii (m.))
daafaʕ دَافَعْ imperf. ydaafiʕ v. to defend; to act as a defense (counsel)
ɣaaẓii غَاظِي n. (pl. ɣuẓaat) a judge (var. gaaẓii)
ʧaawaf تْشَاوَفْ imperf. yitʃaawaf v. to see one another; to meet one another
θneen ثْنَينْ n. two

## Notes

1) lmar?ah bi-lkweet: *The woman in Kuwait.* Cf. //lḥurmah bi-lkweet//. Note that the speaker here used the MSA term for *woman* due to the nature of the subject matter. Later on in the text, she uses the common dialectal plural form //ḥariim// *women* instead. Note also that both MSA and Arabic dialects do not have a derived plural form for the term //mar?ah//. MSA uses //nisaa?// or //niswah// and the dialects use //niswaan// or //ḥariim//.

2) lammaa tɣaarniinhaa: *When you compare her.* The conjunction //lammaa// is usually followed by an imperfect verb. It may also have some conditional implication, e.g., //lammaa ?arjaʕ likweet b-laagii ʃuɣul// *When I go back to Kuwait, I will find a job.*

3) tɣaarniinhaa: *You (f.) compare it (f.).* Cf. MSA //tuqaariniinahaa//. Note the deletion of some short vowels and the sound change //q ---> ɣ//. The learner should be aware that this is only a phonological change which does not affect the meaning.

4) b-baajii -dduwal: *With the rest of the counties.* Cf. MSA //bi-baaqii ?adduwal//. Note the sound change //q ---> j//, a common phonological change in most Gulf dialects.

5) nafs maa tguuliin: *As you {may} say.* It is common in most Arabic dialects to compound prepositions with the relative //maa// to form compound conjunctions.

6) ʃwayyah ?akθar ḥurriyyah: *A little more freedom.* The noun //ʃwayyah// is a partative used to designate an indefinite portion or quantity. Partatives are usually used in construct only with classificatory indefinite terms.

7) θaanyah: *Other; second.* Numbers from two through ten have ordinals derived from them on the pattern //$C_1aaC_2iC_3$// for masculine and //$C_1aaC_2C_3ah$// for feminine, e.g., //θaanii// (m.) *second*; //θaanyah// (f.) (For more on ordinal numbers see Selection 3, Note 9).

8) ʕindahaa waayid furaṣ: *She has a lot of opportunities.* The preposition //ʕind// with pronoun suffixes is used to form a verb-like predicator meaning *to have.*

9) wara(a): *After; behind; in back.* This preposition may either take pronoun suffixes or may be followed by a noun. It may also stand alone, e.g., //tkuun wara -lwaziir// *She is after the minister*; //tkuun waraah// *She is after him*; //feen gaʕad? waraa// *Where did he sit? In the back.*

10) gaaʕ: The active participle //gaaʕid// or its shortened form //gaa?// is used before an imperfect verb to express the present continuous tense. In this case, only the //gaaʕid// form may agree in number and gender with the subject. Note the use of both forms in this text.





11) ... ?aw yiʃtaɣluun b-bank: ... *Or they work in a bank.* The conjunction //ʕaw// is usually used to coordinate words or phrases. It is also used for synonymic coordination, e.g., //ysammuunah ?aḥmad ?aw abu kariim// *They call him Ahmed or Abu Karim.*

12) walla(a): *Or; or else; (either...) or.* This conjunction is common in most Arabic dialects. It is used to coordinate words or phrases, e.g., //yiʃtaɣluun bi-lbeet wallaa b-bank// *They work at home or in a bank.* //walla(a)// is also used in alternative questions, e.g., //ba-truuḥ likweet walla(a) ba-tagʕid hni?//*Will you go to Kuwait or will you stay here?*

13) bass: *But; only; as soon as; provided that; enough.* This conjunction is usually used to conjoin sentences or clauses, and it implies significant sequence. The order of the coordinated terms represents a time sequence or a cause-and-effect sequence of events, e.g., //ba-ʃtaɣil fii bank bass ?arjaʕ likweet// *I will work in a bank as soon as I return to Kuwait.* //bass// is also used as an interjection, e.g., //bass!// *Enough!*, when one is pouring a drink and the other wants to stop him/her.

14) ʕaʃaan: *So that; to; in order to; because.* The conjunction //ʕaʃaan// is used in most Arabic dialects. It is usually followed by a verbal sentence. Its other form //ʕalaʃaan// is also used. MSA uses //likay// or //ḥatta// or the prefix //li-// before an imperfect verb.

15) ?ayy muʃkilah: *Any problem.* The particle //ʕayy// is used as an indefinite pronoun, and, when it is so used, its meaning becomes general instead of being restrictive, as is the case in this text. It is also used as an interrogative particle, which may have a partative meaning, e.g., //ʕayy waaḥad minkum?// *Which one of you?*

16) ʕalayy: *On me.* Pronominal suffixes can be affixed to prepositions in the same way as to nouns. However, in the case of //ʕala-//, the base form on affixation differs from some prepositions. Thus: 3 m.s. //ʕaleeh//; 3 f.s. //ʕaleeha(a)//; 3 m.pl. //ʕaleehum//; 2 m.s. //ʕaleek//; 2 f.s. //ʕaleeč//; 3 m.pl. //ʕaleekum//; 1 c.s. //ʕalayy//; 1 c.pl. //ʕaleena(a)//.

17) ?ii: *Yes.* This is a particle of affirmation which may also be followed by another particle //naʕam// *yes.*

18) wi-nnaas gaaʕid titqabbal: *And the people are accepting.* The active participle //gaaʕid// is a common auxiliary used before an imperfect verb to indicate the present continuous tense. Note that it usually agrees in gender and in number with the subject of the verb. However, the speaker in this sentence chose to use the masculine singular instead of the more common feminine form, e.g., //wi-nnaas gaaʕdah titqabbal//.

19) ddaafiʕ: *She defends; she acts as a defense (counsel).* Cf. //tdaafiʕ//. Note that the initial prefix //t-// in imperfect verbs is often assimilated to the first radical of verbs beginning with the following consonants: //d, θ, ṭ, ð, ẓ, z, s, ṣ, ʃ//, as is the case in this verb.

## The Role of Women in Kuwait

When you compare the woman in Kuwait/the Kuwaiti woman with the women in the rest of the countries in the Gulf, well, you may say that Kuwait has a little more freedom than Saudi Arabia, for example, or other places. {That is,} from the standpoint of her role in the society m... as you may say, it gives her more opportunities, I mean, in respect to jobs. Well, she has a lot of opportunities. For example, in Kuwait we have a... deputy minister, this means {she is} the one who is directly under the minister, and for example we have a woman ambassador. She is the only ambassador in Kuwait, and... well this... and this... as the days go by, women are finding more job opportunities in... the society. So if you compare her to the women in Saudi Arabia m... well they don't have a lot of job opportunities. For example they can become doctors, or they can work in a bank, but they don't have the chance to advance (lit., to go up), to be... in higher positions, or in positions... So from this point of view, I think that the woman in Kuwait has struggled a lot in order to reach this position. The men for instance, value her more. That is, they don't see her for instance, staying at home having the role of a mother. Nowadays they are understanding of the situation that women are not as they used to be in the past. Well, their positions have changed, and their role{s} have changed. So m... thank God, I can say that I as a Kuwaiti woman, I don't have any problem returning to Kuwait and living there. I don't feel that I will be under pressure, if for example I am living in the US and I go back to Kuwait. I am comfortable concerning this aspect because I will have a lot of job opportunities. There are a lot of areas I can work in, so I thank God in this respect. Yes indeed, in all fields, well, even in m... the field of petroleum; nevertheless, in the areas such as engineering for instance m... there are not many women in this specialty... in the engineering specialty and... not construction engineering for example m... electronic engineering... in engineering related to petroleum, there are a few in this field, well not very many. However, nowadays and in this generation, women are specializing (lit., going) in every field. Well, there is more m... there are women in more specialties. Nevertheless, the specialties, for example, that used to be just for men, nowadays woman are in them, and all... such as, medicine, m... economy... People in Kuwait are accepting this fact, I mean, they are not bothered by it. So, thank God, in every specialty, there are not many {women} in the law field. However, at the same time, yes there are {some}. A woman {lawyer} has the right to represent {a client} in court. I even have a female relative who is a lawyer and she defends {clients in court}. Well, the court {system} in Kuwait is different than the courts here {US}, if you are comparing them with those of the US. Well... The difference for example is that not everything takes place in court. The lawyer, for example, writes a report to the judge, and the judge reads the report. They may not see each other more than one time or two, or three, I mean {they do not meet} always.





## ʔaane ʔatʕallam ṭibaaʕah

**A :** ʔaane simiʕt ʔinnič ʔinti truuḥiin[1] midriseh.

**B :** ʔaane?

**A :** ʔeeh.

**B :** laa, haay ʃi-simhaa[2]? muu madrasah, ruḥt ʔatʕallam ṭibaaʕah.

**A :** ʔeey, titʕallamiin ṭibaaʕah zeen sawweetaay.

**B :** gilt badal maa[3] ga... gaaʕdah bi-lbeet, ʔeey, laa ʃaɣlah walaa maʃqaleh[4], gilt xallii yallah ʔatʕallam-lii[5] ṭibaaʕah wuw... baʕd yaʕnii tinfaʕnii.

**A :** wallah zeen sawweetii, zeen sawweetaay, wallah hamm ʔaanaa miḥtaajah ʔatʕallam ṭibaaʕah tidriin leeʃ?

**B :** ʔii, ʔii taʕaalay ʃ-ḥagg maa truuḥiin?

**A :** ʕaʃaan, yaʕnii maa ʔadrii ʃloon maa ʕindii wagt.

**B :** ʔeeh, ṣidajtii[6]...

**A :** maʕ ʔanna[7] -ṭṭibaaʕah waayid zeenah, yaʕnii -ṭṭibaaʕah tsaaʕidnii ʕa-lʔaqall[8] ʔasaaʕidi -lyihhaali -ʃwayyeh, yaʕnii ʔaṭbaʕ lahum ʔaʃyaaʔ w-maa-drii ʃunuu, yaʕnii tsaaʕidnii ḥittan ʔannii ʔalaagii-lii ʃuɣlah ʔiðaa ba-ʃtiɣil[9].

**B :** ʔiih, ʔaanaa baʕd fakkart čiðii ʔa... ʔadrisi -ṭṭibaaʕah-lḥiin, w-ʕugub maa[10] ʔaaxið ʃahaadti -ṭṭibaaʕah ʔaruuḥ ʔadawwir-lii ʔala ʃuɣul badil maa ʔaani gaaʕdah fi -lbeet čiðii.

**A :** ʔii, wallah zeen sawweetay, ʔinti ṣaarlič ʃ-kiθiri -lḥiin bi-ṭṭibaaʕah.

**B :** waalah baagii-lii ʃwayyeh, ʃʃahri -lyaay[11] ba-xalliṣ.

A : wallah?

B : ʔii.

A : yallah maa yxaalif.

B : min zamaan daaʃʃah yaʕnii.

A : wallah tamaam[12] zeen yaʕnii, yallah[13] muu muʃkilah ʔilmuhim ʔalyoom niṭriinii, w-ʔinti tadriin ʔinnii ʔaḥibbi-lkeeki -llii tsawwiinah waayid.

B : ʔeeh zay… walaa yhimmič[14]?

A : ʕaad maa tinsiin maa tsawwiineh?

B : laa ba-ṭbuxlič, ʃ-daʕweh?

A : ʔakiid?

B : ʔii walleh.

A : xalaṣ ʕayal[15], liʔannič laazim[16]… ʃuufay liʔannii ʔaane lamma ʔaḥuṭṭi -lkeekah maa ʔadrii, tsiir b-ʃakil θaanii, ʕaʃaan maa ʔarif ʔaswwiihaa ʕadil.

B : maa taʕirfiin tsawwiinhaa ʔeeh, ʔinzeen ba-raawwiič, ʔanaa ba-gul-lič ʃloon tsawwiinhaa ba-ʕṭiič lmaqaadiir.

A : ḥittaa law[17] ʕaṭaṭiinii -lmaqaadir.

B : ʃ-ḥaggah, ʃ-fiihaa?

A : maa ʔaʕraf ʔaxalliṭ, maa… maa ʔaʕrif ʔaswwiihaa.

B : ʔeeh yaʕnii ʔintay mazaajič yaʕnii.

A : xalaṣ maa ʔarifeh liʔannii maa lii xulg bi-l… ʃi-smah ḥalawiyyaat.

B : ʔii.

A : ʃaayfah ʃloon?





B : ʔeeh, walaa yhimmič ʔaanaa ba-sawwiilič…

A : yaʕnii sawwiihaa mini -lḥiin, ʕindič wagt mini -lḥiin tsawwiihaa le-baʕdi -lmaɣrib.

B : laa, laa txaafiin ʕalayy.

# انى اتْعَلَمْ طِبَاعَه

أ : انى سمعت إنَّتش إنت تروحين مدرسه

ب : انى؟

أ : أيه

ب : لا، هاي شسمها مو مدرسه، رحت اتْعلمْ طباعه

أ : اي، تتعلمين طباعه زين سويتاي

ب : كلت بدل ما كـ .. كاعده بالبيت اي لا شغله ولا مشغله، كلت خلي يالله اتْعلملي طباعه وو... بعد يعني تنفعني

أ : والله زين سويتي، زين سويتاي والله هم انا محتاجه اتْعلم طباعه تدرين ليش؟

ب : إي، إي تعالي، شحكك ما تروحين؟

أ : عشان، يعني ما أدري شلون، ما عندي وكت

ب : أيه، صدجت

أ : مع انْ الطباعه وايد زينه، يعني الطباعه تساعدني مالاقل اساعد اليهال شويه، يعني اطبع لهم أشياء، ومدري شنو، يعني تساعدني حتى الي الاكيلي شغله إذا يشتغل

ب : إيه، انا بعد فكرت تشدني ا.. ادرس الطباعه الحين، وعكب ما اخذ شهادة الطباعه أروح أدورلي على شغل بدل ما اني كاعده في البيت تشدي

أ : إي، والله زين سويتاي، إنت صار لتش شكثر الحين بالطباعه؟

ب : والله باكيلي شويه، الشهر الياي يخلص





أ : وَالله؟

ب : إي

أ : يَالله ما يْخَالِفْ

ب : منْ زَمانْ داشه يعني

أ : وَالله تمام زين يعني، يَالله مُو مْشكله إلمُهِمْ اليومْ تطريني، وانْتْ تدْرِينْ إنّي أحِبْ الكيكْ اللي تْسَوْينَه وَايِدْ

ب : أيه زين... ولا يهمتش

أ : عَدْ ما تنسينْ ما تْسَوْينه

ب : لا، بطبخلتش، شدعوه؟

أ : أكيدْ؟

ب : إي والله

أ : خلصْ عيل. لانْتش لازم ... شوفي لأنّي انا لمّا أخط الكيكه ما أدري، تسيير بشكلْ ثاني، عشانْ ما أعرفْ أسَوْيها عدل

ب : ما تعرفينْ تسويتها أيه، إنْزين براويتش، انا بكلتش شلونْ تسويتها، بعطيتشْ المقادير

أ : حتى لو عطيتي المقادير

ب : شحكه، تقيها؟

أ : ما أعرفْ أخلط، ما... ما أعرفْ أسَوْيها

ب : أيه يعني إنّتي مزاجتش يعني

أ : خلصْ ما أعرفه لأنّي ما لي خلكْ يالـ... شسمه حلويات

ب : إي

أ : شَايْفَه شْلُونْ؟

ب : أيه، وَلاَ يْهِمّتْشْ آنَا بَسَوِّيلِتْشْ...

أ : يَعْنِي سَوِّيهَا مِنِ الْحِينْ. عِنْدِتْشْ وَكْتْ مِنِ الْحِينْ تْسَوِّيهَا لَبَعْدِ الْمَغْرِبْ.

ب : لاَ، لاَتْخَافِينْ عَلَيّ.

## Vocabulary

ṭibaaʕah طِبَاعَه *f.n.* typing; printing

ʃ(i)- شـ *interrog.part.* what

bada(i)l maa بَدَلْ مَا *conj.* instead of; in the place of

ʃa(u)ɣlah شَغْلَه *n.* (*pl.* -aat) work; job

maʃqalah مَشْقَلَه *n.* (*pl.* maʃaaqil) work; occupation (*var.* maʃɣalah)

laa ʃaɣlah walaa maʃqalah لا شَغْلَه وَلا مَشْقَلَه *expr.* (*lit. no work and no occupation*) having nothing to do; sitting idle

tʕallam تْعَلَّمْ *imperf.* yitʕallam *v.* to learn; to study

ʃ-ḥagg شْحَگ *interrog.part.* why

ṣadaj صَدَجْ *imperf.* yaṣdij *v.* to be true; to say the truth; to be right (*var.* ṣadag)

maʕ ʔa(i)nn مَعْ أَنّ *conj.* although

ʕa-lʔaqall عَالأَقَلّ *phr.* at least

yaahil يَاهِل *n.* (*pl.* yihhaal) child; young person; boy (*var.* jaahil)

ʃu(i)nu شْنُو *interrog.part.* what

ba- بـ *part.* will (with imperfect verb)

ṣaarlič ʃ-kiθir صَارْلِتْشْ شْكِثِرْ *phr.* how long have you been

yaay يَايّ *adj.* coming; following, next (*var.* jaay)

xaalaf خَالَفْ *imperf.* yxaalif *v.* to oppose; to conflict; to contradict; to be different; to violate

maa yxaalif مَا يْخَالِفْ *expr.* It's fine. It doesn't matter. All right; no objection

min zamaan مِنْ زَمَانْ *expr.* long time ago

daaʃʃah دَاشّه *act.part.* (*lit. having entered*) having started

tamaam تَمَامْ *adv.* fine (a response to an inquiry about one's situation); great; well; perfect; exactly; completely; perfection; completeness

naṭar نَطَرْ *imperf.* yanṭir *v.* to wait (for s.o.); to expect; to anticipate





hamm هَمّ *imperf.* yhimm *v.* to worry (s.o.); to be of interest; to concern

ʃ-daʕwa(e)h شْدَعْوَه *interrog.part.* why; why not; what for

ʔii wallah إي وَالله *expr.* yes indeed; I swear (I will)

xalaṣ خَلَصْ *interj.* Enough! OK!

ʕayal عَيَلْ *interj.* well then

laazim لاَزِمْ *act.par.* ought to, have to, should, must

ʕadil عَدِلْ *adv.* right; good

ra(a)wwa رَوَّى *imperf.* yra(a)wwii *v.* to show (s.th. to s.o.)

ʃloon شْلُونْ *interrog.part.* how

ḥa(i)ttaa law حَتَّى لَوْ *part.* even if

mazaaj مَزَاجْ *n.* (*pl.* -aat) mood; temperament, nature

le(a)-baʕd لَبَعْدْ *adv.* until after

laa لا *neg.part.* no; don't

## Notes

1) truuḥiin: *You (f.) go.* The MSA imperfect suffix //-iin// for the third person feminine singular is preserved in Kuwait and most Gulf dialects. However, it should be noted that some Kuwaiti speakers may at times delete the final //nuun// *n* from this suffix.

2) ʃi-simhaa: *What's her name?* //ʃ-// is a common interrogative particle in most Gulf dialects. It cannot stand alone; it is always prefixed to verbs, nouns, and prepositions, e.g., //ʃ-gaalič?// *What did he say to you?*; //ʃ-fiihaa?// *What's so hard about it; what's wrong with it (lit. what's in it)?* Note the various ways this prefix is used in this text.

3) bada(i)l maa: *Instead of; in the place of.* This conjunction introduces a clause in which the verb can be in the perfect or the imperfect. Note that the word //bada(il)// functions as a preposition when it is without //maa//, e.g., //taʕallamii ʔingiliizii badali -ṭṭibaaʕah// *Study English instead of typing.*

4) maʃqalah: *Work; occupation.* Cf. //maʃɣalah//. Note the sound change //ɣ ---> q//, a phonological feature of Kuwaiti and some Gulf dialects.

5) ʔatʕallam-lii ṭibaaʕah: *I learn typing (lit. I learn me typing).* Note the suffixed prepositional phrase //-lii// *for me* after the verb //ʔatʕallam-//. This shows that the subject of the verb and the secondary recipient of it refer to the same person. This case is known as the ethic dative (See Selection 2, Note 10). For more on the ethic dative see Ingham 1994, 205.

6) ṣadajtii: *You are right.* Cf. MSA //ṣadaqti//. Note the sound change //q ---> j//, a common phonological feature in the Kuwait dialect.

7) maʕ ʔanna: *Although*. The preposition //maʕ// *with* is compounded with //ʔa(i)nn-// to form this compounded conjunction which introduces a concessive clause. It is usually followed by a noun or a pronominal suffix.

8) ʕa-lʔaqall: *At least*. The preposition //ʕa-// is the shortened form of the preposition //ʕala// *on; upon; against*. This shortened form cannot stand alone so it is prefixed to nouns and adjectives and it does not occur in MSA.

9) ba-ʃtiɣil: *I will work*. The prefix //ba(i)-// is usually added to imperfect verbs to denote an action that will take place in the future.

10) ʕugub maa: *After*. The preposition //ʕugub// is usually compounded with the particle //maa// to form this conjunction. This adverbial conjunction introduces an adverbial clause of time, which may precede or follow the main clause.

11) ʃʃahri -lyaay: *The next month*. Cf. //ʃʃahri -ljaay//. Note the sound change //j ---> y//, a common phonological feature in the Kuwaiti dialect.

12) wallah tamaam: *Fine; great; perfect*. The word //tamaam// is an adverbial adjective usually used supplementally. It is not inflected for gender or number. //tamaam// may either follow or precede the supplemented term while most other supplemental adjectives always follow, e.g., //sawweeti -llii gultlič ʕannah tamaam// *You did exactly what I told you*.

13) yallah muu muʃkilah: *OK, no problem*. Note that the particle //yallah// is usually used when one wants to move on to something else during a conversation. However, it is also used to urge someone to action when it precedes an imperfect verb, e.g., //yallah nruuḥi -lmidriseh// *Let's go to school*.

14) walaa yhimmič: *Don't worry*. This is a common expression in most Arabic dialects. It is usually said to confirm that one's concern is taken care of or to put one's mind at ease.

15) ʕayal: *Well then*. This is a common interjection in the Kuwaiti dialect. It also occurs in other forms in some Gulf dialects. Cf. MSA //ʔajal//. Note the sound changes //ʔ ---> ʕj ---> y//. The change of the hamza (when at the beginning of the word) to a //ʕayn// is referred to in Classical Arabic as //al-ʕanʕanah//. It was a phonological feature of the Tamim dialect. It also occurred in the Qur'an: //walaa tuṣaʕʕir xaddaka li-nnaasi// *And swell not thy cheek (for pride) at men*. 31: 18. The verb in this verse is supposed to be //tuṣaaʕir//; however, the long vowel //-aa-// is assimilated with the //ʕayn// (See Hilal 1998, 177).

16) laazim: *Ought, should, must*. This is the active participle of the verb //lizam//. It functions as an auxiliary verb, and it may be used in conjunction with perfect and imperfect verbs. In this case, it is not inflected for number or gender.

17) ḥa(i)tta law ʕaṭaṭiinii -lmaqaadiir: *Even if you give me the ingredients*. When the particle //ḥatta// occurs before the conditional particle //law//, they form an emphatic conditional particle used to confirm that the verbal action in the main clause is not going to take place.





## I Am Learning Typing

A : I heard that you are going to school.

B : Me?

A : Yeah.

B : No, this is not a school, I went to study typing.

A : Yeah, you are learning typing, well done/good for you.

B : I said/thought, instead of staying at home doing nothing, I said, let me study typing, and... well, it is also good for me.

A : I swear, you did well, you did well, I really need to learn typing also, do you know why?

B : Come on, why don't you go {study typing}?

A : Because, I don't know why. I don't have time.

B : Yeah, you are right.

A : Although typing is very good. I mean, at least it enables me to help my children a little, that is I type something for them, and I don't know what. I mean it helps me find a job if {I want} to work.

B : Yes, I also thought like this... I study typing now, and after I obtain the typing certificate, I will look for a job instead of staying at home.

A : Yeah, I swear, you have done well. How long have you been {studying} typing?

B : I have very little left, I will be done next month.

A : Is that right (lit., by God)?

B : Yeah.

A : That's fine (lit., no objection).

B : I mean that I have started (lit., entered) a long time ago.

A : Very good, no problem, anyway, wait for me today. You know that I love the cake you fix very much.

B : Yeah, don't worry.

A : Don't you forget to fix it.

B : No, I will cook for you, it is not a big deal.

A : For sure?

B : Yes, I swear.

A : OK then, because you have to... look, because when I try to fix a cake (lit., to put) I don't know, it will be something different, because I don't know how to fix it right.

B : You don't know how to fix it, fine, I will show you how. I will tell you how to fix

it, I will give you the ingredients.

A : Even if you give me the ingredients.

B : Why, what does it take?

A : I don't know how to mix… I don't know how to fix it.

B : Yeah, you mean this is your temperament.

A : That's it, I don't know that because I don't have the patience to make what's its name… sweets.

B : Yeah.

A : You see why?

B : Yeah, don't worry, I will fix it for you.

A : Fix it now, you have time from now until the evening to fix it.

B : No, don't worry about me.





## suuq ʔalmanaax[1]

A : wuddii[2] ʔasʔalak.

B : tfaẓẓal ʕammii.

A : bass ʔasthii yaa waladii.

B : laa, tfaẓẓal.

A : haanaa[3] min gaʕadt[4] ʕindak lleen, maa fii w-ʔinta[5] killaa, "ʕtimid w-ʃareet, wi-ʕtimid w-ʃareet", ka-ʔannak b-tiʃtirii -ddiirah killhaa, maa ʔaʃuufak biʕt ʃayy.

B : yaa… ʔallii ʔaʃtariih -lyoom baačir dabal tʔakkad yaa ʕammii.

A : ʕasa[6], ʕasa -llaah yarzigak yaa waladii, bass yaa buuk[7] hallah hallah[8] b-ṣaḥḥatek…

B : ʔey naʕam.

A : taraa[9] -ddinyaa maa b-tiswa.

B : wallah ṣaḥḥatii ʃoofat ʕeenak ʕammii, ḥṣaan mgaʕʕid, maakuu[10] ʔillaa -lʕaafyah -lḥamd li-llaah.

A : ʔiḥmad rabbak ʕala -nniʕmah w-ṣuunhaa, w-ṣalaat ʕimaadi -ddiin yaa buuk ʔiʕmal xeer w-giṭṭah fi -lbaḥar, ʕaʃaani -ddinyaa zaaylah[11], maa yabga fiihaa ʔillaa -ʕamali -ṣṣaaliḥ.

B : wallah l-ʕamal lxeer maa ḥad saabugnii ʕaleeh, min zamaan w-ʔanaa sawwii xeer w-ʔagiṭṭah baḥar, maʕ ʔanna ʕeeb lwaaḥad yguul ha-ssuwaalif laakin ʔinta txallii -lwaaḥid yaṣb yguul, yaa ʕammii ʔallah hadaak, ʔillii ʕaleenaa sawweenaah.

A : ḥagga -lʔaaxrah yaa buuk.

B : ʔallah, ʔanaa mgaṣṣir?

A : ʔiy haaðaa nzeen, w-ḥadd maa tigdar…

B : naʕam.

A : saaʕdi -lfaqaara[12] wi-lyitaama.

B : yaa ʕammii, ʕeeb lwaaḥid yguul ha-ssuwaalif, ʔaana ʔabuu -lfaqaara wi-lyitaama, maa ḥad kiθri ysaaʕidhum. ʔaana ʔatḥadda waziiri -ʃʃuʔuun. waziiri -ʃʃuʔuun xalliih yjiibi -lkuʃuufaati -llii yagbazhaa, ʔalʔiʕanaat ll-yaṣrufhaa li-nnaas, w-ʔanaa ʔajiib kuʃuufaatii…

A : ʃloon?

B : kuʃuufaatii ʔakbar min kuʃuufaat waziiri -ʃʃuʔuun, ʔey naʕam ʔatḥaddaah.

A : ʔeh, ṣṣaraaḥah yaa buuk, ʔiʕmal xeer yfiidek fii ʔaaxirtek. wi-llii… -ʃʃeek llii -mṣaddaq…

B : ṣaḥiiḥ.

A : maẓmuun ʔimyeh fi -lʔimyeh, taraa -ddinyaa faanyah, maa b-tiswaa yaa buuk.

B : ʕammii ʔallah hadaak maa gaṭ marrah[13] yiitnii, ʔillaa he… he… yaa naaṣiḥnii, yaa hah… gul-lii ʃayy ywannis, ʕammii laa tyiib taari -lmoot wi-ddinyah faanyah w-ha-lḥačiy ʔillii yzayygi -lxilg, maa ḥibbah, ʕammii wannisnii, ʔanaa fiinii baṭṭah, fiinii ɣilgeh yaa ʕammii, wannisnii, ẓaḥḥiknii ʕala safraatek maṣr, gul-lii nikteh.





## سُوقَ الْمَنَاخْ[1]

أ : وُدِّي[2] أسْألَكْ.

ب : تْفَظَّلْ عَمِّي.

أ : بَسَ أسْتَحِي يا وَلَدِي.

ب : لاَ، تْفَظَّلْ.

أ : هَانَا[3] مِنْ كَعَدْتْ[4] عِنْدَكْ اللِّينْ، مَا فِي وِانْتَ[5] كِلاً اعْتِمِدْ وْشَرَيتْ، اعْتِمِدْ وْشَرَيتْ، كَأنَّكْ بْتِشْتِرِي الدِّيرَه كلِهَا، مَا أشُوفَكْ بِعْتْ شَيّ.

ب : يَا .. ألِلّي أشْتَرِيه الْيُومْ بَاتْشِرْ دَبَلْ تْأكَّدْ يا عَمِّي.

أ : عَسَى[6]، عَسَى اللَّه يَرْزِكَكْ يا وَلَدِي، بَسَ يَا بُوك[7] هَاللَّه هَاللَّه[8] بْصَحَّتَكْ…

ب : أي نَعَمْ.

أ : تَرَا[9] الدِّنْيَا مَا بْتِسْوَى.

ب : وَاللَّه صِحَّتِي شُوفَةْ عَينَكْ عَمِّي حْصَانْ مْكَعَّدْ، مَاكُو[10] إلاَّ الْعَافْيَه الْحَمْدْ لِلَّه.

أ : إِحْمَدْ رَبَّكْ عَلَى النِّعْمَه وْصُونْهَا، وْصَلاَةْ عِمَادِ الدِّينْ يَا بُوكْ إعْمَلْ خَيرْ وْكِطْه فِي الْبَحَرْ، عَشَانِ الدِّنْيَا زَايْلَه[11]، مَا يَبْكَى فِيهَا إلاَّ عَمَلِ الصَّالِحْ.

ب : وَاللَّه لَعَمَلْ الْخَيرْ مَا حَدْ سَابُكْنِي عَلَيه، مِنْ زَمَانْ وْأنَا سَوِّي خَيرْ وْأكِطَّه بَحَرْ، مَعْ أنَّ عَيبْ الْوَاحَدْ يْكُولْ هَالسُّوَالِفْ لاَكِنْ إنْتَ تْخَلِّي الْوَاحَدْ غَصْبْ يْكُولْ، يَا عَمِّي ألله هَدَاكْ، إلِلّي عَلَينَا سَوَّينَاه.

أ : حَكٌ الآخْرَه يَا بُوكْ.

ب : أللَه، أنَا مْكَصِّرْ؟

أ : إيْ هَاذَا نْزَينْ، وْحَدَ مَا تِكْدَرْ…

ب : نَعَمْ.

أ : سَاعِدِ الْفقَار[12] والْيَتَامَى

ب : يَا عَمِّي عَيبْ الْوَاحِدْ يْكُولْ هَالسُّوَالِفْ، أنَا أبُو الْفقَارْ والْيَتَامَى، مَا حَدْ كِثْرِي يْسَاعِدْهُمْ، أنَا أتْحَدَّى وَزِيرِ الشُّؤُونْ. وَزِيرِ الشُّؤُونْ خَلَّيه يْجِيبِ الْكُشُوفَاتِ اللِّي يَكْبَطْهَا، ألإعَانَاتْ الْيَصْرُفْهَا لِلنَّاسْ، وأنَا أجِيبْ كُشُفَاتِي...

أ : شْلُونْ؟

ب : كُشُوفَاتِي أكْبَرْ مِنْ كُشُفَاتْ وَزِيرِ الشُّؤُونْ، أيْ نَعَمْ أتْحَدَّاه.

أ : أه، الصَّرَاحَه يَا بُوكْ، إعْمَلْ خَيرْ يْفِيدَكْ فِي آخِرْتَكْ واللِّي... الشَايِكْ اللِّي مْصَدَّقْ...

ب : صَحِيحْ.

أ : مَظْمُونْ إمْيَه فِي الإمْيَه، تَرَا الدِّنْيَا فَانْيَه، مَا بْتِسْوَى يَا بُوكْ.

ب : عَمِّي ألله هَدَاكْ مَا كَطْ مَرَّه[13] يِيتْنِي إلاَّ هَـ... هَـ... يَا نَاصِحْنِي، يَا هَه... كُلِّي شَيَ يُونِّسْ، عَمِّي لاَ تْيِيبْ تَارِ الْمُوتْ والدِّنْيَا فَانْيَه وْهَالْحَتْشِي إللِّي يْظَيِّك الْخَلْكْ، مَا حِبَّه. عَمِّي وَنِّسْنِي، أنَا فِينِي بَطَّه، فِينِي غِلْكَه يَاعَمِّي، وَنِّسْنِي، ظَحِّكْنِي عَلَى سَفرَاتَكْ مَصِرْ، كُلِّي نُكْتَه.

## Vocabulary

suuq ʔalmanaax سُوقْ ألْمَنَاخْ *prop.n.* Suq Al-Manakh

wudd(ii) وُدِّي *n.* (*lit. desire, wish*) I want; I wish

haa(-naa) هَانَا *part.* Here (I am); well; behold

min مِنْ *prep.* since, from that (time); from; of; as soon as; than (after comperative adjectives)

leen لَينْ *prep.* until, till

w(a) و *conj.* and

ʕtamad اعْتَمَدْ *imperf.* yiʕtimid *v.* to loan, to give on credit; to depend

dabal دَبَلْ Eng. double





yaa buuk يَا بُوكْ *expr.* (*lit. oh, your father*) oh, man; oh, brother

hallah hallah هَالله هَالله *expr.* (*lit. God, God*) exactly; yes indeed

taraa تَرَا *part.* (*lit. you see*) really; you know; I wonder

ʃoofat ʕeenak شُوفَةْ عَينَكْ *expr.* as you see (used as a response to one's question about s.o. else's condition)

ḥṣaan حْصَانْ *n.* (*pl.* ʔaḥiṣnah) horse

maakuu مَاكُو *part.* there is not; not; nothing

ṣaan صَانْ *imperf.* yṣuun *v.* to protect, to safeguard, to keep

ʕimaadi -ddiin عِمَادِ الدِّينْ *phr.* the pillar of religion

gaṭṭ كَطّ *imperf.* ygiṭṭ *v.* to throw away

ʔiʕmal xeer w-giṭṭah fi -lbaḥar إعْمَلْ خَيرْ وْكُطَّه فِي الْبَحَرْ *prov.* Do good and throw it in the sea. Do good and don't expect anything in return.

ddinyaa الدِّنْيَا *n.* this life; life on earth; the world

zaaylah زَايْلَه *f.adj.* vanishing; transitory; vain (*var.* zaayil (m.))

ʕeeb عَيبْ *n.* (*pl.* ʕ(u)yuub) shame; disgrace; flaw; (physical) defect

ʕeeb lwaaḥad yguul ha-ssuwaalif عَيبْ الْوَاحَدْ يْكُولْ هَالسُّوَالِفْ *expr.* It's shameful for one to mention these things.

ʔallah hadaak ألله هَدَاكْ *expr.* May God lead you (to the true faith; to the right path).

ʔaaxrah آخْرَه *f.n.* the hereafter (with the def.art. al-); the end of one's life; eternity

ḥagga -lʔaaxrah حَكَّ الآخْرَه *phr.* for eternity; for life after death

mgaṣṣir مْكَصِّرْ *adj.* (*pl.* -iin) falling short

faqiir فَقِيرْ *adj.* (*pl.* faqaarah) poor, poverty-stricken

yatiim يَتِيمْ *adj.* (*pl.* yi(a)taama, ʔaytaam) orphan

tḥadda تْحَدَّى *imperf.* yitḥadda *v.* to challenge; to stimulate

kuʃuuf كُشُوفْ *n.* (*pl.* -aat) invoice; account; (bank) statement

waziiri -ʃʃuʔuun وَزِيرِ الشُّؤُونْ *n.* minister of social affairs

ṣaraaḥah صَرَاحَه *f.n.* frankness; frankly; honestly (with def.art. or with the prefix bi-)

mṣaddaq مْصَدَّقْ *adj.* (*pl.* -iin) credible; certified (document)

maẓmuun مَظْمُونْ *adj.* funded, bonded; guaranteed, insured

ʔimyeh fi- lʔimyeh إمْيَه فِي الإمْيَه *expr.* a hundred percent

faanyah فَانْيَه *adj.* vain; transitory; cease to exist (*var.* (m.) faanii)

gaṭ كَطْ *part.* ever; never, at all (*var.* qaṭṭ)

naaṣiḥ نَاصِحْ *act.par.* (*pl.* -iin) giving advice; (sincere) adviser

wannas وَنَّس *imperf.* ywannis *v.t.* to entertain, to amuse, to delight

taar تَار *n.* vengeance, revenge

ẓayyag ظيَّگ *imperf.* yẓayyig *v.t.* to make narrow; to tighten; to restrict; to depress

xilg خلْگ *n.* (*pl.* ʔaxlaag) temper; nature; character

yẓayyigi -lxilg يْظيِّگ الْخلْگ *expr.* It is depressing.

baṭṭah بَطّه *n.* broken, crack, break, fracture; a duck

fiinii baṭṭah فيني بَطّه *expr.* I am broken. I am wounded (fig.).

ɣilgah غلْگه *n.* (*lit. darkness*) being depressed; being in a gloomy mood

fiinii ɣilgah فيني غلْگه *expr.* I am depressed. I am in a gloomy mood.

ẓaḥḥak ظحّك *imperf.* yẓaḥḥik *v.t.* to make one laugh

maṣr مصر *prop.n.* Egypt

nikteh نكْته *f.n.* (*pl.* nikat) joke

**Notes**

1) suuq ʔalmanaax: *Suq Al-Manakh.* Technically, this is an illegal Kuwaiti stock market that was created as an alternative after the crash of Kuwait's official stock market. Suq Al-Manakh emerged next to the official stock market which was dominated by several older wealthy families who traded, largely among themselves, in very large blocks of stock. Suq Al-Manakh soon became the market for new investors and, in the end, for many old investors as well. Share dealings using postdated checks created a huge unregulated expansion of credit. The crash of this unofficial market finally came in 1982 when a dealer presented a postdated check for payment and it bounced. Kuwait's financial sector was badly shaken by the crash, as was the entire economy. (This information is from The Library of Congress Country Studies and the CIA World Factbook.)

2) wuddii: *My desire.* This is an MSA noun used in most Gulf dialects as the verb *to want.*

3) haa-naa: *Here I am. Well; behold.* The demonstrative //haa-// is usually used in the Kuwaiti dialect as an interjection, and it may take suffixed pronouns.

4) min gaʕadt ʕindak: *Since I have been living with you.* The preposition //min// is usually followed by a perfect verb to express a temporal meaning as something continuous from one point to another.

5) w-ʔinta: *And you.* This is the most used conjunctive particle. It connects words, clauses, and sentences. In this case, it is similar to the English comma. The conjunction //wa-// is used after certain temporal expressions of duration to give the meaning of simultaneity of two actions, as is the case in this text.





6) ʕasa ʔallah yirzigak: *May God bless you.* This is a very common optative expression wishing that God may bestow material possessions upon someone. The MSA word //ʕasa// was originally a verb, but it lost its verbal conjugation completely. Note that //ʕasa// may take pronoun suffixes.

7) yaa buuk: *Oh, man; Oh, brother (lit. oh, your father).* The idiomatic usage of the second masculine singular suffix in this expression is hard to explain; however, the meaning is somehow clear. The expression //yaa xuuk// *Oh, brother!* is also common. Note that both expressions are not inflected for number or gender.

8) hallah hallah: *Exactly; yes indeed (lit. God God).* This expression, a repetition of the word *God*, is used to agree with a previous statement of the person addressed.

9) taraa: *Really; you know (lit. you see).* This Classical Arabic verb has completely lost its verbal conjugation. It is used in most Arabic dialects as a sentence initial particle meaning *really; you know; you see; I wonder.* It is not inflected for number or gender.

10) maakuu: *There is not.* This word consists of the negative particle //maa-// and the verb //ʔaakuu// *there is.* This verb is an old Iraqi term, believed to be borrowed from the Greek language.

11) zaaylah: *Vanishing; transitory; vain.* Cf. MSA //zaaʔilah//. Note the deletion of the glottal stop although its seat is retained. This phonological change is common in most Arabic dialects.

12) faqiir pl. faqaarah: *Poor, poverty-stricken.* Note that the plural of some adjectives that have the //$C_1aC_2iiC_3$/faʕiil// pattern is formed according to the //$C_1aC_2aaC_3a$/faʕaala// pattern, e.g., //yatiim ---> yataama// *orphan.*

13) maa gaṭ marrah: *Never once; never, ever, not at all.* The MSA particle //qaṭṭ// with the regular sound change //q ---> g// is used in the Kuwaiti dialect. It is always used with the negative particle //maa//. Note that it is important not to mistake this particle with the verb //gaṭṭ// *to throw away* in this text.

## Suq Al-Manakh

A : I would like to ask you...

B : Go ahead my father-in-law/uncle.

A : But I am bashful, son.

B : No, go ahead.

A : Here I am, since I have lived with you, there is nothing other than {saying} always, "take a loan and sell, borrow, take a loan and sell." As if you are buying the whole town. I don't see you sell anything.

B : Oh... rest assured my father-in-law, what I buy today is going to be double tomorrow.

A : I hope so, I hope God will bless you, son. Oh man (lit. father)! Yes indeed, in your good health...

B : Yes, sir.

A : You see, this world/life on earth is worth nothing.

B : I swear, my father-in-law, my health, as your eye sees, is {like} a resting horse. There is nothing other than good health, thanks be to God.

A : Thank your God for this blessing, and protect it. Prayer is the pillar of religion, my friend, be a benevolent person (lit., do good deeds and throw them in the sea) because this world is vain, nothing lasts other than good deeds.

B : I swear no one is preceding me in doing good deeds. I have been doing good deeds {and throwing them in the sea} for a long time. Although it's shameful for one to say these things, but you force one to say them. May God enlighten you father-in-law, I have done what I am supposed to do/I have done my share.

A : My friend, it's for the hereafter.

B : Well, did I fall short?

A : Yeah, this is fine, and whenever you can...

B : Yes.

A : Help the poor and the orphans.

B : Oh my father-in-law! It's shameful to talk about these things. I am the father of the poor and the orphans. No one helps them as much as I do. I challenge the minister of social {affairs}. Let the minister of social affairs bring his {bank} statements that he receives, the aid he spends on the people, and I will bring mine...

A : How?

B : My accounts are larger than the accounts of the minister of social affairs. Yeah! I challenge him.

A : Yeah, friend, frankly speaking, do good deeds, it will benefit you in your eternity. What about the certified check...





B : True.

A : Is it a hundred percent funded? Well, this world is vain, it is not worth it, friend!

B : Father-in-law, may God enlighten you, you never come to me without m... m.... you advising me. M... tell me something entertaining. Father-in-law, don't mention the vengeance of death and the vanity of this world and such talk that depresses me. I don't like it. Father-in-law, entertain me. I am broken. I am depressed. Oh father-in-law, entertain me. Make me laugh about your journeys to Egypt. Tell me a joke.

## suuq ʔalmanaax

A : ʔant wassiʕ ṣadrak[1] bass. ʃiddah wi-tzuuli -nʃaallah[2].

B : ʔayya tzuul, ʔayya tzuul, kill-maalaa[3] wi-tziid yaa binti -lḥalaal[4].

A : manṣuur, b-ḥaalnaa b-ḥaalhum, ʔallii bi-siir ʕa-lbaagiin bi-siir ʕaleek, wi-nʃaallah maa ṣaayir ʔillaa -lxeer. bass laa tẓayyig xilgak ʕaad[5]. ʔaanaa maa tʕawwadt ʔaʃuufak mitkaddir.

B : maṭluub waayid yaa nuurah.

A : wa-ṭṭaalib waayid. ʔint ʔiðaa ʕaṭook b-taʕṭii yeerak[6].

B : ʔilli ʕalayy ʔakbar.

A : yaʕnii ʃloon?

B : yaʕnii -lʔumuur kill-maalaa b-titʔazzam. xalliihaa ʕala -llah[7] bass.

A : nzeen, wi-lmalaayiini -llii gabl čam yoom bass muʃ[8] fii -lbank? ʃuu ṣaar fiihum?

B : ḥalaal ʔabuuč[9]? ʃa... fuluusi -nnaas yubaa, fuluusi -nnaas. kill ʃwayy ʔaḥill ʃeek, ʔarajjiʕ haaðaa w-la-haaðe, w-ʔamaʃʃii haðaak, w-ʔaxallii haaðaa, bass ʕalaʃaan maa ʔinkiʃif jiddaami -nnaas. xalliihaa ʕala -llah. ʔallah yastur bass.

A : ʔaguul-lak.

B : naʕam.

A : taðkir ʕʕamaarteen[10] llii ʃarathum lii -lʕaam fii landan?

B : ʔay.

A : ʔeeʃ raayak tbiiʕhum wi-tsaddidi -dyuunak?





B : ʔayy ʕamaarteen, ʔallah hadaač haðoola ʔaxalliihum, nabiihum nabiihum la-dyuunič

A : ʔinzeen xalliihum, ʔilʔaraaẓii -llii ʃarethum lii fii baariiz, biiʕhum w-ʔiðaa ʔallah ʕaṭaak, taʃtar-lii ʔaḥsan minhum.

B : nuurah, ween ʔallah hadaač, ʔanaa ween wi-nti ween. ʔilmabaaliɣ -llii ʕalayy[11] kabiirah yaa binti -lḥalaal, ʔayy ʕamaarah...

A : lak... tguul ʃaay.

B : ʔayy beet? ʔayy ʃaɣlah fii b-raasii? xalliihaa ʕala -llah, mabaaliɣ **ʕoodah**[12] killiʃ čabiirah[13].

C : [14]

"ḥa-ṣaffrak ʕugub maa ṣaari -llaðii[15] ṣaar
w-naṭag suugi -lmanaax w-gaal 'yaa daar'
w-ṣaaḥa -ssuug fiine[16] 'yaa hali -ddaar
fii marʕaakum ʔaʃuuf bʕiir makkaar
ʔakal maa ʔadrii čam malyoon diinaar
w-gaamuu yzuuʃi ðaaka -ṣṣoob duulaar
ṣaḥat ha-nnaas, ṣaḥat ha-nnaas wallaa -ssuug minhaar[17]
wi-lbʕiir yitamaʃʃe w-maakuu jazzaar"

# سُوقْ اْلْمَنَاخْ

أ : أنْتْ وَسّعْ صَدْرَكْ[١] بَسّ. شَدّه وِتْزُولِ انْشَالله[٢].

ب : أيْ تْزُولْ، أيَّ تْزُولْ، كُلّ مَالاَ[٣] وِتْزِيدْ يَا بِنْتِ الْحَلاَلْ[٤].

أ : مَنْصُورْ، بْحَالْنَا بْحَالْهُمْ، أللّي بِسِيرْ عَالْبَاكِينْ بِسِيرْ عَلَيكْ، وِانْشَالله مَا صَايِرْ إلاّ الْخَيرْ. بَسّ لاَ تْظَيِّكْ خِلْكَكْ عَادْ[٥]، أنَا مَا تْعَوَّدْتْ أشُوفَكْ مِتْكَدِّرْ.

ب : مَطْلُوبْ وَايِدْ يَا نُورَه.

أ : وَالطَّالِبْ وَايِدْ، إنْتْ إذَا عَطُوكْ بْطَعْطِي غيرَكْ[٦].

ب : إللّي عَلَيَّ أكْبَرْ.

أ : يَعْنِي شْلُونْ؟

ب : يَعْنِي الأُمُورْ كِلّ مَالاَ بْتِتْأزَّمْ، خَلّيهَا عَلَى الله[٧] بَسّ.

أ : نْزَينْ، وِالْمَلاَيِينْ اللّي كَبْلْ تْشَمْ يُومْ بَسّ مُشْ[٨] فِي الْبَنْكْ، شُو صَارْ فِيهُمْ؟

ب : حَلاَلْ أبُوتْشْ[٩]؟ شُـ... فْلُوسِ النَّاسْ يُبَا، فْلُوسِ النَّاسْ. كِلّ شْوَيّ أحِلّ شَيكْ، أرَجِّعْ هَاذَا وْلَهَاذْ وْأمَشِّي هَذَاكْ وْأخَلّي هَاذَا، بَسّ عَلْشَانْ مَا إنْكِشِفْ جِدَّامِ النَّاسْ. خَلّيهَا عَلَى الله. ألله يَسْتُرْ بَسّ.

أ : أكُولْ لَكْ.

ب : نَعَمْ.

أ : تَذْكِرْ الْعَمَارْتَينْ[١٠] اللّي شَرَتْهُمْ لِي الْعَامْ فِي لَنْدَنْ؟

ب : أيْ.

أ : أيشْ رَايَكْ تْبِيعْهُمْ وِتْسَدِدْ دْيُونَكْ؟

ب : أيَ عَمَارْتَينْ، ألله هَدَاتْشْ هَذُولَ أخَلّيهُمْ نَبِيهُمْ نَبِيهُمْ لَدْيُونِتْشْ





أ : إتْزَينْ خَلّيهُمْ، إلأرَاظِي اللّي شَرَيتْهُمْ لِي فِي بْرِيزْ، بِيعْهُمْ وْإذَا ألله عَطَاكْ تَشْتَرْلِي أحْسَنْ مِنْهُمْ.

ب : نُورَه، وَينْ الله هَدَاتْشْ، أنَا وَينْ وِانْتِ وَينْ. إلْمَبَالِغِ اللّي عَلَيّ[١١] كَبِيرَه يَا بِنْتِ الْحَلاَلْ، أيَ عَمَارَه....

أ : لكـ.. تْكُولْ شَايْ.

ب : أيَ بَيتْ؟ أيَ شَغْله فِي بْرَاسِي؟ خَلّيهَا عَلَى الله، مَبَالِغْ عُودَه[١٢] كِلّش تْشَبِيرَه[١٣].

ج– [١٤]

حَصَفَرَكْ عْكُبْ مَا صَارِ الَّذِي[١٥] صَارْ

وْنَطَكْ سُوكِ الْمَنَاخْ وْكَالْ "يَا دَارْ"

وْصَاحَ السُّوكْ فِينَا[١٦] "يَا اهَلِ الدَّارْ"

فِي مَرْعَاكُمْ أشُوفْ بْعِيرْ مكَّارْ

أكَلْ مَا أدْرِي تْشَمْ مَلْيُونْ دِينَارْ

وْكَامُوا يْزُوعْ ذَاكَ الصُّوبْ دُولاَرْ

صَحَتْ هَالنَّاسْ، صَحَتْ هَالنَّاسْ وَلاَ[١٧] السُّوكْ مِنْهَارْ

وِالْبَعِيرْ يِتْمَشَّى وْمَاكُو جَزَّارْ

## Vocabulary

**wassaʕ** وَسَّعْ *imperf.* ywassiʕ *v.t.* to widen, to enlarge; to expand

**ṣad(i)r** صَدْرْ *n.* (*pl.* ṣ(u)duur) chest; bust

**wassiʕ ṣadrak** وَسِّعْ صَدْرَكْ *expr.* (*lit. Widen your chest*) Be patient. Cheer up. Be a little more understanding.

**ʃiddah** شِدَّه *n.* (*pl.* -at) misfortune, hardship, adversity

**zaal** زَالْ *imperf.* yzuul *v.* to disappear, to vanish

**ʃiddah wi-tzuuli -nʃaallah** شِدَّه وِتْزُولِ انْشَالله *expr.* It's a misfortune and it shall pass, God willing.

kill-maalaa wi-tziid كلّ مالا وتْزيدْ *expr.* It is increasing more and more. It's getting {worse} more and more.

ḥalaal حَلالْ *adj.* that which is allowed (according to Islamic law), lawful; permissible

bint ḥalaal بِنْتْ حَلالْ *phr.* legitimate daughter; respectable lady; decent lady

b-ḥaalna b-ḥaalhum بْحَالْنَا بْحَالْهُم *expr.* (*lit. Our situation is like their situation*) We are in the same boat.

ʕaad عَادْ *adv.* now; then; again; anymore; still

mitkaddir مِتْكَدِّرْ *adj.* (*pl.* -iin) angry; annoyed; troubled; distressed

tʔazzam تْأزَّمْ *imperf.* yitʔazzam *v.* to become more critical

xalliihaa ʕala ʔallah خَلِّيهَا عَلَى أللّه *expr.* (*lit. Leave it to God*) Only God can do anything about it. It's beyond one's power to do anything about it.

čam تْشَمْ *interrog.part.* how much; how many; a number of; a few (*var.* kam)

čam yoom تْشَمْ يُومْ *expr.* a few days

muʃ مُشْ *neg.part.* not (*var.* mu(u))

ʃuu شُو *interrog.part.* what

ḥalaal ʔabuuč حَلالْ أبُوتْشْ *expr.* your father's {money}

ḥall حَلّ *imperf.* yḥill *v.* to let go (of s.th.); to solve; to untie

ʃeek شِيكْ *n.* (*pl.* -aat) Eng. a check

nkaʃaf انْكَشَفْ *imperf.* yinkiʃif *v.* to be discovered; to be disclosed

jiddaam جِدّامْ *prep.* in front of; ahead of; in the presence of (s.o.) (*var.* giddaam)

satar سِتَرْ *imperf.* yastur *v.* to protect, to conceal, to hide; to forgive

ʔallah yastur ألله يَسْتُرْ *expr.* May God protect us. May God forgive us.

ʕamaarah عَمارَه *f.n.* a building

ʕaam عامْ *n.* (*pl.* ʔaʕwaam) year; last year (with def.art.)

landan لَنْدَنْ *prop.n.* Eng. London

deen دِينْ *n.* (*pl.* dyuun) debt

ʔarẓ أرْضْ *n.* (*pl.* ʔaraaẓii) land; property; earth; ground; floor

baariiz بَارِيزْ *prop.n.* Fr. Paris

ʔaḥsan أحْسَنْ *adj.* better

nuurah نُورَه *f.prop.n.* Noura

ʔanaa ween wi-nti ween أنَا وِينْ وانْتْ وِينْ *expr.* (*lit. Where I am and where you are*) You don't have a clue {about what's going on}. You really don't understand my situation. We are not on the same page.





ʕoodah عُودَه *f.adj.* big; old (*var.* ʕood (m.))

killiʃ كِلِّشْ *intens.* very

ʔallaðii ألَّذي *part.* MSA that; which; who; whom (*var.* ʔillii, ʔallii, llii)

naṭag نَطَگْ *imperf.* yantig *v.* to speak up; to speak; to utter

daar دَارْ *n.* (*lit. house*) land; home; family

ṣaaḥ صَاحْ *imperf.* yaṣiiḥ *v.* to scream; to shout

marʕa مَرْعَى *n.* (*pl.* maraaʕii) pasture

b(a)ʕiir بْعِيرْ *n.* beast; a cruel person; camel

makkaar مَكَّارْ *adj.* (*pl.* -iin) swindler, impostor; cunning

zaaʕ زَاغْ *imperf.* yzuuʕ *v.* (*lit. to throw up*) to cough up (money); to push (s.th. toward some place); to shove

duulaar دُولارْ *n.* (*pl.* -aat) Eng. dollar

wa(i)llaa وَلاّ *conj.* suddenly; or; or else

minhaar مِنْهَارْ *adj.* collapsing; collapsed; suffering a collapse or a breakdown

tmaʃʃa تْمَشَّى *imperf.* yatmaʃʃa *v.* to stroll; to take a walk; to walk slowly

jazzaar جَزّارْ *n.* (*pl.* -iin) butcher

## Notes

1) **wassiʕ ṣadrak:** *Be patient. Cheer up (lit. widen your chest).* This is a common expression in most Gulf dialects used to console someone who is going through tough times.

2) **ʃiddah wi-tzuuli -nʃaallah:** *It's a misfortune and it shall pass, God willing.* This is also a common expression said in an attempt to comfort someone who is going through tough times.

3) **kill maalaa wi-tziid:** *It is getting {worse} more and more.* This construction //kill maal + pronoun suffix// followed by an imperfect verb is used to indicate that the action is getting better and better or worse and worse.

4) **bint ḥalaal:** *Respectable lady; good lady; decent lady (lit. legitimate daughter).* This is a very common phrase used when addressing or describing a lady who has good virtues. The term //ʔibn ḥalaal// is also used to describe a man.

5) **laa tẓayyig xilgak ʕaad:** *Well now, don't be frustrated!* The adverb //ʕaad// is used as an interjection. However, when it is used after the negative particle //maa//, it retains its full meaning *again; anymore.*

6) **ʔiðaa ʕaṭook, b-taʕṭii yeerak:** *If they pay you, you will pay others.* The conditional particle //ʔiðaa// *if* introduces a simple condition where there is no nuance of probability,

doubt, or unreality. The protasis in such a conditional sentence expresses a simple condition, past, present, or future, and the apodosis, the second part of the sentence, generally expresses the consequence which follows upon the realization of the condition. The whole sentence is a simple factual statement.

7) xalliihaa ʕala ʔallah: *Only God can do anything about it. It's beyond one's power to do anything about it (lit. leave it to God).* This expression is usually used when one has tried everything to solve one's problem to no avail. In this case, only God's intervention can do anything about it.

8) muʃ: *Not.* This negative particle is used to negate adjectives, nouns, pronouns, adverbs, and prepositional phrases. Note that the negative particle //mu(u)// is more common in Gulf dialects.

9) ḥalaal ʔabuuč: *It's your father's money.* Note that the husband here is using this phrase in a derogatory way to rebuke his wife.

10) ʕamaarteen: *Two buildings.* Nouns have a three-way inflection for number: singular, dual, and plural. The plural is formed in many different ways; however, in most Arabic dialects, the dual is formed by adding the suffix //-een// to the singular form, e.g., //ʕamaarah ---> ʕamaarteen// *building.* In most Arabic dialects, the dual is confined to nouns and to adjectives used as nouns. Unlike MSA, the verb forms referring to duals in Arabic dialects are normally plural forms.

11) ʔilmabaaliɣi -llii ʕalayy kabiirah: *The amounts that I owe are big.* Prepositions in most Arabic dialects may function as pseudo-verbs. All prepositions can take pronoun suffixes and are usually governed by the same rules that apply to nouns. However, the suffixed pronoun corresponding to *I* is //-yy// after //ʕala// and its final //-a// changes into //-ee-// before the rest of the pronoun suffixes, e.g., //ʕaleeha, ʕaleeh, ʕaleek, ʕaleekum// *she has to; he has to; you have to; you (pl.) have to.*

12) ʕoodah (f.) ʕood (m.): *Big; old.* This word is borrowed from Classical Arabic and was used in reference to an old man or an old road. This term is common in some Gulf dialects.

13) killiʃ čabiirah: *Very big.* This intensifier is derived from //kill// *all* and //ʃayy// *thing.* This development does not occur in MSA. It is used to denote something existing in abundance, e.g., //killiʃ mawjuud// *abundantly available,* and it is not declined for number or gender. It is used as an adverb to modify adjectives. It may precede or follow the adjective it modifies, e.g., //killiʃ zeen// or //zeen killiʃ// *very good.*

14) The oral tradition in the Gulf states remains strong, particularly storytelling and folk poetry. Some of the most popular events in the Gulf countries involve folk poetry readings, one of their oldest and greatest traditional arts. The Gulf states encourage this talent by holding annual folk poetry competitions and by giving sought after prizes.

15) llaðii: *That, which, who, whom.* This MSA relative pronoun for the masculine singular is often used by educated people. However, //ʔallii// and its variants are more common.





16) w-ṣaaha -ssuug fiine: *The suq screamed at us.* Cf. //w-ṣaaḥa -ssuug fiina(a)//. The phonetic feature //ʔimaalah//, a deflection of the short vowel //-a// towards //-e// and the long vowel //-aa// towards //-ee//, is usually present in the Kuwaiti dialect and in some Gulf dialects as well. There are two types of //ʔimaalah//: internal and word final. Usually //ʔimaalah// does not occur in words that have the emphatic consonants //ṣ, ẓ, or ṭ// as their final radical. (See the chapter on //ʔimaalah// in Siibawayhi and Al-Tajir 1982, 152–3.)

17) ṣaḥat ha-nnaas wallaa -ssuug minhaar: *The people woke up {to find out} the market had collapsed.* The conjunction //wallaa// has an interjectional function in this sentence. It may be used after a temporal clause to indicate that the situation introduced by the main clause is unexpected. In this case, the collapse of the stock market was a total surprise.

## Suq Al-Manakh

A : Be patient (lit., widen your chest). It's a misfortune, and it shall pass, God willing.

B : "It shall pass" what? "It shall pass" what? It's getting worse and worse, ma'am (lit. legitimate daughter).

A : Mansor, we are in the same situation like them. Whatever happens to the rest happens to you. God willing, nothing but the good is going to happen. However don't be frustrated now. I am not used to seeing you angry.

B : Oh Nourah, the debt (lit., requested) is a lot/I owe a lot.

A : And the creditors (lit., one requesting) have a lot. When they pay you, you will pay the others.

B : What I owe is more.

A : How is that?

B : Well, things are getting more critical. Just leave it to God/God alone can do something about it/it is really getting bad.

A : Fine, how about the millions which were not in the bank a few days ago, what happened to them?

B : Is it your father's money? M... It's the people's money, sweetheart (lit. father), the people's money. Every now and then I give a check, I return this to that, I process this and leave that, just to not be discovered before the people. Just leave it to God/it is really getting bad. May God protect {us}.

A : Say!

B : Yes!

A : Do you remember the two buildings you bought me in London?

B : Yeah!

A : What do you think about selling them and paying off your debts?

B : What two buildings, may God enlighten you, I am keeping those. We want them, we want them for your debts.

A : Fine, keep them. Sell the pieces of land you bought me in Paris, and if God blesses you/you prosper, you will buy me better than them.

B : Oh Nourah, you are way off, may God enlighten you. You really don't have a clue about the situation (lit. where I am and where you are). Ma'am, the amount of money I owe is big. What building...

A : M... you say something.

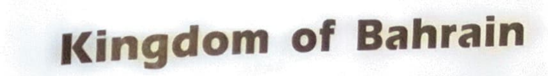
B : What house {are you talking about}? Which problem is on my mind? Leave it to God. Large amount {of money}, very big.

C : You will be (lit. I will make you) insolvent after what happened.





Then Suq Al-Manakh spoke up and said, "Oh land!"
The Suq screamed at us, "Oh people of the land!
I see a cunning beast in your pasture.
He devoured how many millions, I don't know.
And he started shoving dollars to other lands (lit., that direction).
The people woke up to see the Suq has collapsed
And the beast is walking around, but there is no butcher at hand.


Kingdom of Bahrain

## Background

Mamlakat Al-Bahrain, the Kingdom of Bahrain means "the kingdom of two seas." Historical records referred to Bahrain with names such as the "Life of Eternity," "Paradise," and the "Pearl of the Persian Gulf." Bahrain is an archipelago of one large island and about 33 smaller islands located in the shallow waters of the Arabian-Persian Gulf close to the Arabian Peninsula. The islands are about twenty-four km from the east coast of Saudi Arabia and twenty-eight km from Qatar. Bahrain Island is the largest with Manama, the capital city of Bahrain, located on the island's northeast tip. It is linked to the Saudi Arabian mainland by King Fahd Causeway. The two smaller islands of Al-Muharraq and Sitra are also linked to Bahrain Island by causeways.

The United Kingdom controlled Bahrain from 1861 until 16 December 1971, when it became an independent state. The Emir, Sheikh Isa Bin Salman Al-Khalifa, ruled Bahrain for four decades. After his death in 1999, he was succeeded by his son Sheikh Hamad Bin Isa Al-Khalifa.

## Geography

Bahrain is located in the Persian Gulf, and it is connected to Saudi Arabia in the west by King Fahd Causeway. Qatar is to the south across the Gulf of Bahrain. Its strategic location, fertile land, fresh water, and pearl diving made it historically a center of urban settlement. Bahrain is divided into five governorates: Al-'Asimah/the Capital, Al-Janubiyah/the Southern, Al-Muharraq/Muharraq, Al-Shamaliyah/the Northern, and Al-Wusta/the Central. The total area of Bahrain is about 691 sq km and Bahrain Island comprises 85% of the country's total area. Bahrain has very hot, humid summers and pleasant winters.

## Government

In 2002, Sheikh Hamad Bin Isa Al-Khalifa changed the name of the country to the Kingdom of Bahrain and gave himself the title of king. King Hamad's son, Salman, is the crown prince, and the prime minister who is appointed by the monarch, is Khalifa Bin Salman Al-Khalifa. The legislative branch consists of the Consultative Council or **//majlis ʔaʃʃuurah//** of forty members who are appointed by the monarch as well. There is also a forty-member Council of Representatives or Chamber of Deputies selected to serve four-year terms.

King Hamad began a sweeping democratization of the country, changing it to a constitutional monarchy. In February 2001, the country held its first election since 1973 and there was a referendum permitting women to vote for the first time. Bahrainis overwhelmingly supported the transformation from the traditional monarchy to a constitutional one.

## Economy

One of the natural resources that makes Bahrain different from the rest of the Gulf states is its fresh-water springs in the northern part of Bahrain Island and also in the seabed not far from the shore. Another great natural resource is the pearl-oyster. Two coral banks stretch from the islands of Bahrain and Muharraq out into the shallow sea. These banks have always provided rich possibilities for pearl-fishing. However, in 1929, the appearance of cultured pearls in greater numbers caused a disastrous fall in the price of genuine pearls. But the greatest of all of Bahrain's natural resources is oil, which was first found in Bahrain in 1932. It brought rapid modernization to the country and strengthened relations with the United Kingdom. The oil boom in the 1970s benefited the country and helped it begin diversifying its economy. Bahrain's oil wells are expected to be the first in the region to dry up; therefore, in an effort to minimize the country's dependence on oil, Bahrain has turned to petroleum processing and refining which now account for more than 70% of the government revenues. The country is also capitalizing on other natural resources, such as aluminum which is the second major export after oil. Furthermore, the government is taking active steps towards the diversification and privatization of the economy. It opened its doors to numerous multinational firms doing business in the Gulf region, and it has established the country as a worldwide banking center.

## Society

The population of Bahrain is about 754,000 according to the UN estimate in 2005. The Kingdom of Bahrain has been transformed into a cosmopolitan society of various ethnic groups. The Bahraini communities consist of Sunni Arab Bedouin tribes who are supporters of the royal family; the Baharna who are Shi'a Arabs, some of whom are the Hassawis who came from the Eastern Province of Saudi Arabia; the Huwala descendants of Sunni Arabs who migrated to Iran and later returned on to Bahrain; the Najdi Sunnis who came from the Najd area in central Arabia; the Indian descendants who came to trade in Bahrain and settled there before the discovery of oil; and the descendants of Africans from East Africa. Most of the population of Bahrain lives in the northern part of Bahrain Island.

The conflict between Shi'ites and Sunnis is an ongoing problem in Bahrain. The Sunni minority, to which the ruling family the Al-Khalifa belongs, controls nearly all the political power and the wealth in the country. Shi'ites have been asking for more





representation in the government and from time to time they stage on violent protests, as in 1994 when two dozen people were killed. After King Hamad Bin Isa Al-Khalifa came to power in 1999, he pushed economic and political reforms to improve relations with the Shi'ite community. His efforts proved to be successful because the Shi'ite communities participated in the 2006 parliamentary and municipal elections.

- https://www.cia.gov/library/publications/the-world-factbook/geos/ba.html
- https://www.mongabay.com/reference/country_studies-persian-gulf-states//History.html
- http://www.lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+ba0027)

# ʔalbaḥreen[1]

A : lbaḥreen kaanat mustaʕmarah[2] ʔingiliiziyyah, w-ʔaxðat ʔistiqlaalhaa fii sanat ʔalf w-tisʕ miyyah w-waaḥad w-sabʕiin. w-niẓaami -lḥukm bidaa min ʔalf w-tisʕ miyyah w-waaḥad w-sabʕiin ʔila ḥaaliyyan fii waqitnaa -lḥaalii. ʔaa… mm… nigdar nguuli -ṣṣulṭah ʔaw lquwwah mitrakkzah fii θalaaθat ʔaʃxaaṣ[3] fi -lbaḥreen. ʔawwal[4] waaḥid[5] llii[6] huwa ʔamiiri -lbaḥreen llii twaffa min gabl ʃahr ʔallah yirḥamah ʔa… llii kaan ʔismah ʃʃeex ʕiisa bin salmaan. θaanii[7] waaḥid ʔa… ka-raʔiisi -lwizaraaʔ[8] ʔuxuu -ʃʃeex ʕiisa. ʔismah -ʃʃeex xaliifah bin salmaan. w-θaaliθ waaḥid li… waliyyi -lʕahid. ʔismah -ʃʃeex ḥamad[9] bass… llii huu wildi -ʃʃeex ʕissa, bass bi-maa ʔannu[10] -ʃʃeex ʕissa twaffa, ʃʃeex ḥamad bi-maa ʔannah wildeh, yaaxiði -lʕarʃ min baʕdah, wa-haakaðaa[11] yaʕnii, ḥaaliyyan wildi -ʃʃeex ḥamad huwwa -llii maaxið[12] manṣab waliyyi -lʕahd. ʔamiiri -lbilaad ʃʃeex ḥamad. -lbaḥreen bi-maa ʔanna mawqiʕhaa… mawqiʕhaa qariib jiddan li-ʔiiraan, wu-ʔiiraan mini -lmaaẓii daaʔiman tiṭaalib ʔinna -lbaḥreen mustaʕmarah min mustaʕmaraathaa[13], bass ṭabʕan lbaḥreen yaʕnii ka-dawlah[14] ʕarabiyyah tarfuẓ haaðaa -l… ṭṭalab, w-li-ðaalik (… yaʕnii) fi -lbaḥreen ʕindinaa waayid jamaʕaat min ʔiiraan, yaʕnii tinqisim, tinqisimi -ll… lʔajzaaʔ, ʔila kaðaa qisim. ʕindinaa ʔawwal jamaaʕah fi -lbaḥreen llii -hmaa -lbaḥaarnah, -llii -hmaa -ʃʃiiʕah, ʔaṣilhum mil -jazziirah -lʕarabiyyah, wuu… w-θaanii jamaaʕah ʔuhmaa -lqabaaʔili -lbadawiyyah ʔillii -hmaa -ssinnah, ʔayẓan mil -jazzirah -lʕarabiyyah. w-θaaliθ juzʔ ʕindinaa fi -lbaḥreen ʔillii -hmaa -lʕajam, ʔillii -hmaa -ʃʃiiʕah, ʔaṣilhum min ʔiiraan bass ʃiiʕah. yaʕnii ʔawwal luɣah ʕindahum hiyya -lluɣah -lʕi… lʔiiraaniyyah. ymaarsuunhaa yaʕnii beenhum been baʕẓ. w-raabiʕ fiʔah…

B : yiḥkuun lluɣah -lʕarabiyyah?

A : yiḥkuun lluɣah -lʕarabiyyah wa-lluɣah -lʔiiraaniyyah. w-f… w-raabiʕ jamaaʕah

ʔillii -hmaa lihwalah.

B : lihwalah?

A : lihwalah ʔillii ʔaṣilhum min ʔiiraan, wu-hmaa bass.... laakin lfargi -lwaḥiid beenhum wa-beeni -lʕajam ʔinhum ʃii... ʔinna -lʕajam ʃiiʕah wi-lihwalah sinnah, bass maθalan ssinnah... maθalan lihwalah yaʕnii maa ymaarsuun lluɣah -lʔiraaniyyah ka-ʔawwal luɣah. ʔawwal luɣah ʕindahum lluɣah -lʕarabiyyah, ʔillii hiyya -lluɣah -lbaḥreeniyyah, w-yaʕnii yimkin yitkallamuun lluɣah -lʔiiraaniyyah bass fii byuuthum beenhum been baʕẓ, bass yaʕnii ʔakθar lihwalah maa yithaačuun[15] ʕala -lʔiiraanii.

B : ʔee...

A : w-kaðaalik yaʕnii ʕindinaa ṭabʕan hnuud waayid mi... fi -lbaḥreen yaʕnii b-ḥag ʕa... b-ḥaggi -ʃʃuɣul w-ḥaggi -lʔaʕmaal. jamaaʕah ʕindinaa maθalan masiiḥiyyiin ʔillii -hmaa min ʔahli -ʃʃaam, falasṭiiniyyinn[16], libnaaniyyiin

B : haðool ʔaa... ʕummaal, muu baḥaarnah.

A : haðoola muu baḥ... laʔ, haðoola taqṣudiin lfalasṭiiniyyin wa-lʔurduniyyiin?

B : naʕam.

A : haðoola bass yaayiin[17] lbaḥriin ḥag ʃuɣl.





# اَلْبَحْرَيْن[1]

أ : الْبَحْرَيْنْ كَانَتْ مُسْتَعْمَرَه[2] إِنْكِلِيزِيَّه، وْأَخَذَتْ إِسْتِقْلالْهَا فِي سَنَةْ أَلْفْ وْتِسْعْ مِيَّه وْوَاحَدْ وْسَبْعِينْ، وْنِظَامِ الْحُكْمْ بِدَا مِنْ أَلْفْ وْتِسْعْ مِيَه وْوَاحَدْ وْسَبْعِينْ إِلَى حَالِيًّا، فِي وَقِتْنَا الْحَالِي. أ... مـ... نِگْدَرْ نْگُولِ السُّلْطَه أَوْ الْقُوَّه مِتْرَكِّزَه فِي ثَلاثَةْ أَشْخَاصْ[3] فِي الْبَحْرَيْنْ. أَوَّلْ[4] وَاحِدْ[5] اللِّي[6] هُوَ أَمِيرِ الْبَحْرَيْنْ اللِّي تْوَفَّى مِنْ گَبْلْ شَهَرْ أَللَّه يِرْحَمَه أ... اللِّي كَانْ إِسْمَه الشَّيخْ عِيسَى بِنْ سَلْمَانْ. ثَانِي[7] وَاحِدْ أ... كَرَئِيسِ الْوِزَرَاءْ[8] أَخُو الشَّيخْ عِيسَى. إِسْمَه الشَّيخْ خَلِيفَه بِنْ سَلْمَانْ. وْثَالِثْ وَاحِدْ لـ... وَلِيِّ الْعَهْدْ. إِسْمَه الشَّيخْ حَمَدْ[9] بَسَ... اللِّي هُو وِلْدِ الشَّيخْ عِيسَى، بَسَ بِمَا أَنَّه[10] الشَّيخْ عِيسَى تْوَفَّى، الشَّيخْ حَمَدْ بِمَا أَنَّه وِلْدَه، يَاخِذ الْعَرْشْ مِنْ بَعْدَه، وْهَكَذَا[11] يَعْنِي، حَالِيًّا وِلْدِ الشَّيخْ حَمَدْ هُوَّ اللِّي مَاخِذْ[12] مَنْصَبْ وَلِيِّ الْعَهْدْ. أَمِيرِ الْبِلادْ الشَّيخْ حَمَدْ. الْبَحْرَيْنْ بِمَا أَنَّ مَوْقِعْهَا... مَوْقِعْهَا قَرِيبْ جِدًّا لإِيرَانْ، وْإِيرَانْ مِنِ الْمَاظِي دَائِمًا تِطَالِبْ إِنَّ الْبَحْرَيْنْ مُسْتَعْمَرَه مِنْ مُسْتَعْمَرَاتْهَا[13]. بَسَ طَبْعًا الْبَحْرَيْنْ يَعْنِي كَدَوْلَه[14] عَرَبِيَّه تَرْفُظْ هَذَا الـ... الطَّلَبْ. وْلِذَلِكْ يَعْنِي فِي الْبَحْرَيْنْ عِنْدَنَا وَايِدْ جَمَعَاتْ مِنْ إِيرَانْ. يَعْنِي تِنْقِسِمْ، تِنْقِسِمِ الـ... الأَجْزَاءْ إِلَى كَذَا قِسِمْ. عِنْدَنَا أَوَّلْ جَمَاعَه فِي الْبَحْرَيْنْ اللِّي هُمَا الشِّيعَه أَصِلْهُمْ مِلِ الْجَزِيرَه الْعَرَبِيَّه، وُ... وْثَانِي جَمَاعَه أَهُمَا الْقَبَائِلِ الْبَدَوِيَّه إِلِّي هُمَا السُّنَّه. أَيْظًا مِلِ الْجَزِيرَه الْعَرَبِيَّه. وْثَالِثْ جُزْءْ عِنْدَنَا فِي الْبَحْرَيْنْ إِلِّي هُمَا الْعَجَمْ إِلِّي هُمَا الشِّيعَه، أَصِلْهُمْ مِنْ إِيرَانْ بَسَ شِيعَه. يَعْنِي أَوَّلْ لُغَه عِنْدَهُمْ هِيَّ اللُّغَه الْعـ... الإِيرَانِيَّه. يِمَارْسُونْهَا بِينْهُمْ بِينْ بَعْظْ. وْرَابِعْ فِئَه...

ب : يِحْكُونْ اللُّغَه الْعَرَبِيَّه؟

أ : يِحْكُونْ اللُّغَه الْعَرَبِيَّه وَاللُّغَه الإِيرَانِيَّه. وِفـ... رَابِعْ جَمَاعَه إِلِّي هُمَا لِهْوَلَه.

ب : لِهْوَلَه؟

3) θalaaθat ʔaʃxaaṣ: *Three persons.* The feminine ending //taaʔ marbuuṭah, -ah// in singular nouns is usually voiced as a final vowel //-a(h) or -e(h)//, e.g., //θalaaθa(e)h// *three*. However, it is voiced as //t// when a feminine singular noun is in an //ʔiḍaafah// *noun-noun construct*, as is the case here. It is also voiced as //-t// when it occurs before pronominal suffixes, e.g., //sayyaarah// *car;* //sayyaaratii// *my car*, and before the dual suffix //-een//, e.g., //sayyarteen// *two cars*.

4) ʔawwal: *First.* This ordinal corresponding to //waaḥid// *one* has an irregular form. Ordinals are used like elatives when forming classificatory constructs with indefinite nouns, as is the case here //ʔawwal waaḥid// *the first person*. Note that the same form is also used for similar feminine constructions.

5) ʔawwal waaḥid: *The first one/person.* The number *one* is often used as an indefinite substantive designating a person. In this case, it is inflected for gender, e.g., //ʔawwal waaḥdeh// *the first (f.) one*.

6) llii, ʔillii, llii; l-: *Who; whom; whose; which; that.* This particle and its various forms are the only commonly used relative pronouns in most Arabic dialects. They are not inflected for gender or number.

7) θaanii: *Second.* The ordinal numbers from second to tenth in the Bahrain dialects are similar to those in the Kuwaiti (See Selection 1, Note 7).

8) ka-raʔiisi -lwuzaraaʔ: *In the capacity of the prime minister.* The preposition //ka-// is borrowed from MSA. It is used to express a qualitative comparison, and it is usually equivalent to the English *like* or *as*. However, it is often used as an equivalent to *as* meaning *in the capacity of*, as is the case here.

9) ʃʃeex ḥamad bin ʕiisa: *Sheikh (now King) Hamad Bin Issa.* As a new ruler, Sheikh Hamad moved the country gradually towards democracy. In 2002, he established a national committee to write a new national charter. The charter, which established a constitutional monarchy, was approved in February 2001. Bahrain was proclaimed a kingdom in 2002. Sheikh Hamad Bin Issa changed his status from emir to king.

10) bi-maa ʔann-: *Since; inasmuch as.* The construction of the preposition //bi-// followed by the adverbial //maa// with the particle //ʔa(i)nn-// is used to introduce an adverbial modification with a logical meaning of *since, inasmuch as*. This construction is borrowed from MSA and is often used by educated speakers.

11) haakaðaa: *So; thus; this way; in this manner; and so forth.* This term is borrowed from MSA. It has an adverbial function and meaning. The words //čiðii// and //haačiðii// are more common in most Gulf dialects. Note that the speaker in this text uses few MSA terms.

12) maaxið: *Taking.* This is the active participle of the verb //ʔaxad// or its short form //xað//. Note that in some Gulf dialects, the active participles of certain hamzated verbs are formed after the pattern //maa$C_1$i$C_2$// for masculine and //maa$C_1C_2$ah// for feminine. Note also that the initial //m-// in this form is used interchangeably with //w-//, e.g., //maaxið ---> waaxið//.





13) Bahrain was ruled by Persia from 1602 to 1783. The Persians were expelled by the Al-Khalifa family that has governed Bahrain ever since. Since Bahrain was occupied by Iran at various times, it argued that it had a stronger claim to the island than the Al-Khalifa family, who came to Bahrain in the eighteenth century. The United Nations looked into the issue and decided to deny the Iranian claim to the island. Based on that decision, Bahrain declared its independence on 9/3/1971.

14) ka-dawlah ʕarabiyyah: *As an Arab country.* The dispute between Iran and Bahrain over Iran's claim to sovereignty over Bahrain surfaces from time to time. Bahrain, as an Arab country, rejects Iran's legal and historical grounds upon which it is basing its claim to the ownership of the islands.

15) yiḥaačuun ʕala -lʔiiraanii: *They converse in Persian.* Cf. //yitḥaakuun//. Note the affrication //k ---> č//. Note also that the MSA imperfect suffix //-uun// for the 3 m.pl. is preserved in the Bahraini dialect as it is in most Gulf dialects. However, one should expect that some speakers may delete the final //nuun// from this suffix as is done in the majority of Arabic dialects.

16) falaṣṭiiniyyiin: *Palestinians.* Cf. MSA //falasṭiiniyyiin//. Note the regressive assimilation //-s- ---> -ṣ-//. This sound change usually happens when //s// is in the vicinity of the emphatic //ṭ// and the guttural //x//. (See Al-Tajir 1982, 53.)

17) yaayiin: *Coming.* Cf. //jaayiin//. Note the sound change //j- ---> y-//. This change is a phonological feature of most Gulf dialects. However, it is worth noting that it may not occur in some Bahrain dialects.

## Bahrain

A : Bahrain was a British colony. It took its independence in 1971. The kind of regime began in 1971 {and continued}until our current time. We can say the authority or the power in Bahrain is centered/rests in three persons. The first person is the Emir of Bahrain, who passed away a month ago, may he rest in peace, whose name was Sheikh Issa Bin Salman. The second person is the Prime Minister, Sheikh Issa's brother. His name is Sheikh Khalifa Bin Salman. The third person is the Crown Prince. His name is Sheikh Hamad but a… who is Sheikh Issa's son. However, since Sheikh Issa passed away, Sheikh Hamad takes the throne after him because he is his son. So, this means that Sheikh Hamad's son is the one currently holding the crown prince position. Sheikh Hamad is the prince of the country/land. Bahrain's location is in a very close proximity to Iran. In the past, Iran was always claiming that Bahrain was one of its colonies. But, of course, Bahrain, as an Arab country, refuses this claim. That's why we have a lot of Iranian communities in Bahrain. I mean they are divided into many groups, into a number of groups. The first group we have in Bahrain are the Baharinah, who are Shiites, originally from the Arabian Peninsula. The second group are Bedouin tribes, who are Sunnis, and they are from the Arabian Peninsula as well. The third group in Bahrain are the Ajam, who are the Shiites. They are originally from Iran, but they are Shiites. This means that their mother tongue is the Persian language. They use it among themselves. The fourth group is…

B : Do they speak the Arabic language?

A : They speak Arabic and Persian. And… the fourth group is the Huwala.

B : The Huwala?

A : The Huwala who are originally from Iran, but… the only difference between them and the Ajam is that… the Ajam are Shiites and the Huwala are Sunnis. However, for example the Sunnis… for example the Huwala do not use the Persian language as a first language. Their first language is Arabic, which is the Bahraini language. Well, they may speak the Persian language, but at home among each other. Well, most of the Huwala don't converse in Persian.

B : Yeah…

A : Furthermore, certainly, we have many Indians. In Bahrain, I mean for labor. For example, there is a group of Christians from Syria, Palestinians, Lebanese…

B : These are workers, not Bahrainis.

A : These are not Bahrains… no, do you mean the Palestinians and the Jordanians?

B : Yes.

A : These came to Bahrain for work only.





## ʔalmaʔtam[1] fi -lbaḥreen

A : nisbati -lbaḥaarnah fi -lbaḥreeni -llii hum… ʔilʃiiʕah xamsah w-sabʕiin bi-lʔimyah[2]. ʔalʔakθariyyah hum ʃiiʕah. ka-ʃiiʕah lahum nafsi[3] -lʔiʕtiqaadaat, nafsi -lmumaarasaat yaʕnii nafsi -l… ʕindahum maθalan lmaʔtam ʔillii huwa yiʕtaqduun maa ʔaʕrif law taʕirfiin ʕannah baʕd, baʕd maθalan… baʕd maa[4] twaffa -lʔimaam liḥseen, ʔillii humaa -ʃʃiiʕah yaʕ… yaʕnii yaʕtaqduun ʔinna humaa xaanuuh w-maa saaʕaduuh ʔayyaam[5] maʕrakat karbalaa[6].

B : naʕam.

A : fa-yaʕtaqduun ʔanna taʕziyathum lah, ysawwuunhaa b-ṭariiqat ʔinna yaʕnii yaẓirbuun[7] ʔe… ṣadir… ʔilʕaaʃuuraaʔ[8]

B : yiḥtafluun fiihaa fi… fi -lba… fi -lbaḥareen?

A : ʔalʃiiʕah… fi -lbaḥ… fi -lbaḥreen faqaṭ, bass baʕd maa ṣaarati -lʔaḥdaaθ[9]… maθalan gabil lʔaḥdaaθ kaanuu -ʃʃiiʕah wi-lbaḥaarnah yaṭilʕuun bi-ʃʃaariʕ[10] ʕaadii. yiṭigguun ṣadir. wi-yhalliluun yaʕnii ʔaɣaanii ba… muu ʔaɣaanii, miθil ʔaqwaal yaʕnii, ʔinna maθalan….

B : miθil ʔeeʃ?

A : ʔinna yaʕnii killaa ʔaqwaal taʕziyah li-lʔimaam liḥseen, ʔinaa yaʕnii yguuluun, yaʕnii yitkallamuun ʕan maʕrakat karbalaa, ʔinna yaʕnii "yaa karbalaa xinti liḥseen[11], wi-ḥnaa maa wagafnaa[12] yammah[13]". bass baʕid lʔaḥdaaθ lḥukuumah mnaʕat l… mnaʕat ʔinna -l yaṭ… ʔinna -lbaḥaarnah wi-lʕajam yaṭilʕuun fi -ʃʃaariʕ wi-yhalliluun ha-lʔaqa… ha-lʔaqaawil yaʕnii, w-xalloohum bass[14] fi -lmaʔtam, yigiʕduun wi-yṭigguun ṣṣadir wi-yigruun l-yabuun yigruunah, bass faqaṭ fi -lmaʔtam.

B : ʔahah.

A : ʔaw maθalan yigiʕduun jamaaʕaat yṭigguun ṣadir, ʔaw fii waaḥid maθalan yrattil miθil muub… hiya muub ʔaɣaanii…

B : miθil ʔeeʃ?

A : maa ʕindii, wallah maa ʕindii fikrah… taʕziyah li-lḥuseen… lʔimaam ʕalii yaðkuruun, yaðkuruun lʔimaam ḥasan, yaðkuruun faaṭimah -zzahraaʔ bass lahaa faqaṭ. ʔakθar ʃayy llii hmaa… li-ʔanna leeʃ taʃayyaʕuu ʔiðan? li-haaðihi -ljamaaʕah, li-ʔahli -lbeet yaʕnii… ʔalḥiin ʕugub lʔaḥdaaθ nafsi -ʃʃaay, bass fi -lmaʔtam… gabli -lʔaḥdaaθ kaanuu yiṭilʕuun ʕaadii fi -ʃʃaariʕ, yaaxðuun seef w-yiẓirbuun ʔillii huu fi -lbaḥreen nsammiih ḥaydar[15].

B : ḥaydar?

A : ḥaydar, haay ʔillii ysammuun… ʔinna yaʕnii yṭigguun seef ʕala raashum… w-yinzifuun damm, w-maθalan ʃuwaariʕ lʔisʕaaf… maθalan sayyaaraati -lʔisʕaaf[16] killaa waraahum maθalan tanqilhum ʔila lmustaʃfayaat wi-čiðii, bass baʕdi -l… lʔaḥdaaθ, fi -ʃʃaariʕ mnaʕuu ha-ʃʃayy, bass xalloohum fi-lmaʔtam ysawwuun ha-ʃʃayy law yabbuun ysawwuunah… ʃift maʔtam waaḥad yaʕnii huwa jiddan mabna min θa… yuʕtabar maθalan beeti zɣiir[17]. yaʕnii maθalan kill jamaaʕah maθalan… maθalan… maθalan kill ʔe… kill waaḥid maθalan, yimkin[18] ʕindah jamaaʕah w-huma baanyiin maʔtam b-ruuḥhum, fa-maa… maa fii bass maʔtam waaḥad, fii kaðaa maʔtam fi -lqura, ʔillii hmaa -lqura… yaʕnii -lbaḥaarnah saakniin ʔakθar ʃii bi-lqura. llii -hwa yuʕtabar ʕan maθalan miθil beet ṣɣiir, beet taqliidii yaʕnii, w-maθalan ḥaaṭṭiin fii ʃmuuʕ, b-ḥeeθ ʔinna yaʕnii ywallʕuun ʃamʕah w-yiʕtaqdoon ʔinna maθalan yitmannoon ʔumniyah, yadʕuun ḥagg liḥseen ʔaw ḥaggi -lʔimaam ʕalii w-ʔinnaa -nʃaallah titḥaqqaq, w-maθalan yaʕnii niswaan gaaʕdiin b-ʕabaayaat yigruun qurʔaan. ṭabʕan maʔtami -nniswaan b-ruuḥhum wi-rrayaayiil[19] b-ruuḥhum.





# أَلْمَأْتَمْ[١] فِي الْبَحْرَيْنْ

أ : نِسْبَةِ الْبَحَارْنَه فِي الْبَحْرَيْنْ اللّي هُمْ... إِلْشِيعَه خَمْسَه وسَبْعِينْ بِالإِمْيَه[٢]. كَشِيعَه لَهُمْ نَفْس الإِعْتِقَادَاتْ نَفْسِ الْمُمَارَسَاتْ يَعْنِي نَفْس[٣] الـ... عِنْدَهُمْ مَثَلاً الْمَأْتَمْ إِللّي هُوَ يِعْتَقْدُونْ... بَعْدْ مَثَلاً... بَعْدْ مَا[٤] تْوَفّى الإِمَامْ لِحْسَينْ إِللّي هُمَا الشِّيعَه يَعْـ... يَعْنِي يَعْتَقْدُونْ إِنَّ هُمَا خَانُوه ومَا سَاعَدُوه أَيَّامْ[٥] مَعْرَكَةْ كَرْبَلا[٦].

ب : نَعَمْ.

أ : فَيَعْتَقْدُونْ أَنَّ تَعْزِيَتْهُمْ لَه، يْسَوُّونْهَا بْطَرِيقَةْ إِنَّ يَعْنِي يَظِرْبُونْ أ... صَدِر[٧]... إِلْعَاشُورَاء[٨].

ب : يِحْتِفْلُونْ فِيهَا... فِي... فِي الْبَـ... فِي الْبَحْرَيْنْ؟

أ : أَلْشِيعَه... فِي الْبَحْـ... فِي الْبَحْرَيْنْ فَقَطْ، بَسّ بَعْدْ مَا صَارَتِ الأَحْدَاثْ[٩]... مَثَلاً كَبِلْ الأَحْدَاثْ كَانُوا الشِّيعَه والْبَحَارْنَه يِطْلَعُونْ بِالشَّارِعْ[١٠] عَادِي. يْطِگُّونْ صَدِرْ ويْهَلِّلُونْ يَعْنِي أَغَانِي... مُو أَغَانِي، مِثِلْ أَقْوَالْ يَعْنِي، إِنَّ مَثَلاً...

ب : مِثِلْ أَيْشْ؟

أ : إِنَّ يَعْنِي كِلَّا أَقْوَالْ تَعْزِيَه لِلإِمَامْ لِحْسَينْ، إِنَّ يَعْنِي يْگُولُونْ، يَعْنِي يِتْكَلَّمُونْ عَنْ مَعْرَكَةْ كَرْبَلا، إِنَّ يَعْنِي "يَا كَرْبَلاَ خِنْتِ لِحْسَينْ"[١١]، "واحْنَا مَا وكَفْنَا[١٢] يَمَّه"[١٣]. بَسّ بَعْدِ الأَحْدَاثْ الْحُكُومَه مْنَعَتْ الـ... مْنَعَتْ إِنَّ الـ... يَطـ... إِنَّ الْبَحَارْنَه والْعَجَمْ يِطْلَعُونْ فِي الشَّارِعْ ويْهَلِّلُونْ هَالأَقـ... هَالأَقَاوِيلْ يَعْنِي، وْخَلُّوهُم بَسّ[١٤] فِي الْمَأْتَمْ يِگْعْدُونْ ويْطِگُّونْ الصَّدِرْ ويِگْرُونْ لِيبُونْ يِگْرُونَه، بَسّ فَقَطْ فِي الْمَأْتَمْ.

ب : أَهَه.

أ : أَوْ مَثَلاً يِگْعْدُونْ جَمَاعَاتْ يْطِگُّونْ صَدِرْ، أَوْ فِي وَاحِدْ مَثَلاً يْرَتِّلْ مِثِلْ مُوبْ أَغَا... هِيَ مُوبْ أَغَانِي...

ب : مِثِلْ أيشْ؟

أ : مَا عِنْدِي، وَاللّه مَا عِنْدِي فِكْرَه... تَعْزِيَه لِلْحُسَيْنْ... الإِمَامْ عَلِي يَذْكُرُونْ، يَذْكُرُونْ الإِمَامْ حَسَنْ، يَذْكُرُونْ فَاطِمَه الزَّهْرَاءْ بَسّ لَهَا فَقَطْ. أَكْثَرْ شَيّ اللّي هُمَا... لأَنّ لَيشْ تَشَيَّعُوا إِذَنْ؟ لِهَذِهِ الْجَمَاعَه، لأَهْلِ الْبَيتْ يَعْنِي... أَلْحِينْ عُكُبْ الأَحْدَاثْ نَفْس الشَّيّ... كَبْلِ الأَحْدَاثْ كَانُوا يَطِلْعُونْ عَادِي فِي الشَّارِعْ، يَاخْذُونْ سَيفْ وْيَظِرْبُونْ، إِلِّي هُو فِي الْبَحْرَينْ نْسَمِّيه حَيْدَرْ[15].

ب : حَيْدَرْ؟

أ : حَيْدَرْ، هَايَ إِلِّي يْسَمُّونْ. إِنّ يَعْنِي يْطِكُّونْ سَيفْ عَلَى رَاسْهُمْ ... وْيِنْزِفُونْ دَمّ، وْمَثَلاً شَوَارِعْ الإِسْعَا... مَثَلاً سَيَّارَاتِ الإِسْعَافْ[16] كِلّا وَرَاهُمْ مَثَلاً تَنْقِلْهُمْ إِلَى الْمُسْتَشْفَيَاتْ وتْشِذِي، بَسّ بَعْدِ الـ... الأَحْدَاثْ، فِي الشَّارِعْ مْنَعُوا هَالشَّيّ، بَسّ خَلُّوهُمْ فِي الْمَأْتَمْ يْسَوُّونْ هَالشَّيّ لَوْ يَبُونْ يْسَوُّونَه. شِفْتْ مَأْتَمْ وَاحِدْ يَعْنِي هُو جِدّاً مَبْنَى مِنْ ثَـ... يُعْتَبَرْ مَثَلاً بَيتِ زْغِيرْ[17]، يَعْنِي مَثَلاً كِلّ جَمَاعَه مَثَلاً... مَثَلاً... مَثَلاً كِلّ أ... كِلّ وَاحِدْ مَثَلاً يِمْكِنْ[18] عِنْدَه جَمَاعَه وْهُمّ بَانْيِينْ مَأْتَمْ بْرُوحْهُمْ، فَمَا... مَا فِي بَسّ مَأْتَمْ وَاحِدْ، فِي كَذَا مَأْتَمْ فِي الْقُرَى، إِلِّي هُمَا الْقُرَى، يَعْنِي الْبَحَارْنَه سَاكْنِينْ أَكْثَرْ شَيّ بِالْقُرَى. اللّي هُوَ يُعْتَبَرْ عَنْ مَثَلاً مِثِلْ بَيتْ صْغِيرْ، بَيتْ تَقْلِيدِي يَعْنِي، وْمَثَلاً حَاطّينْ فِي شْمُوعْ، بْحَيثْ إِنّ يَعْنِي يْوَلْعُونْ شَمْعَه وْيِعْتَقْدُونْ إِنّ مَثَلاً يِتْمَنُّونْ أُمْنِيه، يَدْعُونْ حَقّ لِحْسَينْ أَوْ حَقّ الإِمَامْ عَلِي وْإِنّ انْشَالله تِتْحَقَّقْ، وْمَثَلاً يَعْنِي نِسْوَانْ كَاعْدِينْ بْعَبَايَاتْ يِكْرُونْ قُرْآنْ. طَبْعاً مَأْتَمِ النِّسْوَانْ بْرُوحْهُمْ وِالرَّيَايِيلْ[19] بْرُوحْهُمْ.

**Vocabulary**

maʔtam مَأْتَم *n.* (*pl.* maʔaatim) Matam (a religious center where Shiites gather to commemorate the death of Imam Hussein, the grandson of the Prophet Muhammad)

bi-lʔimyah بالإمْيَه *phr.* percent

mumaarasaat مُمَارَسَات *pl.n.* practices; rituals

baʕd maa بَعْدْ مَا *adv.* after

ʔimaam إِمَام *n.* (*pl.* ʔaʔimmah) a spiritual leader of Islam; a high-ranking religious authority

ḥseen حْسَينْ *prop.n.* Imam Al-Hussein (with the def.art.), the grandson of the Prophet Muhammad. Cruelly slain in Karbala during his conflict with Yazid 1400 years ago. His martyrdom is celebrated by the Shiites during the first ten days of the Islamic month of Muharram.

xaan خَانْ *imperf.* yixuun *v.* to betray

yoom يُومْ *n.* (*pl.* ʔayyaam) (*lit. day*) during; at the time of

maʕrakah مَعْرَكَه *n.* (*pl.* maʕaarik) battle; battlefield

karbala كَرْبَلا *prop.n.* Karbala (a city in central Iraq southwest of Baghdad, the foremost holy city and the pilgrimage site of Shiite Muslims)

taʕziya(e)h تَعْزِيَه *f.n.* (*pl.* -aat) consolation; comfort; condolence

ẓarab ظَرَبْ *imperf.* yaẓrib *v.* to beat; to hit; to strike; to spank

ʕaaʃuuraaʔ عَاشُورَاء *prop.n.* Ashura (commemorating the death of Al-Hussein on the tenth of the Islamic month of Muharram)

ḥadaθ حَدَثْ *n.* (*pl.* ʔaḥdaaθ) event; incident; political unrest (pl. form)

ṭalaʕ طَلَعْ *imperf.* ya(i)ṭlaʕ *v.* to go out; to come up; to ascend; to appear; to come into view; to come up

ṭagg طَكّ *imperf.* yiṭigg *v.* to hit; to knock; to strike; to beat; to flog

hallal هَلَّلْ *imperf.* yhallil *v.* to utter laa ʔilaaha ʔillaa -llaah *There is no god but Allah*; to exult

yamm يَمّ *prep.* beside; by; near; towards

faaṭimah -zzahraaʔ فَاطِمَه الزَّهْرَاءْ *f.prop.n.* Fatima Al-Zahra, the beautiful Fatima, the daughter of the Prophet Muhammad by his first wife Khadijah. Married to Ali, her father's cousin

taʃayyaʕ تَشَيَّعْ *imperf.* yatʃayyaʕ *v.* to become a Shiite

ʔiðan إِذَنْ *part.* then; therefore; in that case

ʔahli -lbeet أَهْلِ الْبَيْتْ *phr.* the family of the Prophet Muhammad

ʕugub عُكُبْ *adv.* after

ʕaadii عَادِي *adj.* normal; regular

ḥaydar حَيْدَرْ *prop.n.* Haydar (the nickname of Ali Bin Abi Talib, the Prophet's cousin and son-in-law)

sayyaarat ʔisʕaaf سَيَّارَةْ إِسْعَافْ *n.* (*pl.* sayyaaraat ʔisʕaaf) ambulance

zɣiir زْغِيرْ *adj.* (*pl.* zɣaar) small; little

yimkin يِمْكِنْ *v.* maybe, possibly; perhaps

ʃamʕah شَمْعَه *n.* (*pl.* ʃmuuʕ, ʃamʕ; -aat) candle

ḥeeθ حَيث *conj.* so that; because (*var.* b-ḥeeθ)

wallaʕ وَلّع *imperf.* ywalliʕ *v.* to light; to set fire to s.th.; to turn on (stove, light)

tmanna تْمَنّى *imperf.* yitmanna *v.* to wish for; to hope for; to desire

ʔumniyah أمْنية *n.* (*pl.* -aat) a wish; desire

daʕa دَعى *imperf.* yadʕii *v.* to pray to; to call upon s.o.; to invoke a blessing upon s.o.

ʕabaayah عَبَايه *f.n.* (*pl.* -aat) a cloak (a black, robe-like dress that Muslim women wear on top of regular clothing)

rayyaal رَيّال *n.* (*pl.* rayaayiil) man

## Notes

1) maʔtam: *Matam.* This word in MSA means *funeral ceremony*. However, it is used in the Bahrain dialect to indicate a religious center where the Shiites assemble to commemorate the martyrdom anniversary of Imam Al-Hussein Bin Ali, the grandson of the Prophet Muhammad. There are hundreds of Matams in Bahrain.

2) bi-lʔimyah: *Percent.* Cf. MSA //bi-lmiʔah//. This phrase is used after a number to indicate a percentage, e.g., //xamsah w-sabʕiin bi-lʔimyah// *seventy-five percent.*

3) nafs: *The same.* This equative particle is used in the Bahrain dialects just as it is used in the Kuwaiti (See Selection One, Note 11).

4) baʕd maa: *After.* The relative particle //maa// is often compounded with prepositions to form conjunctions which are usually followed by verbs. This conjunction generally introduces a temporal clause, e.g., //baʕd maa twaffa lʔimaam liḥseen// *After Imam Husein died.*

5) ʔayyaam: *During; at the time of.* The noun //yoom// is often used as an adverb to mark a point in time.

6) maʕrakat karbala: *Karbala Battle.* After the death of Ali Bin Abu Talib, the succession to the Caliphate was undetermined. There was a conflict between those who wanted Yazid Bin Muawiyah to be the caliph and those who wanted Al-Hussein Bin Ali. Al-Husein led an insurrection and was promised support from the people of Iraq. In 680 AD, when his forces met those of Yazid in Karbala, Al-Hussein and most of his family and companions were massacred. Al-Hussein himself was decapitated and his head was delivered to Yazid (The Columbia Electronic Encyclopedia Copyright 2003, Columbia University Press WWW.cc.columbia.edu/cu/cup/).

7) yaẓirbuun ṣadir: *They beat their chest.* Note that the final //nuun// *-n*, the MSA present tense marker for third person plural, is preserved in the Bahrain dialects. The story of the death of Al-Hussein is commemorated by Shiites during the first ten days of the Muslim month of Muharram. Religious leaders dramatically retell the story in Matams as men sit and beat their chests in rhythm to the chants of leaders.

8) ʕaaʃuuraaʔ: *Ashura.* On the 10th of the Islamic month of Muharram, the Shiites commemorate the death of Al-Hussein in his fight against Yazid for control of the caliph. It is a day of mourning for the Shiites on which they express their emotions in various rituals and activities, such as beating their chests, backs, and heads.

9) baʕd ma ṣaarati -lʔaḥdaaθ: *After the political unrest; after the incidents.* Emir Issa Bin Salman abrogated the constitutionally elected parliament in 1975 and announced a state of emergency in the country. Since then there have been demands for political liberalization and the institution of elections. The constitutional movement made widespread demands in 1994 and there was violent opposition to the Sunni ruling class. There were riots, bombings, and arson. Believing that the Shiites were behind these actions, the government instigated a crackdown, which included limited freedom of speech, storming Shiite religious halls, attacking religious processions, and punishing those involved in the violence.

10) yaṭilʕuun bi-ʃʃaariʕ: *They go out to the streets.* One of the rituals during the Ashura is the religious processions attended by mourners, some of which pound their chests while chanting, and some flagellate themselves with whips that have sharp ends to make their backs bleed. These processions have been banned since 1994.

11) yaa karbalaa xinti liḥseen: *O, Karbala! You betrayed Hussein.* The vocative particle //yaa// precedes a noun or a noun phrase, as is the case in this sentence.

12) maa wagafnaa: *We didn't stand; we didn't stop.* The negative particle //maa// *not* is used in most Arabic dialects to negate verbs (See Selection 2, Note 15).

13) yamm: *Beside; by, close to, near; towards.* This preposition indicates nearness and direction. It is believed that it is a short form of the word //janb// with the typical Gulf dialects' sound change //j- ---> y-// and //n- ---> m// and the deletion of the final sound //-b//. It is always followed by a noun or a suffixed pronoun (See Al-Hanafi 1964, 411).

14) bass: *Only; but; as soon as; stop; enough!* This conjunction is used only in spoken Arabic. It may have various meanings, e.g., //bass baʕdi -lʔaḥdaaθ// *but after the unrest*; //yhalliluun bass fi -lmaʔtam// *they chant {there is no God but Allah} only in the religious center.* //bass// is also said to someone serving food or pouring a drink or in any situation where one wants to indicate that *enough has been said; enough has been done.* Usually one expresses emphasis by raising the tone of one's voice or repeating this word twice.

15) ḥaydar: *Haydar.* This is the nickname of Ali Bin Abi Talib, the Prophet's cousin and son-in-law. It is a Shiite tradition to commemorate the death of Hussein on the 10th day of the Muslim month of Muharram, the same day the battle of Karbala was believed to have started. Men dressed in white gowns cut their heads and slowly beat the wound to make the blood flow as they march and cry out "Haydar, Haydar." The Shiites of Bahrain call this act of bloodletting //ḥaydar//.

16) sayyaarati -l?is?aaf: *Ambulances*. Some men bleed heavily while beating their heads and collapse. Ambulances are available to take them to special emergency medical centers to be treated.

17) zɣiir: *Small; little*. Cf. MSA //ṣaɣiir//. Note the sound change //ṣ ---> z//, a change that takes place in only a few words. Note also that the speaker didn't make that sound change the second time she used this word.

18) yimkin: *Maybe; possibly; perhaps*. This is the imperfect form of the verb //?amkan//. It is an impersonal verb used as a speculative. It may also stand alone, especially as a conversational turn. It only occurs in the third person singular masculine in the imperfect tense.

19) wi-rrayaayiil b-ruuḥhum: *And men are by themselves*. Cf. MSA //rijaal//. Note the sound change //-j- ---> -y-//. Note also that this plural form occurs in most Gulf dialects. The plural of most singular nouns with a long vowel in the final syllable, such as //rayyaal//, take the plural form //$C_1aC_2aaC_3iiC_4$/faʕaaʕiil//.





## The Matam in Bahrain

A : The percentage of the Baharnah who are Shiites in Bahrain is seventy-five percent. As Shiites, they have the same doctrine, the same rituals. Well, for example they have the Matam, which they believe... For example after... after Imam Hussein died, what the Shiites believe... well, they believe that they betrayed him and didn't help him during the Battle of Karbala.

B : Yes.

A : So, they believe that it's their consolation to him, and they do it by way of beating {themselves} on the chest. {This is the} Ashura?

B : Do they celebrate it in Bahrain?

A : Only the Shiites in Bahrain do. However, after the {political} unrest in Bahrain... before the unrest, normally the Shiites and the Baharnah used to go out into the streets, and beat {themselves} on their chests and chant songs... They are not songs, they are like sayings, for instance...

B : Like what?

A : Well, it's all words of comfort to Imam Hussein. Well, they talk about the Battle of Karbala. They say, "Oh Karbala you have betrayed Hussein, and we didn't stand by him." However, after the unrest, the government forbade the Shiites Baharnah and those of an Iranian background to go out on the streets chanting these words. They allow them to sit and beat {themselves} on their chests, and read whatever they want to read only in the Matam. {This is done} only in the Matam.

B : Yes.

A : Or for example, they sit in groups and beat themselves on their chests, or maybe one sings... not... it is not songs...

B : Like what?

A : I don't have any idea... It is a consolation to Hussein... They mention Imam Ali. They mention Imam Hussein. They mention Fatima Al-Zahra, just her. Mostly because of why they have become Shiites and followed these people, the People of the House/the Prophet's family. Now, after the political unrest they do the same thing but at the Matam. Before the political unrest, they used to go out to the street, they take a sword and hit {on their heads}, which we call Haydar* in Bahrain.

B : Haydar?

A : Haydar, that's what they call it. That is, they hit their heads with the sword. They bleed. For instance the rescue... street... there will be a lot of ambulances behind them to take them to hospitals, like that. However, after the political unrest, they banned this thing on the streets. They let them do it at the Matam, if they wish to do so. I saw one Matam only. It is a building of... it is considered a small house. Well, every group for example... for example... everyone who has a group, they build a Matam for themselves. So it isn't... it is not just one Matam. There are

several Matams in the villages… I mean in the villages… because the Baharnah live mostly in the villages. It is considered a small traditional house. They put candles in it for example, so that they can light a candle. For instance, they believe that if they have a wish and they pray to Hussein, or to Imam Ali, they hope it will be fulfilled. For instance, women {dressed in their} cloaks sit in the Matam and read the Qur'an. Certainly, women have Matam by themselves and men by themselves {also}.





## ʔawẓaaʕ ʔaʃʃiiʕah fi lbaḥreen

A : ʔanaa ʔabuuy… ʃiiʕii, bass maθalan ʔiḥnaa maa saakniin fii qaryah, saakniin fii… fi-l… fi -lʕaaṣmah, fi -lmanaamah.

B : fi -lmanaamah.

A : bass ʔakθari -lbaḥaarnah, ʔaw… ʔakθari -ʃʃiiʕah[1] yaʕnii saakniin fii qura muʕayyanah. maθalan ʕindič[2] qaryat jid ḥafṣ, ʔem… karzakaan, baarbaar, yaʕnii lihum[3] manaaṭiq muʕayyanah yaʕnii taʕit… min… mini[4] -lwaaḥad yaðkir ʔismah, nafs maa gilti libnaan, lammaa kintuu taʕirfuun ʃloon mni -lwaaḥid yguul ʔanaa min qaryat ha… kaðaa, taʕirfuun ʃinu ʔaṣlah w-faṣlah.

B : ʔahah.

A : nafsi -ʃʃayy yaʕnii min ʔawwal man laha min laknati -lkalaam, min yaʕnii, min malaamiḥi -lwayh[5], min ʔayy[6] manṭaqah saakniin nigdar nimayyiz ʔayy jamaaʕah w-ʔayy jamaaʕah.

B : ʔa… ʔijmaalan fii musaawaat bi-lmuʕaamalah…

A : ʔabadan[7]! laa, laʔ, ʕaʃaan čiðii -lʔaḥdaaθ bidat[8] fii sanat, fii ʃahir θnaʕʃ sanat ʔal… lʔarbʕah w-tisʕiin.

B : ʔahah.

A : bidati -lʔaḥdaaθ ʔinna huma kaanuu yṭaalbuun bi-lbarlamaan ʔillii ʔaḥallooh fii -lxamsiinaat wi-ssittiinaat. haaðaa kaan… lbaḥreen kaan fiihaa barlamaan w-kaan fiihaa distuur, basse -l… muʃkilati -ddistuur haay ʔinna kaan, kaan… yaʕnii kaan… kaanat ṣulṭiṭah gaaʕid[9] tigwa, fa-lḥukuumah -lxaliifah xaafat ʔanna b-ḥeeθ[10] ʔinnhum humma yaʕnii ʔumaraaʔ w-yaʕnii, kill ʃii fii yaddhum kaan. kill zimaami -lʔumuur fii yaddhum, fa-xaafuu min ha-ʃʃayy. fa-ʔaḥalluu

-lbarlamaan, w-ʃaaluu maθalan yaʕnii ʔa… sijnuu baʕẓi[11] -lʔaʕẓaaʔ fi -lbarlamaan ʕaððaboohum. fii waayid naas mini -ltaʕðiib maatat. fa-baʕd… baʕd ha-lḥadaθ fi -ssittiinaat lbaḥreen… lbaḥreen hidʔat. bass fii ʔarbaʕah w-tisʕiin radduu -lbaḥaarnah wi-ʃʃiiʕah. wi-lmuʃkilah fi -lbaḥreen killin miʕtiqid ʔinna maθalan… ʔinna -ẓẓarb wi-lḥaraayig bass ṣaayrah min jamaaʕah waḥdah. huu bi-lfiʕl lḥaraayig wa-ẓẓarb ṣaayrah min jamaaʕah waḥdah llii -hmaa… llii -hmaa -lbaḥaarnah ʔaʃʃiiʕah. bass ʔillii gaaʔid…

B : ʔillii min ʔaṣl ʕarabii.

A : ʔillii min ʔaṣil ʕarabii bass hum ʃiiʕah, bassi -llii gaaʕid yʔayyduun lmawḍuuʕ baʕid, fii jamaaʕah waayid mina -ssinnah. fii jamaaʕah mina -ssinnah maθalan ẓiddi -lḥukm, muu raaẓyah ʕa-lḥukm[12], wa-laa ʕala muʕaamalati -lḥukm la-ʃʃiiʕah, fa-gaaʕdiin ʔuhma… bass ṭabʕan b-ṭariigah θaanyah gaaʕdiin yʕabbruun ʕan maʃaaʕirhum bi-lqalam, w-bi-lkitaabah. lḥukuumah ʕindahaa maθalan… yaʕnii ʕalaʃaan maθalan ṭhaawil taʕdil, maθalan ka… taʕṭii kaðaa baḥaarnah maθalan manaa… manaaṣib bi-lḥukuumah, maθalan yaʕnii fii baḥaarnah ʕindanaa wizaraa[13], fii ʕindanaa sufaraa, ʔaa… bass maθalan yaʕnii -l… ḥaaliyyan lmuʃkilah -lḥiin maali[14] -ʃʃabaab lbaḥaarnah -llii maθalan gaaʕ yitxarrajoon b-ʃahaadaat diktooraa ṭibb, diktooraa handisah, yaʕnii -lmuʃkilah maa laagiin ʔaʃɣaal. ʔuw maθalan ʔarbʕah w-tisʕiin lammaa gaamuu -lbaḥaarnah, haay kaanat waḥdah min maṭaalibhum ʔinna yabbuun lʕamaa… ʔinna lbaṭaa… lbaṭaalah txiff. yabbuun ʔaʃɣaal ʔinna yaʕnii gaaʕdiin yitxarrajoon b-ʃahaadaat, w-yaʕnii ʃahaadaathum w-maʕluumaathum ʔagwa min kaðaa jamaaʕah mina -ssinnah bass muu laagiin ʔaʃɣaal. fi -lbaḥreen yaʕnii waayid ṣaarat ʕindanaa ḥaraayig. yaʕnii fii kaðaa maḥall ʔaθaaθ ʔiḥtarag, fii maθalan ʔiʃaa… ʔiʃaaraat fi -ʃʃaariʕ maθalan ʔixtarbat, waayid ṣaarat ʔaʃyaa yaʕnii. w-yaʕnii baʕd… w-baʕd fii ʔaʃyaa -ʃʃaʕb ʔakiid la-lḥiin maa yaʕrif ʕanhaa yaʕnii, ʔakiid lḥukuumah ḥaawalat tɣaṭṭii ʕaleehaa wi-ddafdif ʕaleehaa[15].





# أوْظَاعْ الشِّيعَه فِي الْبَحْرَيْنْ

أ : أنَا أبُويي شِيعِي، بَسّ مَثَلاً إحْنَا مَا سَاكْنِينْ فِي قَرْيَه، سَاكْنِينْ فِي… فِي الـ… فِي الْعَاصْمَه، فِي الْمَنَامَه.

ب : فِي الْمَنَامَه.

أ : بَسّ أكْثَرِ الْبَحَارْنَه، أوْ… أكْثَرِ الشِّيعَه[١] يَعْنِي سَاكْنِينْ فِي قُرَى مُعَيَّنَه مَثَلاً عِنْدِنْش[٢] قَرْيَةْ جِدْحَفْص، أمـ… كَرْزَكَانْ، بَارْبَارْ، يَعْنِي لِهُمْ[٣] مَنَاطِقْ مُعَيَّنَه، يَعْنِي تَعِتْـ… مِنْ… مِنْ[٤] الْوَاحَدْ يَذْكِرْ إسْمَه، نَفْسْ مَا قِلْت لِبْنَانْ لَمَّا كِنْتُوا تَعِرْفُونْ شْلُونْ مْنِ الْوَاحَدْ يْگُولْ أنَا مِنْ قَرْيَةْ هَـ… كَذَا، تَعِرْفُونْ شِنُو أصْلَه وْفَصْلَه.

ب : أهَه.

أ : نَفْسِ الشَّيّ يَعْنِي أوّلْ مَنْ لَهَا، مِنِ اللَّكْنَة الْكَلَامْ، مِنْ يَعْنِي، مِنْ مَلَامِحِ الْوَيْه[٥]، مِنْ أيّ[٦] مَنْطَقَه سَاكْنِينْ نِگْدَرْ نِمَيِّزْ أيّ جَمَاعَه وْأيّ جَمَاعَه.

ب : أ… إجْمَالاً فِي مُسَاوَاةْ بِالْمُعَامَلَه…

أ : أبداً[٧]! لاَ، لاُ. عَشَانْ شِذِي الأحْدَاثْ بِدَتْ[٨] فِي سَنَةْ، فِي شَهَرْ ثْنَعْشْ سَنَةْ ألـ… الأرْبْعَه وْتِسْعِينْ.

ب : أهَه.

أ : بِدَت الأحْدَاثْ إنّ هُمّ كَانُوا يْطَالْبُونْ بِالْبَرْلَمَانْ إلْلِّي أحَلُّوه فِي الْخَمْسِينَاتْ وِالسِّتِّينَاتْ. هَاذَا كَانْ… الْبَحْرَينْ كَانْ فِيهَا بَرْلَمَانْ وْكَانْ فِيهَا دِسْتُورْ، بَسّ الـ… مُشْكِلَة الدِّسْتُورْ هَايّ إنّ كَانْ، كَانْ… يَعْنِي كَانْ… كَانَتْ سُلْطَتَه گَاعِدْ[٩] تَكْوَى، فَالْحُكُومَه الْخَلِيفَه خَافَتْ إنّ بْحَيْثْ[١٠] إنْهُمْ هُمّ يَعْنِي أمَرَاءْ وْيَعْنِي. كِلّ شِي فِي يِدَهُمْ كَانْ. كِلّ زِمَامِ الأمُورْ فِي يِدَهُمْ فَخَافُوا مِنْ هَالشَّيّ. فَأحَلُّوا الْبَرْلَمَانْ، وْشَالُوا مَثَلاً يَعْنِي أ… سِجْنُوا بَعْظ[١١] الأعْظَاءْ فِي الْبَرْلَمَانْ عَذَّبُوهُمْ. فِي وَايِدْ

ناسْ فِي التَعْذِيبْ مَاتَتْ. فَبَعْدْ... بَعْدْ هَالْحَدَثْ فِي السَّتِّينَاتْ الْبَحْرَيْنْ... الْبَحْرَيْنْ هِدْأَتْ. بَسّ فِي أَرْبَعَه وْتِسْعِينْ رِدُّوا الْبَحَارْنَه والشِّيعَه. والْمُشْكِلَه فِي الْبَحْرَيْنْ كِلٍّ مِعْتَقِدْ إِنَّ مَثَلاً... إِنَّ الظَّرْبْ والْحَرَايِكْ بَسّ صَايْرَه مِنْ جَمَاعَه وَحْدَه. هُو بِالْفِعْلْ الْحَرَايِكْ وَالظَّرْبْ صَايْرَه مِنْ جَمَاعَه وَحْدَه اللِّي هُمَّا الْبَحَارْنَه أَلشِّيعَه. بَسّ إِللِّي گَاعِدْ...

ب : إِللِّي مِنْ أَصْلْ عَرَبِي.

أ : إِللِّي مِنْ أَصْلْ عَرَبِي بَسّ هُمْ شِيعَه، بَسّ اللِّي گَاعِدْ يْأَيِّدُونْ الْمَوْظُوعْ بَعِدْ، فِي جَمَاعَه وَايِدْ مِنَ السُّنَّه. فِي جَمَاعَه وَايِدْ مِنَ السُّنَّه مَثَلاً ظِدّ الْحُكْمْ، مُو رَاظْيَه عَالْحُكْمْ[١٢]، وَلاَ عَلَى مُعَامَلَةْ الْحُكْمْ لَلشِّيعَه، فَگَاعْدِينْ أُهْمَ... بَسّ طَبْعاً بْطَرِيگَه ثَانْيَه گَاعْدِينْ يْعَبْرُونْ عَنْ مَشَاعِرْهُمْ بِالْقَلَمْ وْبِالْكِتَابَه. الْحُكُومَه عِنْدَهَا مَثَلاً... يَعْنِي عَلْشَانْ مَثَلاً تْحَاوِلْ تَعْدِلْ، مَثَلاً كَـ... تَعْطِي كَذَا بَحَارْنَه مَثَلاً مَنَا... مَنَاصِبْ بِالْحُكُومَه، مَثَلاً يَعْنِي فِي بَحَارْنَه عِنْدَنَا وِزَرَا[١٣]، فِي عِنْدَنَا سُفَرَا، أ... بَسّ مَثَلاً يَعْنِي الـ... حَالِيّاً الْمُشْكِلَه الْحِينْ مَالْ[١٤] الشَّبَابْ الْبَحَارْنَه اللِّي مَثَلاً گَاعْ يِتْخَرَّجُونْ بْشَهَادَاتْ دِكْتُورَا طِبّ، دِكْتُورَا هَنْدَسَه، يَعْنِي الْمُشْكِلَه مَا لاَگِينْ أَشْغَالْ. أُوْ مَثَلْ أَرْبَعَه وتِسْعِينْ لَمَّا گَامُوا الْبَحَارْنَه، هَايْ كَانَتْ وَحْدَه مِنْ مَطَالِبْهُمْ إِنَّ يَبُّونْ الْعَمَـ... إِنَّ الْبَطَا... الْبَطَالَه تْخِفّ. يَبُّونْ أَشْغَالْ إِنَّ يَعْنِي گَاعْدِينْ يِتْخَرَّجُونْ بْشَهَادَاتْ، وْيَعْنِي شَهَادَاتْهُمْ وْمَعْلُومَاتْهُمْ أَكْوَى مِنْ كَذَا جَمَاعَه مِنَ السُّنَّه بَسّ مُو لاَگِينْ أَشْغَالْ. فِي الْبَحْرَيْنْ وَايِدْ صَارَتْ عِنْدَنَا حَرَايِكْ. يَعْنِي فِي كَذَا مَحَلّ أَثَاثْ إِحْتَرَكْ، فِي مَثَلاً إِشَا... إِشَارَاتْ فِي الشَّارِعْ مَثَلاً إِخْتَرْبَتْ، وَايِدْ صَارَتْ أَشْيَا يَعْنِي. وْبَعْدْ... وْبَعْدْ فِي أَشْيَا الشَّعْبْ أَكِيدْ لَلْحِينْ مَا يَعْرِفْ عَنْهَا يَعْنِي، أَكِيدْ الْحُكُومَه حَاوَلَتْ تْغَطِّي عَلَيهَا وِدَفْدَفْ[١٥] عَلَيهَا.





## Vocabulary

waẓʕ وَظْعْ n. (pl. ʔawẓaaʕ) condition; situation

ʕaaṣmah عَاصْمَه n. (pl. ʕawaaṣim) capital

ʔalmanaamah أَلْمَنَامَه prop.n. Manama (the capital of the Kingdom of Bahrain situated in the northern part of Bahrain Island)

kaθiir كَثِيرْ adj. a lot; many; very; most of (comparative form)

jid ḥaṣ جِدْ حَفْصْ prop.n. Jidd Hafs (a mostly Shiite town located southwest of the capital city of Manama, Bahrain)

karzakaan كَرْزْكَانْ prop.n. Karzakan (a mostly Shiite town located in central Bahrain Island)

baar baar بَارْ بَارْ prop.n. Barbar (a mostly Shiite town located northwest of Manama)

li- لـ prep. for; to

ðikar ذِكَرْ imperf. yaðkir v. to mention; to remember

libnaan لِبْنَانْ prop.n. Lebanon

ʔaṣl أَصْلْ n. (pl. ʔuṣuul) origin (of a person); lineage; source; foundation; basis; principles (pl. form)

ʃunu ʔaṣlah w-faṣlah شْنُو أَصْلَه وْفَصْلَه expr. What's his origin? What is he all about?

laknah لَكْنَه n. (pl. -aat) accent

malaamiḥ مَلاَمِحْ pl.n. features; main characteristics or traits

wayh وَيْه n. (pl. w(u)yuuh) face (var. wajh)

mayyaz مَيَّزْ imperf. yimayyiz to distinguish; to differentiate

ʔay(y) أَيّ interrog.part. which

ʔabadan أَبَداً adv. absolutely not; never ever

bida(a) بِدَا imperf. yibda(a) v. to start, to begin

xamsiinaat خَمْسِينَاتْ pl.n. fifties

distuur دِسْتُورْ n. (pl. dasaatiir) constitution

gaaʕid گَاعِدْ act.par. is; are; was; were; staying

b-ḥeeθ بْحِيثْ conj. because

ʃaal شَالْ imperf. yʃiil v. to fire (s.o.); to remove (s.o. or s.th.)

sijan سِجَنْ imperf. yasjin v. to imprison

baʕẓ بَعْظْ quant. some; some of

ḥariigah حَرِيگَه f.n. (pl. ḥaraayig) fire; conflagration

bi-lfiʕl بالْفِعْل *phr.* actually; really; indeed; practically

ʕa- عـ *prep.* on; of (*var.* ʕala)

txarraj تْخَرَّج *imperf.* yitxarraj *v.* to graduate

diktooraa دِكْتُورا *n.* doctorate degree

laaga لاگى *act.par.* (*pl.* laagiin) finding

ʔiʃaarah إشارَه *n.* (*pl.* -aat) traffic light; sign; gesture

ʔixtarab إخْتَرَب *imperf.* yixtarib *v.* to be destroyed; to be out of order; to be ruined

dafdaf ʕala دَفْدَف عَلَى *imperf.* yidafdif *v.* to cover up

**Notes**

1) ʔakθari -ʃʃiiʕah: *Most of the Shiites.* The elative is usually formed with the pattern //ʔafʕal/ʔaC$_1$C$_2$aC$_3$// for triliteral roots. Note that an elative may be used in construct as a noun, as in this case, and the following noun is always in the definite plural form.

2) ʕindič: *You (f.) have.* Note the change of the second feminine singular pronoun suffix //k ---> č// which is typical of some Gulf dialects. The suffix //-ʃ// is also used. See Selection 9, Note 8 for the use of //ʕind// with pronoun suffixes.

3) lihum manaatiq muʕayyanah: *They have specific areas.* This preposition is used with suffixed pronouns to form a verb-like predicator meaning *to have.* Pronoun suffixes are usually affixed to most prepositions in the same way as to nouns. The preposition //li-// with pronoun suffixes has a disjunctive form, as is the case in this text, and it also has a conjunctive form which can be suffixed to verbs and active participles, e.g., //gal-lihum// *He told them* and //gaayil-lihum// *He has told them.*

4) mini -lwaaḥad yaðkir ʔismah: *As soon as one mentions his name.* The preposition//min// also functions as a subordinating conjunction meaning *as soon as; when; from the time that; since.*

5) malaamiḥi -lwayh: *Facial features.* Cf. MSA //malaamiḥi -lwajh//. Note the sound change //-j- ---> -y-//, a common phonological change in most Gulf dialects. Note also that the people of Bahrain can identify the ethnic background of their fellow Bahrainis from the way they talk, the features of their faces, and the region they live in. This is also true in most Arab countries.

6) ʔayy jamaaʕah: *Which {ethnic} group.* The interrogative particle //ʔay(y)// is the shortened form of the MSA //ʔayyu//. It is not inflected for gender or number, e.g., //ʔayy waaḥdah, ʔayy waaḥid// *which one (f. and m.)*; however it may take pronoun suffixes, e.g., //ʔayyhu, ʔayyhi// *which one (m. and f.* respectively).

7) ʔabadan: *Absolutely not, never ever.* Some adverbs can be formed from nouns by simply suffixing //-an//, the accusative nunation which is not an inflection for case. This procedure is borrowed from MSA. Note the tone of the speaker's voice while





negating the existence of equality in Bahrain. The use of this adverb expresses an absolute negation of a statement.

8) lʔaḥdaaθ bidat: *The unrest started.* Cf. MSA //badaʔ//. Note that most verbs with a final hamzah usually lose the hamzah in most Arabic dialects.

9) ṣulṭitah gaaʕid tigwa: *It's power is increasing.* In most Arabic dialects, some active participles are used before imperfect verbs to form the present continuous tense. Note that //gaaʕid// may be shortened to //gaaʕ//. See Selection 9, Note 18. It may also function as a present participle, e.g., //ʔana gaaʕid bi-lbeet// *I am staying at home.*

10) b-ḥeeθ ʔinnhum: *Because they are.* //b-ḥeeθ// is used as a conjunction meaning *because* to introduce a clause expressing cause, as is the case in this text.

11) baʕẓi -lʔaʕẓaaʔ: *Some of the members.* The word //baʕẓ// is one of the most common nonnumerical quantifiers. It is used in construct phrases, that is before definite nouns, as is the case in this text. It may also function syntactically as a noun in that it may take pronoun suffixes, e.g., //baẓkum// *some of you.*

12) ʕa-lḥukm: *Of the government.* The prefix //ʕa-// is the contraction of the preposition //ʕala//. It is prefixed to nouns and adjectives. Note that this shortened form does not occur in MSA.

13) wizaraa: *Ministers.* Cf. MSA //wuzaraaʔ//. The final hamzah is usually deleted in most Arabic dialects. Note that the word //sufaraa// *ambassadors* in this text also loses its final hamzah. (For more information on the deletion of the hamzah see Mabkhout 1993, 100.)

14) maal: *Belonging to, of; for.* This particle is used as a possessive pronoun in the Bahrain dialects (See Selection 2, Note 13).

15) ddafdif ʕaleehaa: *It covers it up.* Cf. //tdafdif//. Note the assimilation //t- ---> d-//. This change occurs frequently in Form V verbs beginning in //d, s, z, j, θ, ṭ, or ẓ// when the //t// assimilates with the beginning sound.

## The Condition of the Shiites in Bahrain

A : My father is a Shiite, but we don't live in the village. We live in the... in the capital, in Manama.

B : In Manama.

A : But most of the Baharnah, or... most of the Shiites, I mean, are living in certain villages. For example, you have the village of Jidd Hafs, m... Karzakan, Barbar. Well, they have certain areas. As soon as... one mentions his name, just as you said about Lebanon how you used to know a person as soon as he says, "I am from such and such a village," you would know all about his origin...

B : Huh.

A : It is the same thing {in Bahrain}. We can distinguish which group people are from as soon as they speak, from their intonation, from the features of their faces, and from the area they live in.

B : Generally speaking, is there equality in treatment...

A : Not at all. No! That's why the {political} unrest started in December of ninety-four.

B : Huh.

A : The unrest started because they were demanding the {return of} the parliament which was dissolved in the fifties and the sixties. Bahrain used to have a parliament and a constitution, but the problem with the constitution was... well... the authority was getting powerful. So the government, the Khalifas were afraid because they are the princes. Everything was in their hands. They held the reins of power in their hands, so, they were afraid of this thing/the rising power of the constitution. They dissolved the parliament and they took, I mean... they put some of the parliament members in prison, and they tortured them. Many people died because of the torment. So, Bahrain calmed down after this sixties incident. Nevertheless, in '94 the Baharnah and the Shiites did it again. The problem in Bahrain is that everyone thinks for instance that the bombings and the fires are done by one group. As a matter of fact the fires and the bombings are done by one group who are the Bahraini Shiites, but what's happening is...

B : Those who are of an Arab background?

A : Those who are of an Arab background, but Shiites. However, this matter is also supported by an existing big group of the Sunnis. For example, there is a group of Sunnis who are against the government. They are not pleased by the regime and by the government's way of treating the Shiites. So, they are, well... but certainly in a different method, they are expressing their feelings through the pen and through writing. For instance our government... well... in order to be just, it gives a number of Baharnah/Shiites government positions. For example, we have Shiite ministers. We have Shiite ambassadors, m... but for instance, the problem now is the Shiite youth who are for example, graduating with doctorate degrees in medicine, doctorates in engineering. Well, the problem is that they cannot find jobs. In





ninety-four for instance, when the Baharnah revolted {against the government}, this was one of their demands. They wanted to reduce the unemployment. They wanted jobs. They are graduating with degrees, I mean, their degrees and their knowledge is stronger than many Sunnis, but they cannot find jobs. We had a lot of arson in Bahrain. Well, several furniture stores were set on fire. For instance, many traffic lights were destroyed and a lot of things took place. Well... certainly, there are still a lot of things which up until now the public is not aware of, and for sure the government tried to cover them up.

## rayyaaleen yithaačuun

A : ʔaa ḥajji ʕalii.

B : naʕam.

A : keef ḥaalak?

B : ḥayyaaka -llaah.

A : ʔinta miʃtaɣil čam saneh ʔinta fee…

B : ʔanaa wallah[1] -lḥiin ṣaarat lii θamanṭaʕʃar[2] saneh.

A : θamanṭaʕʃar sanee! ʔinzeen, čam ʕumrak ʔalḥiin?

B : yaʕnii ḥawaalii θneen w-xamsiin se{neh}…

A : θneen w-xamsiin saneh!

B : ʔay, waṣalt li-θθneen w-xamsiin…

A : ʔaa… ʕin…

B : ʔanaa ʔalf w-tisiʕ miyah w-tisʕa w-ʔarbʕiin.

A : laa, ʔanaa mawaaliid taqrii… mawaaliid sittiin ʃahri -θnaʕʃ.

B : θnaʕʃ.

A : ʔinta mawaliid čaam?

B : ʔalf w-tisiʕmmiyah w-tisʕa w-ʔarbʕiin leh[3]! ʔeeh, bassi -lʔaʃhir maa ʔaʕrif ʕannaa[4]…

A : maa darast fi -lmidraseh[5]?





B : mbala[6] darast sitt… sitt sanawaat, ʔee waṣṣalt ʔila ʔassaadis, saadis ʔiʕdaadii.

A : saadis ʔiʕdaadii ḥagwah maa kammaalt?

B : ṣaarati -ẓẓuruuf wuw… wi-ʃtaheenaa -zzoojeh.

A : ʔeeh. w-ʔinta ween waladook?

B : waladoonii fi -lle… fi -lbaḥreen, hnii fi -lhamaleh.

A : fi -lhamaleh, fi -lbeet law[7] fi -ddaxtar?

B : laa, fi -lle… bi-lle… fi lihnii…

A : fi -lbeet?

B : ʔii, ʔawwal kaan maa ʕidnaa ʔa… daxaatir yaʕnii… baʕiid ʕaleenne[8] w-ʔanta tʃuufi -ddiirah baʕiideh…

A : ʔeeh, ddiirah baʕiideh.

B : ʔeey, w-ʔiḥne ʔe… jaabuunni hnii fi -lhamaleh.

A : fi -lhamaleh, fii ha-lqaryah haaðii.

B : fii ha-lqaryah haaðii.

A : ʔintuun[9] ʔaḥsan minne.

B : keef baʕd yaa ṣaadiq?

A : laa, hnii ʔaḥsan hnii, lqaryah yaʕnii weena ʔiḥnaa? weena…

B : ween ʔe… jaabuuk feene[10]?

A : ʔanaa jaaboonii fi -l… lmanaameh, fii -l… fi -lbeet baʕd waladoonii.

B : ʔinzeen[11], fi -lbeet, bass kaani -lmustaʃfa taḥitkoom, taḥitkom ʔiyaadeh[12]…

A : ʔeeh, taḥitnaa -lḥamdillah ʕiyaadeh, taḥitnaa…

B : ʔinzeen, ʔiḥnaa maa… maa ʕindnaa ha-lḥačii haaðe…

A : laa, ʕidnaa ʔiḥnee…

B : ṣaar baʕiid ʕaninnee w-gumnee… ʔiðaa yumraẓ ʕindnee -l… ljaahil nitʔaddee[13] la-nruuḥ bi-lkaann fii mustaʃfe limriikii.

A : čam rraatib maalak ʔalḥiin?

B : ʔanaa ʔaḥaṣṣil-lii[14] miyat… miyateen w-xamsiin.

A : miyateen w-xamsiin.

B : zeen, yxaṣṣmuun ʕalayyi mni -lbaank….

A : ʔeeh.

B : ʔe… miyah w-ʕiʃriin diinaar…

A : ʔinzeen.

B : w-ʔanaa ʕindii ʕaayleh, niswaan θinteen[15] w-jihhaal…

A : čam walad ʕindok?

B : ʕindii xamsṭaʕʃar.

A : xamsṭaʕʃar walaad.

B : ʔii, min banaat w-ʔawlaad.

A : w-min ʔawlaad.

B : ʔinzeen, yabɣuun libaas, yabɣuun ʔakil, yabɣuun maṣraf…

A : ʔoo, ʔoo, zaḥmeh, waayid zaḥameh. w-killhom ʔaḥiin fi -lmidraseh.

B : killhom fi -lmidraseh, w-haada ʔanaa, ʔinta tʃuuf nafar waaḥad ʔaʕiilhom, maa ḥad ysaaʕidnii fii ha-lwaqt haade.





A : maa ḥad ysaaʕid, zeen, ʔiṭlaʕ ʔiʃtiɣil tsaww-lik ʃaɣleh θaanyeh.

B : maa min ʃaɣleh, ʔin čaan te… ddaxxilnii wiyyaak[16], ʕindak fi liḥwaajeh.

A : ween liḥwaayaat[17], taʕrifi -ʃʃiɣil muu miθil lʔawwal ʔalḥiin tɣayyar… ʕan…

B : ʔinzeen, leeʃ maa… leeʃ maa ddaxxilnii wiyyaak w-ʔatʕallam fi liḥwaajeh?

A : maa yṣiir ʔadaxxlak leh, kill waaḥad habaabah ʕala ruuḥah[18] yaa hajji ʕalii.

B : ʔismaʕ yaa ṣaadiq, ʔinta ʔalḥiin law ʔanaa jiit leek, w-git-leek saaʕidnii miθil ʔa… bi-ʕibaarata -lmusaaʕadeh.

A : ʔeeh.

B : ʕadil ʔaw laa[19]?

A : ʔeeh, ṣaḥḥ.

B : git-lak ʕaṭnii musaaʕadeh w-huwwa ʔanaa ʔaʃtiɣil ʕindook wa-tgul-lii ruuḥ jiib hadaaki -ddawaa, ʔajiib haada -ddawaa.

A : maa ʔagdar baʕdi -ssuug maa tsaʕʕii miθil lʔawwal.

B : keefa baʕd yaa ṣaadiq maa tsaʕʕii baʕd ʔila haaða -ʃʃay.

A : laa laa laa yaa ḥajj ʕalii, maa tsaʕʕii -ssuug miθil ʔawwal.

B : čeef yaʕnii?

A : bi-tgiṣṣ ʕaleenne ʔintay, bi-tgiṣṣ ʕaleenne.

B : laa maa ʔagiṣṣ ʕaleek ṣaadiq.

# رَيّالَين يِتْحَاتْشُون

أ : احچ علي.

ب : نعم.

أ : كيفْ حالك؟

ب : حيّاك الله.

أ : إنْت مشتغلْ تشم سنه إنْت في...

ب : أنا والله الحينْ صارتْ لي تمنطعشرْ سنه.

أ : تمنطعشرْ سنه! إنْزين. تشم عُمْرك الحينْ؟

ب : يعْني حوالي إثْنينْ وْخمْسينْ سنه.

أ : اثْنينْ وْخمْسينْ سنه!

ب : ايْ. وصلْتْ للثْنينْ وْخمْسين.

أ : أ... عنـ...

ب : أنا ألفْ وتسعْ ميه وتسعْ وأرْبعين.

أ : لا. أنا مواليدْ تقْريبـ... مواليدْ ستّينْ شهر ثنعشْ.

ب : ثنعشْ.

أ : إنْت مواليدْ تشمْ؟

ب : ألفْ وتسعْ ميه وتسعْ وأرْبعينْ له! أيه. بس الأشْهرْ ما أعْرفْ عنْها...

أ : ما درسْتْ في المدْرسه؟

ب : مبلى درسْتْ ستْ... ستْ سنوات. أي وصلْتْ إلى السادسْ. سادسْ إعْدادي.





أ : سادسْ إعْدادي حكّوه ما كمّلْتْ؟

ب : صارتِ الظّرُوفْ وُوْ... واشْتَهينا الزُّوجَه.

أ : أيه. وْإنْتَ وينْ ولَدُوكْ؟

ب : ولَدُوني في الـ... في البحْرينْ. هْني في الْهمَلَه.

أ : في الْهمَلَه. في الْبيتْ لوْ في الدّخْترْ؟

ب : لا. في الـ... بالـ... في لِهْني...

أ : في الْبيت؟

ب : إي. أوّلْ كانْ ما عِدْنا أ... دخاترْ يعْني... بعيدْ عليْنا وْأنْتَ تْشُوفِ الدِّيره بعيده...

أ : أيه. الدِّيره بعيده.

ب : أي. وْإحْنا أ... جابوني هْني في الْهمَلَه.

أ : في الْهمَله. في هالْقرْيه هاذي.

ب : في هالْقرْيه هاذي.

أ : إنْتُونْ أحْسنْ منّا.

ب : كيفْ بعدْ يا صادقْ؟

أ : لا. هْني أحْسنْ هْني. القرْيه يعْني وين إحْنا؟ ويـن...

ب : وينْ أ... جابُوكْ فين؟

أ : أنا جابُوني في الـ... المنامه. في الـ... في البيتْ بعدْ ولدوني.

ب : إنْزينْ. في البيتْ. بسْ كان المسْتشفى تحتكمْ. تحتكمْ إياده...

أ : أيه. تحتنا الحمْدلله عباده. تحتْنا...

ب : إنْزينْ. إحْنا ما... ما عنْدنا هالحتشي هاذا...

أ : لا، عِدْنَا إحْنَا...

ب : صَارْ بَعِيدْ عِنّنَا وكُمْنَا... إذَا يِمْرَضْ عِنْدْنَا الـ... الْجَاهِلْ نِتْأدّي[١٣] لَنْرُوحْ بِالْكَانْ فِي مُسْتَشْفَى لِمْرِيكِي.

أ : تْشَمْ الرَّاتِبْ مَالِكْ ألْحِينْ؟

ب : أنَا أحَصّلْي[١٤] مِيتْـ... مِيتَينْ وْخَمْسِينْ.

أ : مِيتَينْ وْخَمْسِينْ.

ب : زِينْ يِخَصّمُونْ عَلَيّ مِنْ الْبَنْكْ...

أ : أيه.

ب : أ... مِيه وْعِشْرِينْ دِينَارْ...

أ : إنْزِينْ.

ب : وْأنَا عِنْدِي عَائِلَه، نِسْوَانْ ثِنْتَينْ[١٥] وْجِهَالْ...

أ : تْشَمْ وَلَدْ عِنْدُكْ؟

ب : عِنْدِي خَمْسْطَعْشَرْ.

أ : خَمْسْطَعْشَرْ وِلادْ!

ب : إي، مِنْ بَنَاتْ وْأوْلادْ.

أ : وْمِنْ أوْلادْ.

ب : إنْزِينْ، يِبْغُونْ لِبَاسْ، يِبْغُونْ أكِلْ، يِبْغُونْ مَصْرَفْ...

أ : أو، أو، زَحْمَه، وَايِدْ زَحْمَه. وْكِلْهُمْ أحِينْ فِي الْمَدْرَسَه؟

ب : كِلْهُمْ فِي الْمَدْرَسَه، وْهَادْ أنَا إنْتَ تْشُوفْ نَفَرْ وَاحِدْ أعِيلْهُمْ، مَا حَدْ يِسَاعِدْنِي فِي هَالْوَقْتْ هَادْ.

أ : مَا حَدْ يِسَاعِدْ، زِينْ، إطْلَعْ إشْتَغِلْ تْسَوّلْكْ شَغْلَه ثَانْيَه.





ب : مَا مِنْ شَغْلَه، إنْ كَانْ تـ... دْخَلْنِي وِيّاكْ[١٦] عِنْدَكْ فِي لِحْوَاجَه.

أ : وَينْ لِحْوَايَاتْ[١٧]، تَعْرِفِ الشّغِلْ مُو... مِثِلْ أوّلْ، ألْحِينْ تْغَيّرْ... عَنـ...

ب : إنْزَينْ، لَيشْ مَا... لَيشْ مَا دْخَلْنِي وِيّاكْ وْأتْعَلّمْ فِي لِحْوَاجَه؟

أ : مَا يِصِيرْ أدَخْلَكْ لَه، كِلْ وَاحِدْ هَبَابَه عَلَى رُوحَه[١٨] يَا حَجّ عَلِي.

ب : إسْمَعْ يَا صَادِقْ، إنْتَ ألْحِينْ لَوْ أنَا جِيتْ لَيكْ، وْكِتْ لَيكْ سَاعِدْنِي مِثِلْ أ... بِعِبَارَةَ الْمُسَاعَدَه.

أ : أيه.

ب : عَدِلْ أوْ لاْ[١٩]؟

أ : أيه، صَحّ.

ب : كِثْلَكْ عَطْنِي مُسَاعَدَه وْهُوّ أنَا أشْتَغِلْ عِنْدُكْ وَتْكَلّي رُوحْ جِيبْ هَدَاكِ الدُّوَا، أجِيبْ هَادْ الدُّوَا.

أ : مَا أكْدَرْ بَعْدِ السُّوكْ مَا تْسَعّي مِثِلْ الأوّلْ.

ب : كَيفْ بَعْدْ يَا صَادِقْ مَا تْسَعّي بَعْدْ إلَى هَاذَا الشّيْ.

أ : لاَ لاَ لاَ يَا حَجّ عَلِي، مَا تْسَعّي السُّوكْ مِثِلْ أوّلْ.

ب : تْشِيفْ يَعْنِي...

أ : بِتْكِصْ عَلَينَا إنْتَي، بِتْكِصْ عَلَينَا.

ب : لا مَا أكِصْ عَلَيكْ صَادِقْ.

## Vocabulary

ʔaa أ a sound used to draw one's attention

ḥajj حَجّ *n.* pilgrim, person who has made the pilgrimage; act of performing a pilgrimage to Mecca

ʕalii عَلِي *prop.n.* Ali

ḥayyaaka -llaah حَيّاكَ الله *expr.* (*lit. May God preserve your life!*) to greet or salute

s.o.; a form of greeting used at any time of the day

saneh سنه *n.* (*pl.* s(i)niin) year; year of; this year (with def.art.)

mawaaliid مواليد *pl.n.* age class, age group; birth

leh ليه *part.* exclamation particle

midraseh مدرسه *f.n.* (*pl.* madaaris) school

mbala مبل *part.* yes

ḥagwah حگوه *interrog.part.* why; what for

ʃtaha اشتهى *imperf.* yiʃtahii *v.t.* to desire (s.th.)

waladoo- ولدو- *v.* (*lit. they gave birth*) to be born (*var.* yiwladoo-)

hamaleh هملة *prop.n.* Hamala (located northwest of Karzakan on the west coast of Bahrain Island)

law لو *part.* or; if (*var.* lo(o))

daxtar دختر *n.* (*pl.* daxaarir) hospital; clinic; doctor

ʔintuun إنتون *pron.* you (2nd. c.pl.) (*var.* ʔintuune)

feen فين *interrog.part.* where (*var.* ween)

ʔinzeen إنزين *part.* well; fine then; nice; good

ʔiyaadeh إياده *n.* (*pl.* -aat) clinic; doctor's office (*var.* ʕiyaadeh)

ḥačii حتشي *n.* talk; talking

jaahil جاهل *n.* (*pl.* j(u)ihhaal) child (*var.* yaahil)

tʔadde تأدى *imperf.* yitʔadde *v.* to be hurt; to be injured; to be bothered by s.th.; to suffer (*var.* tʔaðʔe)

ḥaṣṣal حصل *imperf.* yiḥaṣṣil *v.* to earn; to find; to obtain s.th.; to achieve

niswaan نسوان *pl.n.* women

zaḥmeh زحمه *f.n.* being crowded; traffic jam

nafar نفر *n.* (*pl.* ʔanfaar) a person; individual

ʕaal عال *imperf.* yaʕiil *v.* to support (family)

wiyya- ويـ *part.* with

ḥwaajeh حواجه *n.* (*pl.* -aat) drug store; convenience store (*var.* ḥwaayeh)

habaab هباب *n.* hardship; misfortune; storm

gaṣṣ ʕala گص على *imperf.* ygiṣṣ *v.* to cheat





## Notes

1) wallah: *By God; really!* Swearing by God or by one's late mother or father is very common among Arabic speakers. The swearing expressions can stand alone as sentences or act as conversational turns.

2) θamanṭaʕʃar saneh: *Eighteen years.* Cf. MSA //θamaaniyat ʕaʃar sanah//. Note the assimilation of //-t- ---> -ṭ-// before the //-ʕ-//. Cardinal numbers 1 to 10 show gender distinction and require the plural and the opposite gender of the singular form of the noun to which they are attributed, e.g., //θalaaθ banaaat wa-θalaaθat rayaayiil// *three girls and three men.* However, the numbers from 11-19 show no gender distinction, and the nouns are always singular, e.g., //xamsṭaʕʃar bint wa-xamsṭaʕʃar walad// *fifteen girls and fifteen boys.*

3) leeh: This particle is used to conclude an exclamatory sentence. It is usually expressed by a sharp rise in voice pitch and an extreme lengthening of the vowel //-e//. This particle is used in some Gulf dialects.

4) bassi -lʔaʃhir maa ʔaʕrif ʕannaa: *But I don't know about the months.* Note that the speaker here knows only the year he was born not the month and day. That is because the birth date was not recorded in most Arab countries.

5) midraseh: *School.* The //ʔimaalah//, a deflection of the final short vowel //-a// towards //-e// and the final long vowel //-aa// towards //-ee//, is a salient phonetic feature in the Bahraini dialect and in some of the Gulf dialects as well. The great Arab grammarian Sibawayh makes a distinction between two types of //ʔimaalah//, internal and word-final. (See the chapter on //ʔimaalah// in Sibawayh and Al-Tajir 1982, 152.)

6) (ʔi)mbala: *Yes.* Cf. MSA //bala//. This particle of affirmation is not declined for gender or number. It is used to contradict a statement expressed by a speaker. It is also used after a negative question for which an affirmative answer is expected, as is the case in this text.

7) law: *Or; if.* This particle functions as a conjunction, e.g., //waladook fi -lbeet law fi -ddaxtar// *Were you born at home or at the hospital?* It also functions as a conditional particle to introduce a hypothetical condition where the speaker describes an event which would occur if a condition were met, but for some reason, it is unlikely, e.g., //law xabbarni muʃkiltah saaʕadtah// *If he had told me his problem, I would have helped him.* This particle also introduces an unreal condition where the indeclinable auxiliary //k(č)aan-// *to be* is inserted before the main verb, e.g., //law darast kaθiir čaan najaḥt// *If I had studied hard, I would have passed.*

8) ʕaleenne *On us.* Cf. //ʕaleena//. Note the gemination of the //n// and the final //ʔimaalah//, the change of the final vowel //-a ---> -e//. Most prepositions may take pronoun suffixes. Note that some prepositions undergo certain changes when pronoun suffixes are added to them (See Selection 9, Note 15).

9) Most Bahrain speakers use similar forms of personal pronouns. The following are the most common pronouns: //ʔana// *I*; //ʔani// *I* (f.); //ʔiḥne/ḥinne// *we* (c.pl.); //ʔinta(e)//*you* (m.); //ʔinti/ʔintiin(e)//*you* (f.); //ʔintuu/ʔintuune/ʔintaw//*you* (c.pl.); //hu/huwa/ʔuhwa// *he*; //hi/ʔihya// *she*; //hum/ʔuhum/hma// *they* (c.pl.).

10) feene: *Where.* Note this phonological peculiarity in the Bahraini dialect: suffixing the vowel //-e// to the final word to denote interrogation, as is the case in this text. This peculiarity also occurs in the Shiite dialects of Eastern Saudi Arabia. Note also that the variant //ween// also common.

11) ʔinzeen: *Well; fine then; nice; good.* This adjective is also used as an interjective particle, usually at the beginning of the sentence, as is the case in this text (Johnstone 1967, 106).

12) ʔiyaadeh: *Clinic; doctor's office.* Cf. MSA //ʕiyaadah//. Note that the sound change //ʕ ---> ʔ// occurs interchangeably. This feature, known as //ʔalʕanʕanah//, is common in the Baharnah dialect and some other Gulf dialects as well. Note also that speaker B in this text made this phonological sound change while speaker A didn't. (For more on this subject, see Al-Tajir 1982, 42.)

13) nitʔaddee: *We suffer; it is a bother for us.* Cf. //nitʔaððа//. Note the sound change //ð ---> d//, a phonological feature of some Baharnah and Eastern Saudi Arabia dialects. Note also the final //ʔimaalah, -a ---> -ee// and the prolonging of the vowel, another phonological feature in Baharnah and Eastern Saudi Arabia dialects.

14) ʔaḥaṣṣil-lii: *I earn (for me).* The construction //v. + prep. -l- + pron. suff.// is a pan-Arabic phenomenon which does not exist in MSA. The use of this construction is very common in Bahrain dialects.

15) niswaan θinteen: *Two wives; two women.* As in MSA, the Arabic dialects don't have a singular form from the same root for the word //niswaan//. The words //maraa// or //ḥurmah// *woman* are used. (See Selection 6, Note 15 for information on dual.) Note that the Muslim faith allows polygamy. A man can have as many as four wives at one time.

16) wiyyaak: *With you.* The MSA particle //ʔiyya + pron.suff.// is used in most Gulf dialects. It is usually preceded by //w-//, the //waw ʔalmaʕiyyah// *the //waaw// of accompaniment.* It regularly occurs in the post-verbal position. The MSA particle //ʔiyya// is always used with pronominal suffixes, e.g. //wa ʔiyyaahaa// *with her.* However, in Gulf Arabic, it may have a pronoun suffix or it may be followed by a noun, e.g., //wiyya ʔaḥmad// *with Ahmad*. Note that the form //iyya// with any of the third person pronoun suffixes is used in most Arabic dialects as an independent pronoun in the objective case, e.g., //ʕaṭni -yyaah// or //yyaahaa// or //yyaahum// *Give him to me, give her/it to me,* or *give them to me.*





17) ḥwaayaat: *Drug store; convenience store.* Note that speaker A in this text changed the sound //-j- ---> -y-// while speaker B didn't. This phonetic feature is common in East Arabian dialects; however, it is occasionally heard in Bahrain dialects (for more on this phonetic feature see Al-Tajir 1982, 50).

18) ruuḥah: *Himself.* Most Bahrain dialects use this reflexive pronoun and //nafs-// interchangeably (See Selection 8, Note 2).

19) ʕadil ʔaw laaʔ: *Is it true or not?* Using a tag question when one expects agreement to it is very common in most Arabic dialects, as is the case here. Another common tag question is //muu čidii// *Isn't that so?*

## Two Men Chatting

A : Hey Haj Ali.

B : Yes.

A : How are you?

B : Hello (lit., may God preserve your life).

A : How many years has it been since you started working at...

B : Well, it has been eighteen years.

A : Eighteen years! Well, how old are you now?

B : Well, about fifty-two years...

A : Fifty-two years!

B : Yes, I am in [my] fifty-second [year].

A : Oh...

B : I was born in nineteen forty-nine.

A : No, I was born (lit., from the births of) about.... in December [nineteen] sixty.

B : December.

A : What year were you born in?

B : Oh, in nineteen forty-nine! Yeah, but I don't know the month...

A : Didn't you go to school?

B : Yes, I studied six... for six years. Yes, I got to sixth grade, the sixth grade.

A : Sixth grade, why didn't you continue?

B : Due to the situations and... I desired/wanted [to have a] wife.

A : Yeah. Where were you born (lit., did they gave birth to you)?

B : I was born in... in Bahrain, here in Hamalah.

A : In Hamalah, at home or at the doctor's?

B : No, at the... at... here....

A : At home?

B : Yes, in the past we didn't have... doctors... well it's far away from us and as you see, the town is far...

A : Yeah, the town is far away.

B : Yeah, I was m... born here in Hamalah.

A : In Hamalah, in this village.

B : In this village.

A : You are better than us.





B : How is that Sadiq?

A : No, here is better, I mean the village where we are. Where...

B : Where m... where were you born?

A : I was born in... Manama, at... I was born also at home.

B : Fine, at home, but the hospital was below you/downstairs, there was a clinic below you/downstairs...

A : Yeah, thank God there is a clinic, below us...

B : Well, we don't... we don't have this stuff/something like this...

A : No, we have...

B : It is very far from us... if a child gets sick, it is difficult for us to go by car to the American Hospital.

A : How much is your salary now?

B : I earn me hund... two hundred fifty [dinars].

A : Two hundred fifty.

B : Well, and the bank deducts...

A : Yeah.

B : M... a hundred twenty dinars...

A : Fine!

B : And I have a family, two wives and children...

A : How many children do you have?

B : I have fifteen.

A : Fifteen children!

B : Yes, girls and boys.

A : And boys

B : Well, they need clothing, they need food, they need allowance...

A : Oh, oh, it is crowded, very crowded [at your house]. And all of them are now in school.

B : All of them are in school. As you see, one person taking care of them. No one helps me at this time.

A : No one helps. Fine then, go and work another job.

B : There is no job, [unless] you take me to work with you at the drug store.

A : What drug stores! You know the business isn't... as it used to be. It is different now...

B : Fine, why don't you take me to work with you and I will learn at the drug store?

A : It cannot take you. Everyone bears his own problems Haj Ali.

B : Listen Sadiq, if I come to you now and say to you, "Help me, just as a mere

help"...

A : Yeah.

B : True or not?

A : Yeah, true.

B : I say to you, "Help me! Here I am at your place. You tell me go get that medicine, I go and get that medicine."

A : I cannot, the market is not as much help as it used to be.

B : How is that Sadiq, the market does not help to this extent.

A : No, no, no, Haj Ali! The market does not help as it used to.

B : How is that?

A : You are trying to cheat us, you are trying to cheat us.

B : No, I am not trying to cheat you, Sadiq.





## ṣuʕuubaat fi -lmidraseh

A : yaʕnii ṣaabiʃ[1] yaʕnii fii hnaak ṣuʕuubaat yaʕnii fi -lmidraseh yumkin l?istaad[2] ?awi -lmudarriseh yaʕnii tḫaṣṣilʃ yaʕnii tsawwiin[3] muʃaaɣabah, ?aw yaʕnii tilʕabiin yaʕnii b-?aʃyaa?, yaʕnii tiẓrobʃ.

B : hii ẓarabatnii -lmudarrisah baʕd...

A : ʕala weeʃ[4] yaʕnii ẓarabeʃ?

B : ?awwal marrah ẓarabatnii kint ?anii[5] gaaʕdah wiyya -lbanaat yaʕnii ?asoolif[6], w-maa ʃifithaa marrah waḥdeh ?ilaa hiyya ẓaarbitinnii[7].

A : b-beetkum maa ʕallamuukum yaʕnii b-mawaaqif čeef tsawwuun yaʕnii... lḥiwaar yaʕnii... fii ?awqaat yaʕnii... maḥallaat yaʕnii yibɣa leehaa yaʕnii... tiḥtirmiinhaa yaʕnii?

B : laa, haay[8] mudarrisah ʃakilhaa maa b-tifham[9] yaʕnii. siidi jaat ẓarabatnii yaʕnii. mafruuẓ laazim titfaahamm wiyyaay muu čidii yaʕnii tiẓrubnii marrah waḥdah.

A : laa, maa yṣiir, lmudarrisah ?akiid yaʕnii ?in ẓarabiʃ b-sabab.

B : laa, ?anii ?aḥtajj čeefa maa tiʕruf[10], yaʕnii laazim tiʕruf, mudarrisah laazim tiʕruf.

A : kaan naaqaʃtiinhaa ruḥtiin leehe -lḥijrah yaʕnii w-giltiin leehe, "leeʃ ẓarabtiinii w-sawweetiin čidii yaʕnii"?

B : laa, ?anii tfaahamt wiyyaahaa bass hii maa titfaahaam.

A : ?eeh, weeʃ gaalat-leeʃ?

B : tguul lii, "la-weeʃ tsoolfiin fii daaxili -ṣṣaff wu ?anii gaaʕdeh ?aʃraḥ"?

A : ʔii, ṣaḥiiḥ kalaamha. baʕdi -ṣaaff leeh mukaanate fii hnaak, yaʕnii fi -lmidraseh lmafruuẓ maa t… yaʕnii tsoolfiin hnaak, laazim baʕd ʔidaa daʃʃati -lmudarrisah tiḥtirmiinhaa ʃway yaʕnii, tkuun leehaa ʔiḥtiraam yaʕnii nafs waaldeʃ yaʕnii.

B : laa ʔanii kint yaʕnii mintibhah ʔii wiyyaahaa. maa ʃifithaa ʔillaa marrah waḥdah ẓaarbitinnii yaʕnii.

A : laa maa yṣiir laazim b-sabab, ʔaw kunti mwaẓẓiḥtiin ssabab.

B : laa, hiyya ɣalṭaanah ʕalayyii yaʕnii, ʔanii maa… yaʕnii maa sawweet ʃii yaʕnii, mujarrad ʔinnii ṭaalaʕti -libnayyah yaʕnii, maa sawweet fiihaa ʃii.

A : nzeen, ʔanaa ʔaku maa ṣaabatnii ha-muʃkileh, leeʃ yaʕnii ʔinti ṣaar liʃ ha-muʃkileh?

B : lannanii ʔawwal ʃii ṣaraaḥah, maa kint ʔaḥibbi -lmidraseh

A : yaʕnii -lmidraseh kariihah.

B : maa ʔaḥibbhaa yaʕnii ḥatta…

A : ʔawi -lmuda… lmudarrisaat ʔillii hna…

B : laa, yaʕnii ṣaraaḥah ḥatta -lmudarrisaat kariihiin, tjii leek wiḥdeh killiʃ kariiheh, tiddallaʕ[11] yaʕnii, maa tiʕruf yaʕnii ṣaraaḥah tiʃraḥ.

A : yaʕnii tadriishim yaʕnii mim[12] mitʕallmiin ʔaw weeʃ fiihum bi-ẓẓabṭ yaʕnii?

B : laa, bi-ṣaraaḥah kille[13] waajid kille yiddallaʕuun yaʕnii, maa yinfaham ʔileehum yaʕnii.

A : ʕaad ʔeeh, tguuliin yaʕnii yaaxduun raatibhim b-duun maa ydarrsuun ḥatta…

B : ʔakiid yaaxduun raatibhum ḥaraam ṣaraaḥah, mafruuẓ laazim maa yaʕṭuunhum raatib.

A : laa, lmudarrasiin, lmudarrisaat yaʕnii ʕala xubrah wi-diraayah yaʕnii…





B : laa, ḥaraam ʔidaa čidii, w-maθalan mudarriseh čidii tsawwii fi -ṭṭaalibeh tiẓrubhaa ḥaraam taaxid beezaat[14].

A : laa, ʔakiid yaʕnii -ẓẓarb laazim ʔaxadatte[15] bi-ssabab yaʕnii…

B : laa, mafruuẓ laazimm maa tiẓrub.

A : laa, čeef, lehaa -lḥagg yaʕnii ʔinna tiẓrub.

B : laa, ʕallamuunne ʔinna hiy laazim maa tiẓrub. laazim titfaaham ʔawwal ʃii wiyyaa -ṭṭaalibeh, tʃuufhaa ʔawwal ʃii, taaxid klaamhaa. ʔidaa ʃaafathaa ɣalṭaanah tiẓrubhaa, muu čidii marrah waḥdah tiẓrubhaa, maa yṣiir. fa-ḥaraam yaʕnii ṣaraaḥah maʕaaʃhaa yo… ʃahriyyah yimʃii ʔileehaa.

A : w-leeʃ maa ʔiʃtakeetuun ʕalayhaa?

B : ḥatta law ʔiʃtakeenaa ʕaleehaa ḥa… nafsi -ʃʃii.

A : laa, laazim bi-sawwuun leehaa ḥall.

# صُعُوبَاتْ فِي الْمِدْرَسَه

أ : يَعْني صَابَشْ في هْنَاكْ صْعُوبَاتْ يَعْني في الْمَدْرَسَه يُمْكِنْ الإسْتَادْ[١] أو الْمَدْرَسَه يَعْني تْحَصّلْشْ يَعْني تْسَوّينْ[٢] مْشَاغَبَه. أوْ يَعْني تْلْعَبِينْ يَعْني بَاشْيَا. يَعْني تْطَرْبِشْ

ب : هي طَرْبَتْني الْمَدْرَسَه بَعَدْ...

أ : عَلَى وَيشْ[١] يَعْني طَرْبَشْ؟

ب : أوّلْ مَرّه طَرْبَتْني كِنْتْ أني[١] كَاعْده وِيَّا الْبَنَاتْ يَعْني أسُولِفْ[١]. وْمَا شِفْتْهَا مَرّه وَحْده إلاّ هِيْ طَارْبَتْني

أ : نْبِينْكُمْ مَا عَلْمُوكُمْ يَعْني بْمَوَاقِفْ تْشِيفْ تْسوّونْ يَعْني... الْحِوَارْ يَعْني... في أوْقَاتْ يَعْني... مَحَلاّتْ يَعْني يِبْغَى لِيهَا يَعْني... تْحَتْرْمِينْهَا يَعْني؟

ب : لا. هَايْ مْدَرْسَه شَكْلْهَا مَا نِتْفَاهَمْ يَعْني. سِيدِي جَاتْ طَرْبَتْني يَعْني. مَفْرُوضْ لازِمْ نِتْفَاهَمْ وِيّايْ مُو تْشِدّي يَعْني تْطَرْبِنِي مَرّه وَحْده.

أ : لا مَا يْصِيرْ. الْمَدْرَسَه أكيدْ يَعْني إنْ طَرْبَشْ إبْسَبَبْ

ب : لا. أني أحْتَجْ تْشِيفْ مَا تَعْرَفْ[٢]. يَعْني لازِمْ تَعْرَفْ. مْدَرْسَه لازِمْ تَعْرَفْ.

أ : كَانْ نَاقَشْتِينْهَا رُحْتِينْ لِيهَا الْحِجْرَه يَعْني وْكِلْتِينْ لِيهَا لِيشْ طَرْبْتِينِي وْسَوّيتِينْ تْشِدّي يَعْني

ب : لا أني تْفَاهَمْتْ وِيَّاهَا بَسْ هِيْ مَا تِتْفَاهَمْ.

أ : أيه. وَيشْ كَالتّلْيشْ؟

ب : تْكُولْ لي لَوِيشْ تْسُولْفِينْ في دَاخِلِ الصّفْ وْ... أني كَاعْده أشْرَحْ

أ : إي صَحِيحْ كَلامْهَا بَعْدِ الصّفْ لِيه مْكَانْتَه في هْنَاكْ. يَعْني في الْمَدْرَسَه





الْمَفْرُوضْ مَا تـ... يَعْني تْسُولْفِينْ هْنَاكْ. لازِمْ بَعَدْ إذا دَشّتِ الْمُدَرْسَه تِحْتَرْمِينْهَا شْوَيْ يَعْني. تْكُونْ لِيهَا إحْتِرَامْ يَعْني نَفْسْ وَالْدّشْ يَعْني.

ب : لا أني كِنْتْ يَعْني مِنْتِبْهَه إي وِيَّاهَا. مَا شِفْنَا إلاّ مَرّه وَحْده طَارْبَتْني يَعْني.

أ : لا مَا يْصِيرْ لازِمْ بِسَبَبْ كُنْت مْوَطّحْتِينْ السّبَبْ.

ب : لا هِيْ غَلْطَانَه عَلَيْ يَعْني. أني مَا... يَعْني مَا سَوّيتْ شي يَعْني. مُجَرّدْ إنّي طَالَعْتِ لِبْنَيّه يَعْني. مَا سَوّيتْ فِيهَا شي.

أ : تْزِينْ. أنَا أكُو مَا صَابَتْني هَالْمُشْكِلَه. لِيشْ يَعْني إنْتِ صَارْ لِشْ هَالْمُشْكِلَه؟

ب : لَئْنّي أوّلْ شي صَرَاحَه مَا كِنْتْ أحِبّ الْمَدْرَسَه

أ : يَعْني الْمَدْرَسَه كَرِيهَه.

ب : مَا أحِبْهَا يَعْني حَتّى...

أ : أو الْمُدَ... الْمُدَرّسَاتْ إلّلي هْنَـ...

ب : لا. يَعْني صَرَاحَه حَتّى الْمُدَرّسَاتْ كَرِيهِينْ. تِجِي لِيكْ وَحْده كِلْشْ كَرِيهَه تَدَلّعْ[١] يَعْني مَا تَعْرَفْ يَعْني صَرَاحَه تِشْرَحْ

أ : يَعْني تَدْرِيسْهُمْ يَعْني مُو[٢] مِتْعَلّمِينْ أوْ وَيشْ فِيهُمْ بِالظّبْطْ يَعْني؟

ب : لا. لِلصّرَاحَه كِلّ[٣] وَاحِدْ كِلْ يِدَلّعُونْ يَعْني. مَا يِنْفَهِمْ إلِيهُمْ يَعْني.

أ : عَادْ أيه تْكُولِينْ يَعْني يَاخْدُونْ رَاتِبْهُمْ بْدُونْ مَا يْدَرْسُونْ حَتّى...

ب : أكيدْ يَاخْدُونْ رَاتِبْهُمْ حَرَامْ صَرَاحَه. مَفْرُوضْ لازِمْ مَا يَعْطُونْهُمْ رَاتِبْ.

أ : الْمُدَرّسِينْ الْمُدَرّسَاتْ يَعْني عَلَى خِبْرَه وِالدّرَايَه يَعْني...

ب : لا. حَرَامْ إذا تْشِدّي. وْمِثْلاً مْدَرْسَه تْشِدّي تْسَوّي في الطّالبه تْطَرْبْنَهَا حَرَامْ تَاخِدْ بِيزَاتْ[٣].

أ : لا. أكيدْ يَعْني الظّرْبْ لازِمْ أحَدَثَه[٤] بِسَبَبْ يَعْني...

ب : لاَ، مَفْرُوضْ لاَزِمْ مَا تِظْرُبْ.

أ : لاَ، تْشَيفْ لَهَا الْحكَ يَعْنِي إِنّ تِظْرُبْ.

ب : لاَ، عَلْمُونَا إِنَّ هِيْ لاَزِمْ مَا تِظْرُبْ، لاَزِمْ تِتْفَاهَمْ أَوَّلْ شِي وِيَّا الطَّالِبَه تْشُوفْهَا أَوَّلْ شِي، تَاخِذْ كَلاَمْهَا. إِذَا شَافَتْهَا غَلْطَانَه تِظْرُبْهَا، مُو تْشِدِي مَرَّه وَحْدَه تِظْرُبْهَا مَا يْصِيرْ، فَحَرَامْ يَعْنِي صَرَاحَه مَعَاشْهَا يُـ... شَهْرِيَّه يِمْشِي إِلَيهَا.

أ : وْلَيشْ مَا إِشْتَكَيتُونْ عَلَيْهَا؟

ب : حَتَّى لَوْ إِشْتَكَينَا عَلَيهَا حَـ... نَفْسِ الشَّي.

أ : لاَ، لاَزِمْ يِسَوُّونْ لَيهَا حَلّ

## Vocabulary

ṣaab صَابْ *imperf.* yṣiib *v.* to happen (to s.o.); to be stricken, to be afflicted (by s.th.); to hit the mark

ʔistaad إِسْتَادْ *n.* teacher

muʃaaɣabah مْشَاغَبَه *n.* (*pl.* -aat) disorder; trouble; disturbance

ʕala weeʃ عَلَى وَيشْ *interrog.part.* why; what for (*var.* la-weeʃ)

ʔanii أَنِي *pron.* I (*var.* ʔane; ʔaanii)

soolaf سُولَفْ *imperf.* ysoolif *v.* to chat

marrah waḥdeh مَرَّه وَحْدَه *phr.* suddenly; all of a sudden; once and for all

ẓaarbitinnii ظَارْبِتِنِّي *act.par.* She is hitting me.

ḥtaram احْتَرَمْ *imperf.* yiḥtirim *v.* to respect

ʃakil شَكِلْ *n.* (*pl.* ʔaʃkaal) seem (with pronoun suffixes); shape; as

faham فَهَمْ *imperf.* yifham *v.* to understand

siidi سِيدِ *adv.* straight on (*var.* siida)

mafruuẓ مَفْرُوظْ *act.par.* supposed; assumed; presumably; supposedly

maa yṣiir مَا يْصِيرْ *expr.* It can't be. It's not acceptable.

ʕaraf عَرَفْ *imperf.* yiʕruf *v.* to know; to be aware of

waaldeh وَالْدَه *n.* mother

mintibhah مِنْتِبْهَه *act.par.f.* paying attention; being attentive; being alert; being careful (*var.* mintibih (m.))





ɣalṭaan غَلْطَانْ *act.par.* (*pl.* -iin) being wrong; to wrong s.o. (with ʕala + pron.suff.

kariihah كَرِيهَ *f.adj.* disgusting; bad (*var.* kariih (m.))

ddallaʕ دَلَّعْ *imperf.* yiddallaʕ *v.* to preen; to act like a prima donna; to be pampered; to be spoiled

kille كِلّ *part.* always; regularly; a lot

diraayah دِرَايَه *n.* knowledge

beezeh بِيزَه *f.n.* (*pl.* -aat) money

l-(+ pron.suff.) -lḥagg لَـ الْحكْ *phr.* to have the right (to do s.th.)

maʕaaʃ مَعَاشْ *n.* (*pl.* -aat) income; salary; livelihood

sahriyyah شَهْرِيَّه *adv.* monthly

ʃtaka ʕala اشْتَكَى عَلَى *imperf.* yiʃtakii *v.* to file a complaint; to complain; to sue s.o.

ḥall حَلّ *n.* (*pl.* ḥ(u)luul) solution

## Notes

1) ṣaabiʃ... ṣuʕuubaat: *You (f.) had difficulties.* The female speaker in this selection talks about the old way of discipline in schools, which may or may not still be used in this day and age. Note that this verb almost always takes a pronoun suffix to render this meaning. Note also that the sound change //k ---> ʃ// has the grammatical function of the pronominal suffix for the second person singular feminine, a linguistic feature of the Baharnah (Shiite) dialects.

2) lʔistaad: *The teacher.* Cf. MSA //ʔalʔustaað//. The sound change of the inter-dental //ð ---> d// is a phonological feature of most of the Baharnah dialects. The sound //ð// is only found in classical and koine forms.

3) tsawwiin: *You (f.) do.* Note that the MSA suffix //-n//, the present tense marker for second person feminine, is usually preserved in the Baharnah dialects.

4) ʕala weeʃ: *Why; what for.* The interrogative particle //weeʃ// *what* is compounded with some prepositions to render the meaning *why; what for*. The compounded interrogative //la-weeʃ// is also used for the same meaning.

5) ʔanii: *I (f.).* Baharnah dialects have two distinct forms for the first person singular. They use //ʔane(a)// for first person masculine singular and //ʔanii// for first person feminine singular. Other Bahrain dialects use //ʔaane// for both (See Al-Tajer 1992, 99).

6) ʔasoolif: *I chat.* The mid-back rounded vowel //oo// usually corresponds to the MSA diphthong //aw//, e.g., //fawq ---> foog// *up*; //zawj ---> zooj// *husband*.

7) ẓaarbitinnii: *She is hitting me*. Adding *tanwiin + pronoun suffix* to active participles with the pattern //C$_1$aaC$_2$iC$_3$// is a linguistic feature in some Baharnah dialects, i.e., //-innii// *masculine* and //-tinnii// *feminine* (See Al-Tajir 1982, 84).

8) haay: *This (f.)*. This demonstrative is used in the Baharnah dialect just as it is used in the Kuwaiti (See Selection 4, Note 10).

9) maa b-tifham: *She does not understand; she is not smart*. This expression is used to describe someone who is not smart. The particle //bi-// is usually prefixed to imperfect verbs to indicate a general fact, a habitual action, or a future meaning. This prefix is used in most Gulf dialects (See Selection 3, Note 13).

10) tiʕruf: *She knows*. Most perfect verbs of the //C$_1$aC$_2$aC$_3$// pattern follow one of these imperfect patterns //yiC$_1$C$_2$iC$_3$; yiC$_1$C$_2$aC$_3$; yiC$_1$C$_2$uC$_3$//, e.g., //katab, yiktib// *he writes*; //ḥalam, yiḥlam// *he dreams*; //ʕaraf, yiʕruf// *he knows*.

11) tiddallaʕ: *She preens*. Cf. //titdallaʕ//. Note the assimilation //-t- ---> -d-// (See Selection 3, Note 7).

12) mim mitʕallmiin: *They are not educated*. Cf. //maa him mitʕallmiin//. Note the compounded negative particle //maa// with the personal pronoun //hi(e)m// due to rapid speech.

13) kille yiddallaʕuun: *They always preen*. The adverbial particle //kille// usually occurs before imperfect verbs or in pre-participial positions.

14) beezaat: *Money*. This word is borrowed from the Hindustani (Urdu) word //paysa//, the smallest unit of Indian currency. Note that this term is given a regular feminine plural form. It is very common in most Arabic dialects to borrow foreign words and treat them like other Arabic words, as is the case in this text.

15) ʔaxadatte: *She took it*. Cf. MSA //ʔaxaðathu//. Note the assimilation of the //-h- ---> t// in the pronoun suffix //-hu//. Note also the sound change //ð ---> d//, a common phonological feature in Baharnah dialects.





## Problems at School

A : Well, did you have any difficulties there, I mean at the school, the teacher may have found you making trouble, or playing with things and she hit you?

B : The teacher hit me, also...

A : Why did she hit you?

B : The first time she hit me, I was sitting with the girls chatting. All of a sudden I saw her hitting me.

A : Didn't they teach you at home what to do in {certain} situations... well, to have a dialogue... well, at times... in situations when there should be... I mean you {should} respect the teacher (her)?

B : No, it seems that this teacher does not understand. She came right away and hit me. She was supposed to discuss it with me, not hitting me at once like this.

A : No, it's impossible. Surely, the teacher hit you for a reason.

B : No, I object. How doesn't she know? She should know. A teacher should know.

A : You should have discussed {it} with her. You should have gone to her room and said to her, "Why did you hit me? What did you do that for?"

B : No, I talked with her, but she did not understand.

A : Yeah, what did she say to you?

B : She said to me, "Why were you chatting in the classroom... while I was explaining {the lesson}?"

A : Yeah, she is right. Well, the classroom has its respect there. Well, you were not supposed to chat at school. Furthermore, when the teacher enters {the classroom} you are supposed to respect her a little. I mean, she should be respected as a mother.

B : No, I was paying attention to her. All of a sudden I saw her coming and hitting me.

A : No, that couldn't be. There should be a reason, or you {didn't} explain the reason.

B : No, she did me wrong. I didn't... well, I didn't do anything. I just looked at the girl. I didn't do anything to her.

A : Fine, here I am. I didn't have such a problem. Why did you have this problem?

B : First of all, honestly, because I didn't like school.

A : Does this mean that the school is not good...

B : Well, I don't like it, even...

A : Or the.... the teachers that are there...

B : No, honestly, even the teachers are not good. You get one that is very bad. I mean one who acts like a prima donna, and frankly who does not know how to explain/teach.

A : You mean their teaching {is bad} because they are not educated, or what is wrong with them exactly?

B : No, honestly, they show off a lot. One does not understand what they say.

A : Well, are you saying that they get their salary without even teaching…

B : Certainly, they get their salary unlawfully. Honestly, they should not give them salaries.

A : No, the teachers have experience and knowledge…

B : No, if this is the case, then it's a pity. For instance, it's a pity to give money to a teacher who does this to a student and hits her.

A : No, for sure, she must have hit {you} for a reason.

B : No, she is not supposed to hit.

A : No, how is that? She has the right to hit.

B : No, we were taught that she is not supposed to hit. First, she should discuss {the matter} with the student. First of all, she should see her, and take her words into consideration and if she finds her to be at fault, then she hits her. Not like this, she hits her at once. This couldn't be. Well, honestly, it's a pity that she gets a monthly salary (lit., the salary goes to them).

A : Why didn't you file a complaint against her?

B : Even if we complain about her, it… it would have been the same thing.

A : No, they must have a solution for this.





## ʔaḥib ʔarjaʕ lbaḥreen

A : tḥibbiin tirjaʕii -lbaḥreen?

B : fi -lwagti -lḥaalii yaʕnii maʃɣuulah b-diraastii. w-ʕindii maθalan waayid ʔa…ʃiɣli -ljaamʕah. bass nʃaallah[1] fi -ṣṣeef raaḥ ʔanzil. raaḥ ʔaruuḥi[2] -lbaḥreen ʔinʃaallah. w-mxaṭṭiṭah yaʕnii ʔinnii raaḥ kuun ʔawṣal[3] lbaḥreen ʃahir xamsah, wuw… bass gabl… gabl la-ʔawṣal[4] lbaḥreen, raaḥ…ʕugub maa xalliṣ… raaḥ ʔaxalliṣ ʔimtiḥaanaatii ʕaʃrah xamsah[5], ʔuw baʕd ḥa-ẓall[6] ʔusbuuʕ fii dii sii laʔinna rabʕii ʕindahum ḥaflat txarrujhum. raaḥ yitxarrjoon yimkin ḥawaalii xams banaat, w-raaḥ ysawwuun ḥaflah maʕ baʕẓ[7]. ʔakil, w-ʃurb, w-musiiqa, yaʕnii ʔaaxir leelah li-ḥurriyyathum ʕala gawlathum.

A : hum baḥaarnah?

B : humma laʔ, θinteen kweetiyyaat[8], wuw… laʔ, θalaaθah kweetiyyaat, w-waḥdah baḥreeniyyah -llii hiyya tṣaar tigrabnii[9], ʔuw… waaḥad baʕd yṣiir-lii, raaḥ lkill ysawwuun ḥaflah maʕ baʕẓ. w-baʕdeen nʃaallah ʔarjaʕ lbaḥreen w… xalaṣ hal… gilt ha-ṣṣeef maa fii kasal maa fii xumuul ʔe, w-laazim ʔaʃtaɣil naʃaallah ʕalaʃaan ʔe… yaʕnii naawyah ʔadris muḥaamaa, w-gilt xallnii ʔaruuḥ yaʕnii ʔaʃuuf niẓaami -lbaḥreen ʕindanaa ʃloon, wi-niẓaami -lmuḥaamaa. maθalan ʕindanaa fi -lbaḥreen ʔanna law -l… law maθalan lwaaḥad yadris muḥaamaa fi -lmaɣrib, fii baɣdaad, fii maṣr ʔaw libnaan ʔashal b-waayid ʔinna maθalan yaʕnii yitʕ… yiʃtaɣil fi -lbaḥreen liʔanna -nniẓaam ʕarabii nafs dawlah yaʕnii, killahum duwal ʕarabiyyah w-niẓaam waaḥid, ʔuw-yaʕnii lʔimtiḥaanaat killhaa ʔisluub waaḥid, bass -lmuʃkilah -nniẓaam lʔamriikii yixtalif, nniẓaam lʔoroppii yixtalif. fi -lbaḥreen ʕindanaa law xallaw lwaaḥad xað ʃʃahaadah muḥaamaa min ʔamriikaa ʔaw min ʔoroppaa laazim yirjaʕi -lbaḥreen w-yaaxið ʔa… ʃʃariiʕah -lʔislaamiyyah[10] w-yitʕallam ʕan maθalan ʔasaaliibi -ʃʃariiʕah -lʔislaamiyyah,

ṭuruqhaa, yaʕnii ʕani -lʔarθ, ʕani -lzawaaj, ṭṭalaag, lwaṣiyyah yaʕnii, laazim yitʕallam kill ha-lʔaʃyaa w-yaaxið ʔimtiḥaan fiihum, w-law najaḥ, yiddarrab[11] sinteen fii maktab ʔayy muḥaamii fi -lbaḥreen w-baʕdeen yaʕnii lah -lḥagg yiftaḥ maktab muḥaamii bi-ruuḥah.

A : čam sanah laazim yadrus haaðii -l… ʃʃariiʕah?

B : yaʕtimid, fii naas tsawwiinhaa f-sitti ʃhuur, naas tsawwiinhaa fii sinah, yaʕnii killah yaʕtimid ʕaleeč ʔintay w-ʕala sirʕatič fi -lʔistiwʕaab wuw… ddiraasah w-taqdiim lʔimtiḥaan.

A : haaðii bi-tkuun diraasaat mustagillah.

B : ʔaʕtaqid laazim yruuḥ wizaarati -lʕadil[12], ʔaw maθalan yaʕnii fii ha-lmaḥaakim w-maθalan čiðii ydarrbuunah wi-yʕallmuunah. bass maθalan haay ʔixtiyaar waaḥad, ʔaw maθalan…

A : ʔill… lgaanuun fii ʔalbaḥreen huwa -ʃʃariiʕah -lʔislaamiyyah?

B : ʔeeh, lqaanuun ʃʃariiʕah -lʔislaamiyyah, bass ṭabʕan fii distuur yaʕnii lmis… ḥaggi -l ḥukuumati -lbaḥreen, w-maθalan ʔawwi -lʔixtiyaari -θθaanii ʔinna maθalan lwaaḥad yadris muḥaamaa fii ʔamriikaa ʔaw fii ʔoroppaa, w-yirjaʕ maθalan, ṭabʕan yadris ʔimtiḥaan yaʕanii mil… qaanuun tijaarii, w-yirjaʕ maθalan yiʃtaɣil fii bank fii… w-maθalan yaʕnii b-hinaak xalaaṣ byi… b-yinfaʕi -lbank wi-b-yistanfiʕ lanna yaʕnii bi-naasib taxaṣṣuṣah -llii darsah fi -ljaamʕah. faa-nʃaallah ha-ṣṣeef m… ʃahir sittah nʃaallah raaḥ ʔaʃtaɣil fii maktab muḥaamii ʔaam… huwa ʔakθar ʃii b-ʕaaqd -l… yitʕaaqad yaʕnii bi-niẓaami -lbaḥreen ttijaa… yaʕnii qaanuun lbaḥreen ttijaarii, w-huwa ʃariik kiðaa muḥaamii θaanii. fa-hma msawwiin yaʕnii ʃaraakat muḥaamaa. ʔuw-ʔinʃaallah ʔatʕallam, wu-nʃuuf maθalan ṭariiqati -lmaḥaakim, ṭariiqati -lqaḍaayaa, ʃloon lwaaḥid yatraafiʕ qaḍaayaah, ʃloon yaʕnii… hall… halli -nniẓaam yaʕnii…

A : yḥig-lič ka-ḥurmah traafʕiin fi -lmaḥakamah[13]?





B : lmaḥ… lmaḥkamah -lwaḥiidah, -lmaḥkamah -lʕulyaa laazim lmaraa talbis fiihaa -lʕabaayah wi-lmilfaʕ. bass ṭabʕan lahaa ḥaggi traafiʕ, lahaa ḥaggi tqaddim ʔadillah, lahaa ḥag fi -lmaḥkamah tsawwii ʔayy ʃayy, bass lanna… bi-maa ʔanna yaʕnii kill lqaḍaa ddiiniyyiin[14] yaʕnii laazim lwaaḥid… laazim yaʕnii tkuun fii libaas yaʕnii jiddaamhum[15], yaʕnii yliig bi-lmukaan. wu-nʃaallah yaʕnii -ʃʃahri -θθaanii, ʃahr sabʕah ʔaʃtaɣil fii bank qismi -lʕe… lqaanuunii hnaak, wu-nʃuuf ʃloon yaʕnii -nniẓaam ttijaarii maʕa -lbunuuk, liʔanna fi -lbunuuk… haay lbunuuk haaðii fi -lbaḥreen… fi -baḥreen ʔakθar ʃayy yaʕnii bunuuk ʔajnabiyyah yaʕnii titʕaamal kill ʃuɣulhaa maʕ bunuuk min barraa. fa-nʃaallah yaʕnii nʃuuf… njarribi -lqismeen mini -lqaanuun. w-ʔaḥiss yaʕnii ʃaɣlat lmuḥaamaa ʃaɣlah faẓiiʕah, ʔinna yaʕnii taraafiʕ, maθalan yaʕnii fii yaddi -lwaaḥad yṭalliʕ baraaʔat ʃaxṣ θaanii yaʕnii, fii yadič tbarrʔiin ʃʃaxṣ ʔaw yaʕnii taẓilmiin ʃʃaxṣ.

# أحِبْ أرْجَعْ الْبَحْرَيْن

أ : تْحبِّين ترْجَعي الْبَحْرين؟

ب : في الْوَكْت الْحَالي يَعْني مَشْغُوله بْدراسْتي. وْعنْدي مَثَلاً وايدْ أ... شغل الْجَامْعَه. بس انْشَالله[1] في الصَّيفْ رَاحْ أنْزل. رَاحْ أرُوح[2] الْبَحْرين إنْشالله. وْخَطْطه يَعْني إنِّي رَاحْ كُونْ أوْصَلْ[3] الْبَحْرَيْنْ شهرْ خَمْسَه، وُوْ... بس كَبْلْ... كَبْلْ لـ[4] أوْصلْ الْبَحْرَيْنْ، رَاحْ... عُقْبْ مَا خَلَّصْ... رَاحْ أخلّص إمْتحَاناتي عشْره خَمْسَه[5]، أوْ بَعْدْ حَظلْ[6] أسْبُوعْ في دي سي. لأنّْ رَبْعي عنْدهُمْ حفْلَةْ تخرُّجْهُمْ. رَاحْ يتْخرَّجُونْ يمكنْ حوَالي خَمْس بْنَاتْ وْرَاحْ يْسوُّونْ حفْلَهْ مَعْ بَعْظ[7]. أكلْ، وْشُرْبْ، وْمُوسيقى. يَعْني آخرْ ليله لحُرَيْهُمْ على كُولْتْهُمْ.

أ : هُمْ بْحَارْنه؟

ب : هُمْ لأ، ثْنْتَين كُويتيَّاتْ[8]، وُوْ... لأ، ثلاثه كُويتيَّاتْ، وْوَحْده بْحْرانيّه اللّي هِيْ تْصَارْ تكْربْني[9]، أوْ... واحدْ بَعْدْ يْصيرْلي، رَاحْ الْكل مْسوِّينْ حفْله مَعْ بَعْظْ. وْبَعْدينْ انْشَالله أرْجَعْ الْبَحْرَيْنْ وْ... خَلَصْ كلْتْ هَالصَّيفْ مَا في كسلْ، مَا في خُمُولْ أ...، وْلازمْ أشْتَغلْ انْشَالله عَلْشَانْ أ... يَعْني نَاوْيَه أدْرس مْحَامَاه، وْكلْتْ خَنّي أرُوحْ يَعْني أشُوفْ نْظامْ الْبَحْرَيْنْ عنْدنا شلُونْ، ونْظامْ الْمُحَامَاه. مَثَلاً عنْدَنا في الْبَحْرَيْنْ إنّْ لوْ الـ... لوْ مَثَلاً الْوَاحدْ يدْرس مْحَامَاه في الْمَغْربْ، في بَغْدادْ، في مَصْرْ أوْ لبْنَانْ أسْهلْ بْوَايدْ إنَّ مَثَلاً يَعْني يتْعـ... يشْتغلْ في الْبَحْرَيْنْ لأنَّ النِّظامْ عَرَبي نفْسْ دوْله يَعْني. كلّهُمْ دُولْ عَرَبيَّه والنِّظامْ واحدْ، أوْ يَعْني الإمْتحَانَاتْ كلّها إسْلُوبْ واحدْ. بس في الْمُشْكله النِّظامْ الأمْريكي يخْتلفْ. النِّظامْ الأوْرُوبّي يخْتلفْ. في الْبَحْرَيْنْ عنْدنا لوْ خَلّوْا الْوَاحدْ خذْ الشَّهادَه مْحَامَاه منْ أمْريكا أوْ منْ أورُوبّا لازمْ يرْجع الْبَحْرَيْنْ وْيَاخذْ أ... الشَّريعَه الإسْلاميَّه[10] وْيتْعلّمْ عَنْ مَثَلاً أساليب الشَّريعه الإسْلاميّه، طُرُقْها، يَعْني عَن الأرْثْ، عَن الزّْوَاجْ، الطّلاقْ، الْوَصيّه يَعْني. لازمْ يتْعلّمْ كل هَالأشْيَا وْيَاخذْ





إمْتحَانْ فيهُمْ، وْلوْ نجحْ، يدَرَّبْ[11] سنْتَينْ في مَكْتَبْ أيَ مُحَامي في الْبَحْرَيْنْ وْبَعْدينْ لَه الْحقّ يفْتَحْ مَكْتَبْ مُحَامي برُوحَه.

أ : تْشَمَ سنَه لازمْ يدْرُسْ هَاذي الـ... الشَّريعه؟

ب : يَعْتَمدْ. في نَاسْ مْسوّينا فستّ شهُورْ. نَاسْ يْسوُّونْها في سنَه. يَعْني كلّه يَعْتَمدْ عَليتْشْ إنْتيْ وْعلى سرْعَتتْشْ في الإسْتوْعابْ وُوْ... الدّراسَه وْتَقْديمْ الإمْتحَانْ.

أ : هَلْ هَاذي بتْكُونْ دراسَاتْ مُسْتَكلّه.

ب : أعْتَقدْ لازمْ يرُوحْ وزارَة الْعَدْلْ[12]، أوْ مَثَلاً يَعْني في هَالْمَحَاكمْ وْمَثَلاً تْشذي يْدرّبُونَه ويْعلّمُونَه. بس مَثَلاً هَاي اخْتيَارْ وَاحدْ أوْ مَثَلاً...

أ : إلـ... الْكَانُونْ في الْبَحْرينْ هُوَ الشَّريعه الإسْلاميّه؟

ب : أيه. الْقَانُونْ في الشَّريعَه الإسْلامِيَّه. بسَ طَبْعاً في دسْتُورْ يَعْني الْمسـ... حَكْ الـ... حُكُومَة الْبَحْرَيْنْ، وْمَثَلاً الأوّلْ... الإخْتيَارْ الثَّاني إنّ مَثَلاً الْوَاحدْ يدْرس مْحَاماه في أمْريكا أوْ في أورُوبّا، وْيرْجَعْ مَثَلاً طَبْعاً يدْرس إمْتحَانْ يَعْني مـ... الْقَانُونْ التِّجَاري، يرْجَعْ مَثَلاً يشْتَغلْ في بَنْكْ في... وْمَثَلاً يَعْني بْبَنْكْ خَلاصْ بْيـ... بْينْفعِ الْبَنْكْ وبْيسْتَنْفعْ لانّ يَعْني بْنَاسبْ تَخَصُّصه اللّي دَرسَه في الْجَامْعَه. فَا انْشَالله هَالصَّيفْ مـ... شهرْ ستّه انْشَالله رَاحْ أشْتَغلْ في مَكْتَبْ مُحَامي امـ... هُوَ أكْثَرْ شيَ يتْعَاقدْ بالـ... يتْعَاقدْ يَعْني بنظَامِ الْبَحْرَيْنْ التِّجا... يَعْني قَانُونْ الْبَحْرَيْنْ التِّجَاري، وْهُوَ شَريكْ كذا مُحَامي ثَاني. فَهْمَ مْسوِّينْ يَعْني شرَاكةْ مُحَاماه. أوْ إنْشَالله أتْعلّمْ، ونْشُوفْ مَثَلاً طَريقَة الْمَحَاكمْ، طَريقَة الْقَضَايا، شلُونْ الْوَاحدْ يتْرافعْ قَضَاياه، شلُونْ يَعْني... هلْ... هَل النِّظامْ يَعْني...

أ : يْحكْلتْشْ كحُرْمَه تْرَافعينْ في الْمَحْكمه[13]؟

ب : الْمَحـ... الْمَحْكمَه الْوَحيدَه، الْمَحْكمَه الْعُلْيَا لازمْ الْمرا تلْبسْ فيهَا الْعَبَايَه والْملْفَعْ. فَمَثَلاً... بس طَبْعاً لهَا حَكّ تْرَافعْ. لهَا حَكّ تْقدّمْ أدلّه. لهَا حَكْ في الْمَحْكمَه تْسوّي أيَ شيَ. بس لنّ... بمَا أنّ يَعْني كلَ الْقُظا لدينيِّينْ[14] يَعْني لازمْ الْوَاحدْ.. لازمْ يَعْني تْكُونْ في لبَاسْ يَعْني جدامْهُمْ[15]. يَعْني يْليكْ بالْمَكانْ.

وْانْشَالله يَعْنِي الشَّهْرِ الثَّانِي، شَهْرْ سَبْعَه أشْتَغِلْ فِي بَنْكْ قِسْمِ الْعـ... الْقَانُونِي هْنَاكْ، وْأشُوفْ شْلُونْ يَعْنِي النِّظَامْ التِّجَارِي مَعَ الْبُنُوكْ، لأنَّ فِي الْبُنُوكْ... هَايْ الْبُنُوكْ هَاذِي فِي الْبَحْرَيْنْ... فِي الْبَحْرِينْ أكْثَرْ شَيّ يَعْنِي بُنُوكْ أجْنَبِيَّه يَعْنِي تِتْعَامَلْ كِلّ شُغْلْهَا مَعْ بُنُوكْ مِنْ بَرّاً. فَانْشَالله يَعْنِي نْشُوفْ... نْجَرِّبْ الْقِسْمَينْ مِنِ الْقَانُونْ. وْأحِسّ يَعْنِي شَغْلَةْ الْمُحَامَاه شَغْلَه فَظِيعَه إنَّ يَعْنِي تْرَافِعْ، مَثَلاً يَعْنِي فِي يَدّ الْوَاحَدْ يْطَلِّعْ بَرَاءَةْ شَخْصْ ثَانِي يَعْنِي، فِي يَدِّتْشْ تْبَرِّرِينْ الشَّخْصْ أوْ يَعْنِي تَظْلِمِينْ الشَّخْصْ.

## Vocabulary

maʃɣuul مَشْغُولْ *adj.* (*pl.* -iin) busy; occupied
ʃiɣ(i)l شِغِلْ *n.* (*pl.* ʔaʃɣaal) work
nʃaallah انْشَالله *expr.* God willing; hopefully; hope so
ṣeef صَيفْ *n.* summer
mxaṭṭiṭ مْخَطِّطْ *act.par.* (*pl.* -iin) planning
gabl la- گَبْلْ لَـ *conj.* before
ʕaʃrah xamsah عَشْرَه خَمْسَه *phr.* tenth of May
ḥa- حَـ *part.* a prefix indicating future tense
dii cii دي سي *prop.n.* Eng. District of Columbia; Washington D.C.
ʕala gawlat-hum عَلَى گَوْلَتْهُمْ *expr.* as they have said; as they may say; it is said
θinteen ثْنْتَيْنْ *n.* two
tigrabnii تِگْرِبْنِي *v.* She is related to me.
kasal كَسَلْ *n.* laziness; idleness
xumuul خُمُولْ *n.* laziness; sluggishness
muḥaamaa(t) مُحَامَا(ة) *n.* legal profession; law (field)
ʔalmaɣrib ألْمَغْرِبْ *prop.n.* Morocco
baɣdaad بَغْدَادْ *prop.n.* Baghdad (capital of Iraq)
ʔarθ أرْثْ *n.* inheritance
ṭalaag طَلاگْ *n.* divorce
waṣiyyah وَصِيَّه *f.n.* (*pl.* waṣaayaa) a will; deposition; commandment
ddarrab دَّرَّبْ *imperf.* yiddarrab *v.* to practice; to be trained





**muḥaamii** مُحَامِي *n.* (*pl.* muḥaamiin) lawyer, attorney
**ʔistiwʕaab** إسْتِوْعَابْ *n.* comprehension; grasp; understanding
**wizaarah** وِزَارَه *f.n.* (*pl.* -aat) ministry; cabinet
**ʕadil** عَدِلْ *n.* justice
**wizaarati -lʕadil** وِزَارَةِ الْعَدِلْ *n.* the ministry of justice; the justice department
**qaanuun tijaarii** قَانُونْ تِجَارِي *n.* business law
**nafaʕ** نَفَعْ *imperf.* yinfaʕ *v.* to benefit; to profit
**stanfaʕ** اسْتَنْفَعْ *imperf.* yistanfiʕ *v.* to gain; to benefit
**naasab** نَاسَبْ *imperf.* ynaasib *v.* to fit together; to go together; to match
**taxaṣṣuṣ** تَخَصُّصْ *n.* (*pl.* -aat) specialization; specialty
**maḥkamah** مَحْكَمَه *f.n.* (*pl.* maḥaakim) court; tribunal
**qaẓiyyah** قَضِيَّه *f.n.* (*pl.* qaẓaayaa) lawsuit; suit (legal); matter; issue; case; problem
**raafaʕ** رَافَعْ *imperf.* yraafiʕ *v.* to take one's case before a judge; to defend (s.o. in court)
**ḥag-l-** حَگّْلْ *imperf.* yḥig-l- *v.* to have the right to do s.th.
**maḥkamah ʕulyaa** مَحْكَمَه عُلْيَا *n.* Supreme Court
**milfaʕ** مِلْفَعْ *n.* black head shawl
**daliil** دَلِيلْ *n.* (*pl.* ʔadillah; dalaayil) evidence; proof; indication; guide; guidebook; manual
**qaaẓii** قَاظِي *n.* (*pl.* quẓaa) judge; magistrate
**laag** لاگْ *imperf.* yliig *v.* to be appropriate; to be proper; to be suitable
**faẓiiʕah** فَظِيعَه *f.adj.* great; tremendous; grand; gruesome (*var.* faẓiiʕ (m.))
**baraaʔah** بَرَاءَه *n.* acquittal; being free; innocence
**barraʔ** بَرَّءْ *imperf.* ybarriʔ *v.* to acquit (s.o.); to exonerate s.o.; to free s.o.
**ẓalam** ظَلَمْ *imperf.* yẓalim *v.* to treat unjustly; to wrong; to oppress

## Notes

1) **nʃaallah**: *God willing; hopefully; hope so.* Cf MSA //ʔin ʃaaʔa -llaahu//. This compounded optative expression is used in most Arabic dialects.

2) **raaḥ ʔaruuḥi -lbaḥreen**: *I will go to Bahrain.* The particle //raaḥ// is used before an imperfect verb to give it a future meaning which usually indicates the intention to do the action. The prefix //b(i)-// is also used for the same purpose.

3) ʔawṣal *imperf. of* waṣal: *I arrive*. Cf. MSA //ʔaṣilu//. Note that the MSA diphthong //aw//, usually corresponding to //oo//, occurs in most Gulf dialects. The form //ʔooṣal// is also common.

4) gabl la-: *Before*. Some prepositions are compounded with the relative //maa// to form conjunctions. Prepositions compounded with //la// also occur.

5) raaḥ ʔaxalliṣ ʔimtiḥaanaati ʕaʃrah xamsah: *I will finish my exams on 10/5 (ten May)*. Unlike the western system, dates in Arab countries are given with the day first and then the month.

6) ḥa-ẓall: *I will stay*. Note that the prefix //ḥa-// is added to an imperfect verb to give it a future meaning. It is a contraction of the particle //raaḥ//.

7) maʕ baʕẓ: *With each other*. The partitive noun //baʕẓ// *some of* may function as a reciprocal pronoun. Forming such a construction may involve using this term twice; the first use takes a pronoun suffix and the second takes the definite article, e.g., //maʕ baʕẓhum ʔal-baʕẓ// *with each other*.

8) θinteen kweetiyyaat: *Two Kuwaiti females*. Note that in most Gulf dialects the dual is expressed by using the feminine form of the numeral *two* //θinteen// followed by an indefinite feminine plural noun, and the masculine numeral *two* //(ʔi)θneen// followed by an indefinite masculine plural noun, e.g., //(ʔi)θneen kweetiyyiin// *two Kuwaitis* (m.); //θinteen kweetiyyaat// *two (f.) Kuwaitis* (See Selection 6, Note 15).

9) hiyya tṣaar tigrabnii: *She is related to me*. Note that the use of the word //tṣaar// could be an error on this speaker's part. The right form is //tṣiir//. Note also that she uses the common imperfect verb //yṣiir + prep. li + pron.suff.// to express a kinship relation. The use of the imperfect form of the verb //garab + pron. suff.// is common in most Gulf dialects.

10) laazim yirjaʕi -lbaḥreen w-yaaxiδ ʃʃariiʕah -lʔislaamiyyah: *He has to go back to Bahrain and study Islamic law*. Note that Islamic law is practiced in most Gulf countries. The speaker here is making the point that if one studies law in the West, one has to go back and study Islamic law in order to be able to practice law in Bahrain.

11) yiddarrab sanateen: *He practices for two years*. Cf. MSA //yatadarrabu//. Note that, just as discussed above, the initial //t-// of perfect and imperfect Form V verbs is often assimilated to the first radical of the verb if it begins with one of the sun letters (See Selection 3, Note 7).

12) wizaarati -lʕadil: *The ministry of justice*. The feminine suffix //taaʔ marbuuṭah -ah// in singular feminine nouns is usually voiced as a final vowel //-a(h)// or //-e(h)//. e.g., //ʃʃariiʕah -lʔislaamiyyah// *Islamic law*. However, the //taaʔ marbuuṭah// is voiced when a feminine singular noun is in an //ʔiḍaafah// construct (noun-noun construct), e.g., //ḥukuumat ʔalbaḥreen// *Bahrain Government*. It is also voiced when it occurs before pronominal suffixes, e.g., //sayyaarah// *car*; //sayyaaratii// *my car*.





13) yḥig-lič ka-ḥurmah traafʕiin fi -lmaḥkamah: *As a woman, do you have the right to defend {s.o.} in court?* Allowing women to defend others in court is a new phenomena in Bahrain. The Bahraini woman didn't have an active part in the society until the 1950s. Learning how to read and write was not an honorable thing for women then. However, after the modern movement, women started to find their way to higher education and to being part of the labor force (See Mabkhut 1993, 21).

14) kill lqaẓaa -ddiiniyyiin: *All the judges are clergy*. Most of the judges in the Gulf countries are religious figures because Islamic law is the law of the land.

15) jiddaamhum: *In their presence; in front of them*. Cf. MSA //quddaamahum//. Note the sound change //q ---> j//.

## I Would Like to Go Back to Bahrain

A : Would you like to go back to Bahrain?

B : For the time being, I am busy with my schooling. I have a lot of university work/studies, but God willing, I am going this summer. God willing, I am going to Bahrain. I am planning to arrive in Bahrain in May (lit., the fifth month), and before... before I get to Bahrain I will... after I am done... I will be done with my exams in May. Then I will stay in Washington D.C. for a week, because my friends are having their graduation party. About five girls are going to graduate, and they are going to have a party together. Eating, drinking, and music. Well as they say, it's the last night of their freedom.

A : Are they Bahrainis?

B : They are not, two are Kuwaitis and... no, three Kuwaitis, one Bahraini girl, who is related to me, and one man who is related to me {as well}. All of them are having a party together. After that, God willing, I will go back to Bahrain. I said, "That's it, there is no laziness and sluggishness this summer." I have to work, God willing, because I have decided to study law. I said, "Let me go and see what our system, and the system of the legal profession in Bahrain is like." For example, in Bahrain if... if one studies law in Morocco, Baghdad, Egypt, or Lebanon, it would be a lot easier for one, well... to work in Bahrain, because it's an Arab system; as if it's the same country. All of them are Arab countries and they have one system. I mean, all the testing is {done} in one style. The problem is that the American system is different. The European system is different. In Bahrain if they allow one to earn (lit., take) a law degree from the US, or from Europe, one has to go back to Bahrain and study... Islamic law to learn, for instance, about the system of Islamic law, the way {it deals with} inheritance, marriage, divorce, and wills. One has to learn all these things and take a test on them. If one passes, one will have a two-year internship at any lawyer's office in Bahrain after which one will have the right to open a law office by oneself.

A : For how many years must one study Islamic law?

B : It depends. There are people who do it in six months, there are people who do it in one year. It all depends on you, on your pace of understanding/comprehension, on studying, and on taking the exam.

A : This will be independent study.

B : I think one has to go to the Ministry of Justice, or for example, they {may} train and teach one in these courts. However, this is one choice, or for example....

A : Is the Islamic Shari'ah the law of Bahrain?

B : Yes, the law is the Islamic Shari'ah, but of course, there is a constitution well... for the government of Bahrain. For example, or the second choice for instance is that one studies law in the US, or in Europe, and goes back to study for a test. I mean... {one may study} business law, go back and work at a bank, for example... I mean that's it, one will benefit the bank there and will benefit oneself, because it fits one's specialty that was obtained in college. So I hope I will work at a lawyer's office in June of this summer, who deals mostly with the Bahraini system... I mean with Bahrain business law. He is a partner with several other lawyers. So they formed a law firm (lit., a law company). God willing, I will learn. For instance, I will see the court system, the system for legal actions, how one defends his legal cases.... well, how... does the system...

A : As a woman, do you have the right to defend {a client} in court?

B : Only in the Supreme Court, a woman has to wear the 'Aba {the cloak and the headdress}. But of course, she has the right to represent {a client}. She has the right to present evidence. She has the right to do anything in court. However, since all the judges are religious {figures}, one has to be {dressed} in proper clothes in front of them. I mean, {something} appropriate for the place. I am hoping that in the following month, July, I will work in the legal department of a bank. I will find out how the business system works in banks, because these banks in Bahrain... I mean most of the banks are foreign, all of their business is with banks abroad. So I am hoping to try both areas of the law. I feel that the legal profession is a great job, I mean, representing {clients}. For example it's in one's hand to acquit someone else. Well, it is in your hand to acquit a person, I mean, or indict him.

## ḥaflat ḥinna[1]

A : xalliina nsoolif ʕan ṭariigati -lxuṭuubah fi -lbahreen.

B : yaʕnii yaʕtamad ʕa-ṭariiqat ʔa.. lʕawaaʔil[2] fi -lbaḥreen. lawi -lʕawaaʔil baduw[3], yaʕnii muu mit... muu mitḥaẓẓriin[4], muu mitʔaθθriin bi-lɣarb wu... ʔaw maθalan ʔe... ʔaw maθalan bi-tkuun lʕaaʔilah mitḥaẓẓrah, mitfatthah, yaʕnii maa ʕindhaa maaniʕ taxṭalaṭ[5], maa ʕindhaa maaniʕ taxṭalaṭ, maθalan ʔiðaa -lʕaaʔilah m... ʔiðaa -lʕaaʔilah badawiyyah w-yaʕnii mit... mitʕaṣṣbah diiniyyan, w-yaʕnii mitʃarqinah zyaadah ʕani -lluzuum, ʔa... ʔummi -lb... ʔummi -l... lwalad truuḥ la-beet ʔummi -lbint w-yaʕnii yitkallamoon w-yitnaaqaʃoon[6] fi -lmawẓuuʕ, ʔinna hal ʔiðaa... hal ʔiðaa waalidi -lbint ywaafiq, w-ṭabʕan raʔ... raʔiy waaldi -lbint ʔahamm ʃayy[7] fi -lmawẓuuʕ. wu... yiʕtamad ʕa-lʕaaʔilah ʔiðaa yasʔaluun raʔyi -lbint wallaa laʔ. wu-bass, xalaaṣ maθalan yaʕnii baʕdeen lʔubuu... ʔubuu -l... ʔubuu -l... ʔubuu -lwalad yaʕnii yruuḥ ḥag ʔubuu -lbint fii... fii maylisah[8] ʔaw fii beetah w-yaʕnii yitqaddam minnah[9] b-ṭariiqah rasmiyyah ʔinnah yaʕnii nitaqaddam la-bintak ʔuw... kaðaalika, maθalan lxuṭuubah ḥatta fi -lbaḥreen yaʕnii bi-nnisbah ḥaggi -lbaduw ʔil... yaʕnii -rrayaayiil[10] yaʕnii maa yaḥtafloon fiihaa. bassi -nniswaan llii yaḥtafloon fiihaa llii ʕindahum lḥinnaa.

A : yṣiir fii ḥaflat ḥinnaa?

B : ḥaflat ḥinnaa tṣiir, ḥaggi -l... nniswaan, bass ḥaggi -lḥariim...

A : feen ysawwuu ḥaflati -lḥinnaa?

B : yiʕtamad, ʔaɣlabiyyah... ʔaɣlabi -lwagt fii -lbeet, yaʕnii fii beet lbint, b-ḥeeθ talbas lbint llibsi -lbaḥreenii -lʔaxẓar wi-llii mṭarraz b-taṭriiz ðahabii, yaʕnii ʃuɣl yadawii baḥreenii, w-talbas ðahab baḥreenii[11] llii taʕṭiihaa yyaah maθalan ʔummi lk... ʔummi -lbint, wi-tkuun maθalan ḥaflah l-kill lʔahal w-yaʕnii rabiʕhaa





ṣaaḥbaathaa, w-maθalan ʕin... tkuun ʕindahum musiiqa wi-tyii -lḥannaayah[12] wi-tḥannii... ṭabʕan ʔawwal waḥdah laazim titḥanna hiyya -lʕaruus, fii yaddhaa, fii ya... yaʕnii ʔayaadiihaa w-fii ryuulhaa[13], ʔuw... baʕd... maθalan baʕdeen ʔillii yabii yitḥanna ʔiðaa maθalan banaat ʔahilhaa, ʔaw banaat maθalan rabiʕhaa yitḥanuun. w-bass yaʕnii...

A : yɣannuun ʔaɣaanii muʕayyanah?

B : yaʕnii ʔil... maθalan yaa yḥuṭṭuun musiiqa f... musiiqa musajjil ʔaw yyiibuun[14] maθalan firqah, bass ʔakθar ʃeyy lbanaat humma -llii yirgṣuun yaʕnii. ʔuw maθalan ʔaklaati -llii mitwaajdah yaʕnii ha-lʔayyaam yaʕnii yiʕtamid fa-yaʕnii lʔakil... lʔakil yqaddmuunah saaʕaat[15] ykuun mixṭalaṭ maθalan mazzaat libnaaniyyah[16], saaʕaat tkuun maθalan ʔaklaat baḥreeniyyah nafs ʔe... lmačbuus ʔawi -lbiryaanii. lbiryaanii huu ʕibaarah ʕan ṭabaq yaʕnii ʕeeʃ llii huwwa -rrizz ʕindanaa ʔuw maθalan mumkin biryaanii diyaay, biryaanii laḥim maʕnii maʕ bhaaraat wuw... bhaaraat hindiyyah hi-l... huu yaʕnii ṭabaqi -lbiryaanii ʔaṣlah hindii, bass fi -lbaḥreen, fi -lxaliij yaʕnii ʔintiʃar ʔakθar ʃayy... w-ʔaʕtaqid fii naas maθalan tḥuṭṭ taawlaat, w-fii naas maθalan tḥuṭṭ ʕal-ʔarẓ[17]. bass maθalan yaʕnii jiddaami -l... jiddaami -lʕaruus fii -lḥinnaa maθalan tkuun fiihaa... tkuun jiddaamhaa sufrah, ʕaleehaa maθalan lḥinnaa, w-ʕaleehaa maθalan faakhah, ʔemm... maay ward, ʔaw ward yaʕnii mgaṭṭʕiinah giṭaʕ, čiðii yaʕnii bass li-zziinah.

# حَفْلَةْ حِنَّا[1]

أ : خَلّينا نْسُولِفْ عَنْ طَرِيكَةِ الْخُطُوبَه.

ب : يَعْني يِعْتَمِدْ عَطَريقَةْ الْعَوائِلْ[2] في الْبَحْرين. لو الْعَوائِلْ بَدُو[3]. يَعْني مُو مِتْـ... مِتْحَظْرينْ[4] مُو مِتْأثْرينْ بالغَرْبْ وُ... أوْ مَثَلاً أ... أوْ مَثَلاً بِتْكُونْ العايْلَه مِتْحَظْرَه مِتْفَتْحَه. يَعْني ما عِنْدْها مانِعْ تِخْطَلِطْ[5]. ما عِنْدْها مانِعْ تِخْطَلِطْ. مَثَلاً إذا العايْلَه مـ... إذا العايْلَه بَدَوِيَّه وْيَعْني مِتْـ... مِتْعَصْبَه دينياً. وْيَعْني مِتْشَرْقِنَه زِيادَه عَن اللُّزُومْ. أ... أمْ البـ... أمْ الـ... الْوَلَدْ تْرُوحْ لِبِيتْ أمْ الْبِنْتْ وْيَعْني يِتْكَلْمُونْ وْيِتْناقَشُونْ[6] في الْمَوْظُوعْ. إنْ هَلْ إذا... هَلْ إذا الـ... والِد الْبِنْتْ يُوافِقْ. وُ طَبْعاً رأ... رأيْ والِد الْبِنْتْ أهَمْ شَيْ[7] في الْمَوْظُوعْ وُ... يِعْتَمِدْ عالعايْلَه إذا يِسْألُونْ رأيْ الْبِنْتْ وَلاّ لاْ. وْبَسْ. خَلاصْ مَثَلاً يَعْني بَعْدينْ الأبُو... أبُو الـ... أبُو الـ... أبُو الْوَلَدْ يَعْني يْرُوحْ حَكْ أبُو الْبِنْتْ في... في مِبْلِسَه[8] أوْ في بِيتَه وْيَعْني يِتْقَدَّمْ مِنَّه[9] بْطَريقَه رَسْمِيَّه إنَّه يَعْني نِتْقَدَّمْ لِبِنْتِكْ أوْ... كِذَلِكْ. مَثَلاً الْخُطُوبَه حَتّى في الْبَحْرينْ يَعْني بالنِّسْبَه حَكْ الْبَدُو إلـ... يَعْني الرِّيايِيلْ[10] يَعْني ما يِحْتِفْلُونْ فيها. بَسْ النِّسْوانْ اللّي يِحْتِفْلُونْ فيها اللّي عِنْدَهُمْ الْحِنّا.

أ : يْصيرْ في حَفْلَةْ حِنّا؟

ب : حَفْلَةْ حِنّا تْصيرْ. حَكْ الـ... النِّسْوانْ. بَسْ حَكْ الْحَريمْ.

أ : فينْ يْسَوُّوا حَفْلَةْ الْحِنّا؟

ب : يِعْتَمِدْ. أغْلَبِيَّه... أغْلَبْ الْوَكْتْ في الْبيتْ. يَعْني في بيتْ الْبِنْتْ. بْحَيْثْ تِلْبِسْ الْبِنْتْ اللِّبْس الْبَحْرِيني الأخْظَرْ واللّي مْطَرَّزْ بْتَطْريزْ ذَهَبي. يَعْني شُغُلْ يَدَوي بَحْرِيني. وْتِلْبِسْ ذَهَبْ بَحْرِيني[11] اللّي تِعْطيها اياه مَثَلاً أمْ الكـ... أمْ الْبِنْتْ. وْتْكُونْ مَثَلاً حَفْلَه لْكِلْ الأهَلْ وْيَعْني رَبْعَها وْصاحْباتْها. وْمَثَلاً عِنـ... تْكُونْ





عِنْدَهُمْ مُوسيقى وِتْيِي الْحَنّايَه[12] وْتْحَنّي... طَبْعاً أوَّلْ وَحْدَه لازِمْ تِتْحَنّى هِيَ الْعَرُوسْ. في يَدْها. في يـ... يَعْني أيادِيها وْفي رْيُولْها[13] أوْ... بَعْدْ... مَثَلاً بَعْدينْ إللّي يِبي يِتْحَنّى إذا مَثَلاً بَناتْ أهَلْها. أوْ بَناتْ مَثَلاً رَبْعَها يِتْحَنُّونْ. وْبَسْ يَعْني...

أ : يْغَنُّونْ أغاني مْعَيَّنَه؟

ب : يَعْني إلـ... مَثَلاً يا يْحُطُّونْ مُوسيقى فـ... مُوسيقى مْسَجَّلْ أوْ يِيبُونْ[14] مَثَلاً فِرْقَه. بَسْ أكْثَرْ شَيّ الْبَناتْ هُمْ اللّي يِرْقْصُونْ يَعْني. أوْ مَثَلاً أكْلاتْ اللّي مِتْواجْدَه يَعْني هالأيامْ يَعْني يِعْتَمِدْ فَيَعْني الأكِلْ... الأكِلْ يِقَدْمُونَه ساعاتْ[15] يْكُونْ مِخْتَلِطْ مَثَلاً مِزّاتْ لِبْنانِيَّه[16]. ساعاتْ مَثَلاً تْكُونْ أكْلاتْ بَحْرينِيَّه نَفْسْ أ... الْمِتْشَبُّوسْ أو الْبِرْياني. الْبِرْياني هُوَ عِبارَه عَنْ طَبَقْ يَعْني عيشْ اللّي هُوَ الرِّزْ عِنْدِنا أوْ مَثَلاً مُمْكِنْ بِرْياني دْياي. بِرْياني لَحَمْ مَعْني مَعْ بْهاراتْ وُوْ... بْهاراتْ هِنْدِيَّه هِي الـ... هُوَ يَعْني طَبَقْ الْبِرْياني أصْلَه هِنْدي. بَسْ في الْبَحْرينْ. في الْخَليجْ يَعْني إنْتِشَرْ أكْثَرْ شَيّ... وْأعْتَقِدْ في ناسْ مَثَلاً تْحُطْ طاوْلاتْ. وْفي ناسْ مَثَلاً تْحُطْ عالأرْظْ[17]. بَسْ مَثَلاً يَعْني جِدّامْ الـ... جِدّامْ الْعَرُوسْ في الْحِنّا مَثَلاً تْكُونْ فيها... تْكُونْ جِدّامْها سُفْرَه عَلَيْها مَثَلاً الْحِنّا. وْعَلَيْها مَثَلاً فاكْهَه. أمـ... ماي وَرْدْ. أوْ وَرْدْ يَعْني مْكَطَّعينَه كِطَعْ. تَشْذي يَعْني. بَسْ لِزّينَه.

## Vocabulary

**ḥinnaa** حنّا *n.* henna (a reddish-orange cosmetic made from the leaves and stalks of the henna plant)

**ʕaaʔilah** عائله *f.n.* (*pl.* ʕawaaʔ(y)il, -aat) family

**badawii** بدوي *n.* (*pl.* baduw) Bedouin, nomad

**mitḥaẓẓir** متحظّر *act.par.* (*pl.* -iin) modern; civilized; cultured; urbane

**mitʔaθθir** متأثّر *act.par.* (*pl.* -iin) influenced; affected

**ɣarb** غرْب *n.* the West (with the def.art.); west

**mitfatthah** متفتحه *act.par.f.* being open; being responsive (*var.* mitfattiḥ (m.))

maaniʕ مَانِعْ *n.* (*pl.* mawaaniʕ) objection; hindrance; obstacle

maa ʕind- maaniʕ مَا عِنْد- مَانِعْ *expr.* to have no objection

mitʕaṣṣbah مِتْعَصِّبَه *act.par.f.* (*pl.* -iin) fanatic; conservative; bigot; fundamental (*var.* mitʕaṣṣib (m.))

mitʃarqinah مِتْشَرْقِنَه *act.par.f.* having Middle Eastern manners (*var.* mitʃarqin (m.))

zyaadah ʕani -lluzuum زْيَادَه عَنِ اللُّزُوْمْ *expr.* more than necessary

tnaaqaʃ تْنَاقَشْ *imperf.* yitnaaqaʃ *v.* to discuss; to debate

raʔy رَأْي *n.* (*pl.* ʔaraaʔ) opinion; point of view

maylis مَيْلِسْ *n.* (*pl.* mayaalis) guest quarters; sitting room (*var.* majlis)

tqaddam min- تْقَدَّمْ مِنْ *imperf.* yitqaddam *v.* to approach; to make a proposal (especially of marriage); to go before s.o.

rasmiyyan رَسْمِيًّا *adv.* officially

xuṭuubah خْطُوبَه *f.n.* engagement; betrothal; courtship

bi-nnisbah ḥagg- بِالنِّسْبَه حَگ- *phr.* according to; but for; in respect to; concerning

ʔaɣlab أَغْلَبْ *adj.* most of; often

libs baḥreenii لِبْسْ بَحْرَيْنِي *phr.* traditional Bahraini dress

ʔaxẓar أَخْظَرْ *adj.* (*pl.* xuẓur) green

mṭarraz مْطَرَّزْ *adj.* (*pl.* -iin) embroidered

taṭriiz تَطْرِيزْ *n.* embroidery; embroidering

ðahabii ذَهَبِي *adj.* golden; gold-colored

yadawii يَدَوِي *adj.* manual; done by hand

ʃuɣl yadawii شُغْلْ يَدَوِي *phr. expr.* handmade; handicraft

ḥannaayah حَنَّايَه *f.n.* (*pl.* -aat) a henna artist

reel رِيلْ *n.* (*pl.* ryuul) foot; leg

saaʕah سَاعَه *n.* (*pl.* -aat) oftentimes (pl. form); hour; watch; time

mazzah مَزَّه *n.* (*pl.* -aat) appetizers

mačbuus مَچْبُوسْ *n.* Machbos (popular Gulf dish made of rice, meat, and raisins); pressed; squeezed

biryaanii بِرْيَانِي *prop.n.* Biryani (an Indian dish made of rice, any kind of meat, and Indian spices)

ʕeeʃ عِيشْ *n.* rice; living; way of living; livelihood

laḥim لَحْمْ *n.* meat

bhaaraat بْهَارَات *pl.n.* spices





**hindiyyah** هِنْدِيَّه *adj.* (*pl.* -aat; hnuud) Indian; Indian female (*var.* hindii (m.))

**ʔintiʃar** إِنْتِشَرْ *imperf.* yintaʃir *v.* to be popular; to be spread out; to be scattered

**sufrah** سُفْرَه *f.n.* dining table

**faakhah** فَاكْهَه *coll.n.* fruits

**maay ward** مَايْ وَرْدْ *n.* rose water

**mgaṭṭiʕ** مْگَطِّعْ *pass.par.* (*pl.* -iin) cutting up; tearing up; shredding

**ziinah** زِينَه *f.n.* decoration; embellishment; make-up

## Notes

1) ḥaflat ḥinnaa: *A henna party.* Henna is a traditional cosmetic that can be applied to hair, fingertips, palms, and feet. Bahrainis have a bridal henna party to which the bride invites her female relatives and friends. Well-to-do women hire professional artists to apply elaborate patterns on the hands and feet of the bride-to-be. The henna party involves food, music, and dancing.

2) ʕawaaʔil: *Families.* This MSA plural form of the noun //ʕaaʔilah// is more common in some Gulf dialects than the other regular feminine plural form //ʕaaʔilaat//.

3) baduw: *Bedouins, nomads.* Bedouins usually live in rural areas away from urban life, and they are not affected by other cultures.

4) mitḥaẓẓriin: *Modern; urbanites; cultured.* Note the many active participles in this selection. Active participles of verb forms II and up are formed by prefixing //mu(i)-// to the perfect verb and changing the final vowel to //-i-//, e.g., //tḥaẓẓar ---> mitḥaẓẓir ---> mitḥaẓẓrah (f.)//. Note also that active participles may function as verbs, adjectives, or nouns.

5) taxṭaliṭ: *To mingle; to blend; to mix.* Cf. //taxtaliṭ//. Note the regressive assimilation, the sound change under the influence of a following sound //t- ---> ṭ// (Selection 4, Note 17).

6) yitnaaqaʃoon: *They discuss; they debate.* Cf. //yitnaaqaʃuun//. Often the long vowel //uu// and the diphthong //aw// may correspond to the mid-back rounded long vowel //oo//, as is the case here.

7) raʔiy waalidi -lbint ʔahamm ʃayy: *The opinion of the girl's father is the most important thing.* Arranged marriage is still practiced in the Gulf. It is the opinion of the girl's father that counts the most. When a father tells his daughter to marry someone, she cannot say no to him.

8) maylisah: *His guest quarters.* In most Gulf states it is customary for a man to have a guest quarters where he receives his guests. Note the sound change //j ---> y//, a common phonological change in many parts of the Arabian Peninsula. (For more on this phonological feature see Matar 1980, 25 and Holes 1981, 772-88.)

9) yitqaddam minnah: *He makes a proposal of marriage to him.* Unlike in Western culture, in most Muslim societies, it is the duty of the mother to find a wife for her son. When she finds the right one for him, she discusses the matter with the girl's mother, after which the father of the man makes a marriage proposal on behalf of his son to the father of the girl.

11) tilbas ðahab baḥreenii: *She wears Bahraini gold.* Bahraini gold is usually 21 carat and hallmarked. Jewelry is available in traditional Bedouin as well as in more contemporary designs. A Bahraini girl wears her traditional wedding dress and her most extravagant jewelry on her wedding day.

12) tyii ḥannaayah: *The henna artist comes.* Bahraini weddings are festive events. One of the activities is a party for women where a henna artist comes to decorate the hands and feet of the bride.

13) ryuulhaa: *Her feet.* Most singular nouns with the pattern //$C_1$ee$C_2$// take the plural form //$C_1$(u)$C_2$uu$C_3$/f(u)ʕuul//, e.g., //reel, ryuul// *foot*; //ʃeex, ʃyuux// *sheikh*; //beet, byuut// *house*.

14) yaa yḥuṭṭuun… ʔaw yyiibuun: *Either they put… or they bring.* The particles //yaa… yaa// or //yaa… ʔaw// are used as the disjunctive *either… or.*

15) saaʕaat: *Oftentimes.* Some adverbs can be formed from nouns by suffixing the indefinite marker //-an//, e.g., //rasmiyyan// *officially*. Also, there are some nouns that assume the function of adverbs, such as //saaʕaat//.

16) mazzaat libnaaniyyah: *Lebanese appetizers.* The word //mazzah// is borrowed from the Turkish //meze// *appetizers; tidbits*. The Lebanese //mazzah// consists of a spread of more than thirty appetizers, and it is usually served with a special Lebanese liquor called Arak.

17) ʕal-ʔarẓ: *On the floor.* Note that in most Gulf countries it is common to spread the meal on a tablecloth on the floor around which people sit and eat with their hands.





## A Henna Party

A : Let us chat about the method of engagement in Bahrain.

B : Well, it depends on the style of the families in Bahrain. If the families are Bedouins, that is, they are not modern, and they have not been affected by the West, or… for example, if the family is modern and open, I mean it has no objection to integration/blending. However, if the family is m… if the family is Bedouin, I mean it is fanatically religious and more of a Middle Eastern than necessary, {then} the boy's mother goes to the house of the girl's mother. Well, they talk and discuss the subject and whether the girl's father approves {of it}. Of course the opinion of the girl's father is the most important thing in this matter. It {also} depends on the family, whether they ask for the girl's opinion or not. That's it. Later on, the boy's father goes to/visits the girl's father in his guest quarters to propose to him in a formal way. Well, he may say, "We are asking for your daughter's hand in marriage." And also… for example, even in Bahrain men do not celebrate engagements as far as the Bedouins are concerned. Only the women who have the henna {party} celebrate it.

A : Will there be henna party?

B : There is a henna party for women, only for women.

A : Where do they have the henna party?

B : It depends, the majority… most of the time they have it at home, that is at the girl's home, where she wears the Bahraini green dress that is embroidered in gold {embroidery}. I mean, it is Bahraini handmade. She wears Bahraini gold which is given to her by her mother (lit., by the girl's mother). It will be a party for all the family. I mean, her folks and her friends. They will have music for example, and the henna specialist comes, and she applies the henna… of course the bride {to be} must be the first one to have the henna put on. It is put on her hands… I mean on her hands, and her feet. Later, if anyone wants to have the henna put on, for example, girls from the family, or her friends, they will. Well, but…

A : Do they sing special songs?

B : Well… for example, either they play recorded music, or they bring a band; however, mostly, the girls are the ones who dance. Nowadays, the kind of food provided {for these parties} depends, for example, sometimes they serve Lebanese appetizers, sometimes it's Bahraini food such as…. the Machboos or the Biryani. The Biryani is a dish made of "Aysh" which is rice in Bahrain, or it could be chicken Biryani, meat Biryani. That is with spices and… Indian spices. The Biryani is originally an Indian dish, but it became very popular in Bahrain and in the rest of the Gulf countries. I think there are some people who put tables and there are people, for example, who sit on the floor. But, for example, in front… in front of the bride to be there will be the henna… there will be a table in front of her on which there is henna, fruits m… rose water, or rose petals (lit., cut into pieces) like this, just for… for decoration.

## muʃkilat ljaraayid fi -lbaḥreen

A : lbaḥreen muʃkilathaa, jaraayidnaa[1] maa raaḥ taktib ʕann -lmasaaʔil, maa raaḥ taktib ʕan ljaraaʔim, maa raaḥ taktib ʕan lʔammaaʕ ... yaʕnii [illegible] ... fi -lbaḥreen muntaʃrah, maa raaḥ taktib ḥatta law maθalan ʕindanaa qism fi -lmaʕmaaniyyah b-mustaʃfa -lmaʕmaaniyyah, ʔiðaa qism maθalan tasammam ... ʔaw saar fi ... ʔaw maθalan qism [illegible] maa raaḥ yaktibuun ʕannah fi -ljaraayid. liʔanna yaʕnii dawlah ʕarabiyyah w-ʕidhi maθalan [illegible] ʕala kill ʃayy[2] [illegible][3] fi -lbalad.

B : taʕnii kaamil.

A : ʔeeh, yaʕnii ʕala tuul[4] fa-yaʕnii ... yaʕnii ʔiðaa [illegible][5] qisas bass yaʕnii, kaanat fii qissah [illegible] fi [illegible] qissah [illegible], ṭabʕan fi -lbaḥreen ʕindanaa [illegible][6] [illegible] ... [illegible] ʔinnahum ... [illegible] ... [illegible]. fa-marrah ... huwa [illegible] ... fa-marrah [illegible] ʕala [illegible][7] w-yaa ... ʕaleehaa fa [illegible] yaʕnii [illegible][8] [illegible] ʔinna kaanat maʕ ... w-[illegible] kaanat [illegible] maʕ waaḥad [illegible], fa-gaam ḥaarag wayyihaa.

B : b-ʔeeʃ?

A : bi-l ... wallaahi ḥaarag wayyihaa w-[illegible] wa-b-dam[9] [illegible] baʕd ḥarag wayyihaa. [illegible] yaʕnii killah liʔanna kaan [illegible] bass ... lwalad ... lwalad [illegible] ibn ʕala, w-been ... ibn ʕala baʕd [illegible] fi -lbaḥreen maʕruufah, w-ʕindhaa ʕilaaqaathaa maʕ ... maʕa -lxaliifah waayid zeenah. liʔanna fi -lmamaalik ʔilxaliifah kaanat fii ʕaaylah θaanyah ʔismhaa -ljalaahmah, kaanat [illegible] ḥukm min -lxaliifah, wa-ibn ʕala ḥaarabhum maʕa -lxaliifah ẓuddi -ljalaahmah.





fa-ʕilaaqaathaa waayid zeenah, fa-yaʕnii maa... maa stajnuu -lwalad, bass maθalan ʃaalooh min ʃuɣlah w-ba-ʔaẓinn saffaruuh ʕala gaṭar. laakinnah yaʕnii...

B : w-ʔeeʃ ṣaar fi -lḥurmah?

A : mitʃawwhah.

B : mitʃawwhah.

A : xalaṣ.

B : haaðaa -nnooʕ mini -ljaraayim waayid fii -lbaḥreen?

A : laʔ, bass yaʕnii maθalan mnismaʕ qiṣaṣ, laʔ, bass mnismaʕ ... maθalan mnismaʕ qiṣaṣ samaʕ ʕan maθalan maraẓi -lʔeeds bʕiid ʕannič[10]

B : mawjuud?

A : mawjuud ʔeeh, bass ṭabʕan yaʕnii ydafdifuun ʕaleeh. faa ... nismaʕ maθalan ʕan qiṣaṣ ʔixtiṣaab[11] maθalan ʔinna kaanat fii qiṣṣah ʕan waḥdah mitzawwjah, wa-ẓẓaahir ʔinna ʃe ... zoojhaa killah yaʕnii dda ... dawaamah killah fi -lleel fa-yatrikhaa b-rooḥhaa fi -lbeet. fa-hii kaanat timallal, kaanat ʃaabbah yaʕnii fa... fa-tattaṣil fi-ṣ ... fi -ṣṣabayyaan, fi -rryaayiil yaʕnii, maθalan bass thaačiihum ʕa-ttelifoon. w-bi-ṣṣudfah[12] marrah kaanat mittaṣlah fii waaḥad min maʕaarifhaa wi-llii yammah kaan ʔuxuu zoojhaa. fa-haddadhaa, gaal-lahaa, gaal, "ʔanaa ba-ʕallim ʔuxuuy ʕaleeč" fa-gaalat-lah, "laʔ, ʔarjuuk, ʔarjuuk!" fa-gaal-lahaa, "ʔiðaa maa tabunii ʔaʕallim ʔuxuuy ʕaleeč laazim targdii maʕaay, laazim taftaʕliin ljins maʕaay"[13] ʔaw ... f ... fa-hya maa raẓat, fa-gaam ðabaḥhaa[14] w-dafanhaa fi -lbarr ʔillii huwwa fi-ṣṣaḥraa. w-dawriyyat ẓubbaaṭ kaanat maaʃyah wi-ktaʃfatı -ljuθθah. yaʕnii qiṣaṣ ɣariibah tṣiir bass yaʕnii maa nismaʕ ʕanhaa b-kaθrah, bass yaʕnii ʔakiid fii waayid ʔaʃyaa tṣiir. yaʕnii ʔallah yiʕlam ʃuu yṣiir waraa libyuut.

# مُشْكِلَةُ الْجَرَايِدْ فِي الْبَحْرَيْنْ

أ : الْبَحْرَيْنْ مُشْكِلَتْهَا، جَرَايِدْنَا[1] مَا رَاحْ تَكْتِبْ عَنِ الْمَسَائِلْ. مَا رَاحْ تَكْتِبْ عَنْ الْجَرَائِمْ. مَا رَاحْ تَكْتِبْ عَنْ الأَمْرَاظْ أَلـ... يَعْنِي الْجِنْسِيَّه أَللِّي فِي الْبَحْرَيْنْ مِنْتَشْرَه. مَا رَاحْ تَكْتِبْ حَتَّى لَوْ مَثَلاً عِنْدَنَا قِسْمْ فِي السَّلْمَانِيَّه. بْمُسْتَشْفَى السَّلْمَانِيَّه. إِذَا قِسْمْ مَثَلاً تَسَمُّمْ أَوْ صَارْ فـ... أَوْ مَثَلاً قِسْمِ التَّعْقِيمْ تَسَمَّمْ مَا رَاحْ يِكْتِبُوا عَنْه فِي الْجَرَايِدْ. لأَنْ يَعْنِي دَوْلَه عَرَبِيَّه وِتَبِي مَثَلاً دَفْدِفْ عَلَى كُلْ شَيّ مُوبْ زِينْ[2] فِي الْبَلَدْ.

ب : تَعْتِيمْ كَامِلْ.

أ : أَيْه. يَعْنِي عَلَى طُولْ[3]. فَيَعْنِي... يَعْنِي إِحْنَا مِنِسْمَعْ قِصَصْ بَسْ يَعْنِي. كَانَتْ فِي قِصَّه كَتْبُوهَا فِي الْجَرِيدَه. قِصَّةْ ظَابِطْ. طَبْعاً فِي الْبَحْرَيْنْ عِنْدَنَا أَكْثَرِ الظُّبَّاطْ[4] بْدُوْ. بـ... قَبَائِلْ اللِّي هُمْ أَصْلُهُمْ مِنْ الْجَزِيرَه الْعَرَبِيَّه السُّنَّه. كَانْ مِتْزَوِّجْ وَحْدَه. قَمَرَه... هُوَ الظَّاهِرْ إِنْسَانْ شَكَّاكْ قَمَرَه وَصَّلْهَا عَلَى بِيتْ رَفِيجَتْهَا[5]. وِيَا مَرْ عَلِيهَا فَشَافْ حُمْرَتْهَا يَعْنِي رَايْحَه[6]. شَكْ فِيهَا إِنْ كَانَتْ مَعْ... وَانْ كَانَتْ زَانْيَه مَعْ وَاحَدْ ثَانِي. فَكَامْ حَارَكْ وِيهَا.

ب : بِأَيْش؟

أ : بَالـ... وَلاَّعَه. حَرَكْ وِيهَا وْظَرَبْهَا وِبْتَشَمْ[7] جِكَارَه بَعْدْ حَرَكْ وِيهَا. طَفَّى فُوِيهَا جِكَايِرْ وْفِي جِسِمْهَا كِلَّه لأَنْ كَانْ شَاكْ فِيهَا. بَسْ أ... الْوَلَدْ هَايْ أَسْ... الْوَلَدْ مِنْ بِيتِ الْبِنْ عَلِي. وْبِيتِ الْبِنْ عَلِي بَعْدْ قَبِيلَه فِي الْبَحْرَيْنْ مَعْرُوفَه. وْعِنْدْهَا عَلاقَاتْهَا مَعْ... مَعَ الْخَلِيفَه وَايِدْ زِينَه. لأَنْ فِي الْخَمْسِينَاتْ إِلْخَلِيفَه كَانَتْ فِي عَايْلَه ثَانْيَه إِسِمْهَا الْجَلاهْمَه. كَانَتْ تْحَاوِلْ تَاخُذْ الْحُكُمْ مِنْ الْخَلِيفَه. وَالْبِنْ عَلِي حَارَبُوا هُمْ مَعَ الْخَلِيفَه ظِدَّ الْجَلاهْمَه. فَعَلاقَاتْهَا وَايِدْ زِينَه. فَيَعْنِي مَا... مَا اسْتَجْنُوا الْوَلَدْ. بَسْ مَثَلاً شَالُوه مِنْ شُغْلَه وْأَظِنْ سَفَّرُوه عَلَى كَطَرْ. لَكِنَّه يَعْنِي...

ب : وْأَيْشْ صَارْ فِي الْحُرْمَه؟

أ : مِتْشَوَّهَه.

ب : مِتْشَوَّهَه.

أ : خَلَصْ.

ب : هَذَا النُّوعْ مِنِ الْجَرَايِمْ وَايِدْ فِي الْبَحْرَيْنْ؟

أ : لأ. بَسْ يَعْنِي مَثَلاً مْنِسْمَعْ قِصَصْ. لأ. بَسْ مْنِسْمَعْ... مَثَلاً مْنِسْمَعْ قِصَصْ سَمَعْ عَنْ. مَثَلاً مَرَظِ الأَيْدْزْ بْعِيدْ عَنَّنْش[10].

ب : مَوْجُودْ؟

أ : مَوْجُودْ أَيْه. بَسْ طَبْعاً يَعْنِي يْدَفْدِفُونْ عَلَيْه. فَا... نِسْمَعْ مَثَلاً عَنْ قِصَصْ إِخْتِصَابْ[11] مَثَلاً إِنْ كَانْ فِي قِصَّه عَنْ وَحْدَه مِتْزَوْجَه. وَالظَّاهِرْ إِنْ شَـ... زُوجْهَا كِلْه يَعْنِي الدَّ... دَوَامَه كِلَّه فِي اللِّيلْ فَيِتْرِكْهَا بْرُوحَا فِي الْبِيتْ. فَهِي كَانَتْ تِتْمَلَّلْ. كَانَتْ شَابَّه يَعْنِي فـ... فَتِتَّصِلْ فَالصـ... فِي الصِّبْيَانْ. فِي رْيَايِيلْ يَعْنِي. مَثَلاً بَسْ تْحَاتْشِيهُمْ عَالتِّلِفُونْ. وْبِالصُّدْفَه مَرَّه كَانَتْ مِتَّصْلَه فِي وَاحَدْ مِنْ مَعَارِفْهَا وَاللِّي يِمَّا كَانْ أَخُو زُوجْهَا. فَهَدَّدْهَا. كَالْ لَهَا. كَالْ. "أَنَا بَعْلِّمْ أَخُوِي عَلِيتْشْ". فَكَالَتْلَه. "لأ. أَرْجُوكْ. أَرْجُوكْ". فَكَالْ لَهَا. "إِذَا مَا تَبِيني أَعَلِّمْ أَخُوِي عَلِيتْشْ لاَزِمْ تَرْكَدِي مَعَايْ. لاَزِمْ تَفْتَعْلِينْ الْجِنْسْ مَعَايْ"[13]. أَوْ... فـ... فَهْيَ مَا رَظَتْ فَكَامْ ذَبَحْهَا[14] وْدَفَنْهَا فِي الْبَرْ إِلْلِّي هُوْ بِالصَّحْرَا. وْدَوْرِيَّةْ ظُبَّاطْ كَانَتْ مَاشْيَه وَاكْتَشْفَتْ الْجُثَّه. يَعْنِي قِصَصْ غَرِيبَه تْصِيرْ بَسْ يَعْنِي مَا نِسْمَعْ عَنْهَا بْكَثْرَه. بَسْ يَعْنِي أَكِيدْ فِي وَايِدْ أَشْيَا تْصِيرْ. يَعْنِي أَلله يِعْلَمْ شُو يْصِيرْ وَرَا لِبْيُوتْ.

### Vocabulary

jinsii جنْسي *adj.* sexual
mintaʃrah منْتَشْره *f.adj.* widespread; spread out; spreading (*var.* mintaʃir (m.))
salmaaniyyah سلْمانيّه *pop.n.* Salmaniya (a section of Manama, the capital of Bahrain)
mistaʃfa -ssalmaaniyyah مسْتَشْفَى السَّلْمانيّه *prop.n.* Salmaniya Hospital
qism قسْم *n.* (*pl.* ʔaqsaam) department; division; part; portion
tasammam تَسَمَّمْ *imperf.* yatsammam *v.* to be contaminated; to be poisoned
taʕqiim تَعْقيم *v.n.* sterilization; pasteurization; disinfection
muu(b) zeen مُوبْ زينْ *neg.part.* not
taʕtiim تَعْتيم *v.n.* obscuring; darkening; blackout
simaʕ سمَعْ *imperf.* yismaʕ *v.* to hear; to listen
ẓaabiṭ ظابِط *n.* (*pl.* ẓubbaaṭ) officer
ljazzirah -lʕarabiyyah الْجَزيره الْعَرَبيّه *prop.n.* the Arabian Peninsula
ẓaahir ظاهِرْ *act.par.* it seems (with def.art.) that; it appears that; visible; clear
ʃakkaak شَكّاكْ *act.par.* (*pl.* -iin) suspecting; thinking ill of s.o.; mistrusting s.o.; thinking s.th. negative about s.o.; presuming
rafiijah رَفيجه *f.n.* (*pl.* -aat) friend; companion (*var.* rafiij (m.))
marr ʕala مَرّ عَلى *imperf.* ymurr *v.* to drop by; pass by
ḥumrah حُمْره *f.n.* lipstick, redness
ʃakk fii شَكّ في *imperf.* yiʃikk *v.* to suspect; to think ill of s.o.; to doubt
zaanyah زانْيه *f.adj.* adulteress; harlot; unfaithful (*var.* zaanii (m.))
wallaaʕah ولّاعَه *f.n.* (*pl.* -aat) (cigarette) lighter
jigaarah جگاره *f.n.* (*pl.* jagaayir) cigarette
ḥarag حَرَگ *imperf.* yḥarig *v.* to burn; to set on fire; to sting; to hurt
ṭaffa طَفّى *imperf.* yṭaffii *v.* to extinguish; to put out; to turn off; to switch off
beet بيت *n.* (*pl.* byuut) the family of; house
ʔalbin ʕalii ألْبِنْ عَلي *prop.n.* Al-Bin Ali (a well-known and influential tribe in Bahrain)
maʕruufah مَعْرُوفه *f.adj.* well-known; known; reputable (*var.* maʕruuf (m.))
ʔaljalaahmah ألْجَلاهْمَه *prop.n.* Al-Jalahimah (a prominent Bahraini family)
ʔalxaliifah ألْخَليفه *prop.n.* Al-Khalifah (the ruling family of Bahrain)





stajna اسْتَجْنى *imperf.* yistajnii *v.* to find s.o. guilty
ʃaal min شالْ منْ *imperf.* yʃiil *v.* to remove (one from a job)
ẓann ظَنّ *imperf.* yẓinn *v.* to think; to believe; to suppose; to assume; to presume
mitʃawwhah متْشَوّهَه *f.adj.* disfigured; defaced; deformed; distorted (*var.* mitʃawwih)
maraẓ مَرَظْ *n.* (*pl.* ʔamraaẓ) disease; illness; sickness
ʔeeds أيدْس *prop.n.* Eng. AIDS (a severe immunological disorder)
b(a)ʕiid ʕanntič بَعيدْ عَنْتْشْ *expr.* (*lit. far away from you*) May God keep (bad things) away from you.
ʔixtiṣaab إخْتصاب *n.* rape (of a woman); illegal seizure; taking away by force (*var.* ʔiɣtiṣaab)
tmallal تْمَلَّلْ *imperf.* yitmallal *v.* to be bored; to become fed-up; to become impatient
ṣbayyaan صْبَيّان *pl.n.* young men; boys
ḥaatča حاتْشى *imperf.* yḥaačii *v.* to chat; to talk
ṣudfah صُدْفه *f.n.* (*pl.* ṣudaf) chance; coincidence
ʔarjuuk أرْجُوكْ *v.* I beg you! Please!
ʕallam عَلَّمْ *imperf.* yʕallim *v.* to tell; to inform; to teach
ragad maʕ رَگَدْ مَعْ *imperf.* yargid *v.* to sleep with s.o.; to have sex with s.o.; to go to bed with s.o.
jins جنْس *n.* sex; kind; variety; race; sex (male, female)
ðabaḥ ذَبَحْ *imperf.* ya(i)ðbaḥ *v.* to kill; to sacrifice; to slaughter
dafan دَفَنْ *imperf.* yadfin *v.* to bury
dawriyyat ẓubbaaṭ دَوْريّةْ ظُبّاطْ *f.n.* (*pl.* -aat) police patrol

### Notes

1) jaraayidnaa: *Our newspapers; our press.* A new law related to media and freedom of speech was decreed by his Majesty King Sheikh Hamad Bin Issa al-Khalifa in October 2002. The broadcast media in Bahrain is state-owned and controlled; however, the press enjoys a little more freedom.

2) tabii -ddafdif ʕala kill ʃayy muub zeen fi -lbalad: *It wants to cover up everything bad in the country.* The media is state-controlled in most Gulf countries and it is not usually allowed to report bad incidents that show the shortcomings of the government. As discussed in the Kuwaiti section, the verb //yab(b)ii// *to want* doesn't have a perfect tense form, but it is used after the auxiliary verb //kaan// *was* to render the perfect tense.

3) muub zeen: *Not good*. The negative particle //muu(b)// is not inflected for gender or number. It is used to negate any nonverbal predicative term.

4) ʕala ṭuul: *Always; all the way; throughout; the whole length; immediately*. Note that this phrase is used for various meanings and one has to consider the context to find the appropriate meaning.

5) m-nismaʕ: *We hear*. Note that the speaker here used the prefix //m-// with the imperfect to indicate a habitual action. This linguistic feature was not detected in any of the recordings collected for this work. However, it is a Levantine linguistic feature to add an optional prefix //m-// to the first person plural imperfect verb to indicate a habitual action. Note also that the imperfect in conjunction with an adverbial particle is used to denote a habitual action, e.g., //ʔaruuḥi -lmidraseh kill yoom// *I go to school every day*. The imperfect in conjunction with the prefix //bi-// is used to indicate a habitual or a future action, e.g., //simaʕ ---> yismaʕ ---> b(a)-yismaʕ// *heard, hears, will hear*.

6) ʔakθari -ẓẓubbaaṭ: *Most of the officers*. The elative //ʔism tafḍiil// is derived from adjectives and it is not inflected for gender or number (See Selection 15, Note 1).

7) rafiijathaa: *Her friend*. Cf. //rafiigathaa//. Note the sound change //q ---> j//, a phonological feature of some Gulf dialects (See Selection 8, Note 13).

8) ʃaaf ḥumrathaa raayḥah: *He saw that her lipstick had faded/is gone*. Note that the husband interpreted the fading of his wife's lipstick as evidence of her infidelity which led him to abuse her. Wife-beating and "honor killing" are still practiced by some tribes in the Gulf area. Women are still being killed by their own suspicious relatives.

9) bi-čam: *With a number of; with a few; with some; for how much*. The interrogative particle //čam// is often used as an indefinite pronoun, as is the case in this text.

10) b(a)ʕiid ʕannič: *May God keep bad things away from you*. This is an optative expression similar to the English *God forbid*. It is used when one makes mention of sicknesses, disasters, or immoralities: one says to the listener //bʕiid ʕann-//. Saying such expressions is culturally expected, perhaps because of superstition.

11) ydafdifuun ʕaleeh: *They cover it up*. Since the media in most Gulf states is government-controlled, usually it does not report any scandals or anything that reflects badly on the government, religious institutions, social and cultural traditions, or even natural disasters.

12) ʔixtṣaab: *Rape*. Cf. MSA //ʔiɣtiṣaab//. Note the assimilation of the //ɣ ---> x//. The sounds //x// and //ɣ// are both uvular fricatives articulated from the same exit; the first is voiceless and the second is voiced. (For more on this subject see Sibawayh 1316 A.H., the chapter on //ʔidɣaam//, 404.)

13) bi-ṣṣudfah: *Accidentally; by chance; by coincidence*. Adverbs may be formed from nouns by prefixing the preposition //bi-// to the noun, as is the case in this text.





14) laazim taftaʕliin ljins maʕaay: *You should have sex with me*. Female sexual misconduct is not acceptable in any Muslim society. Laws in most Gulf states order stoning for an adulteress. Furthermore, "honor killing" of a Muslim woman for immoral activities is also still practiced. The custom of the murder of a Muslim adulteress at the hands of male family members is practiced in many Muslim societies to restore the family honor.

15) fa-gaam ðabaḥḥaa: *So he killed her*. Note the assimilation //h ---> ḥ// in the pronoun suffix since the two sounds are articulated from the same exit. Note also that the MSA meaning of //ðabaḥ// is *to slaughter, to butcher*, but in all Gulf dialects it means *to kill*. The verb //qatala// is rarely used (See Johnstone 1967, 242).

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## The Problem with Newspapers/the Press in Bahrain

A : The problem of Bahrain is that our newspapers are not going to write/publish about {these} things. They are not going to write about crime. They are not going to write about venereal diseases that are spread in Bahrain. They are not going to write even though, for instance, we have a department in Salmaniya... in Salmaniya Hospital, or it got... or for example the department of sterilization was contaminated (lit., poisoned), they are not going to write about it in the newspapers. Well, because it is an Arab state and it likes to cover up everything bad (lit., not good) in the country.

B : Total obscurity.

A : Yeah, always. So we just hear of stories. There was a story written/published in the newspaper. It is a story of an {military} officer. Certainly, in Bahrain [we have] most of the officers are Bedouin from... tribes whose origin is Sunni from the Arabian Peninsula. This officer was married to a woman. It seems that he was a suspicious person, so once he gave his wife (lit., her) a ride to her friend's house. {Later} he stopped by and noticed that her lipstick had faded. So he suspected that she was with... that she had committed adultery with another man. So, he burned her face.

B : With what?

A : With a cigarette lighter. He burned her face and he hit her. He also burned her face with a few cigarettes. He extinguished cigarettes on her face and all over her body because he was suspicious of her. However, this young man... was from the Bin Ali family. Furthermore, the Bin Ali family is also {from a well} known tribe in Bahrain. It has a good relationship with the royal family. Because, during the fifties, the caliphate was {in the hands} of another family by the name of Al-Jalahimah. The {current} royal family/Al-Khalifa family was trying to take the caliphate, and the Bin Ali family fought with them against Al-Jalahimah. Therefore, their relationship {with the royal family} was very good. So the young man was not charged. Nevertheless, they kicked him out of his job, and I think they sent him to Qatar. Well but he...

B : What happened to the woman?

A : She is disfigured.

B : She is disfigured.

A : That's it.

B : Is there a lot of this kind of crime in Bahrain?

A : No, but for example we hear of stories. No, but we just hear... For example we hear stories about the AIDS disease, may {God keep} it far away from you.





B : Does it exist?

A : Yes, it exists, but of course they cover it up. So we hear of rape stories. For example, there was a story about a married woman. It seemed that her husband's work was always at night. So he left her alone at home. She would get bored, I mean she was a young girl, so she would call boys, men. She just talked with them over the phone. Once, she called one of her {male} acquaintances, and it happened that the one who was next to him was her husband's brother. So he threatened, he said to her, "I am going to tell my brother about you." She said to him, "No, I beg you! I beg you!" He said to her, "If you don't want me to tell my brother on you, then you have to sleep with me, make love to me." But she did not accept, so he killed her and buried her in the desert. An officers' patrol was passing by and discovered the body. Well, strange stories take place; however, we do not hear of them a lot. Well, definitely a lot of things happen. God knows what takes place inside (lit., behind) the homes.

## raaʕii dikkaan

A : ʕaraft ʔinta fi -liḥwaajeh? ʃwayy, ʃwayy kaan....

B : laa, laa, ḥabbeet ʃʃaɣlah haadii. ʔanaa daxalt lammaa ʔajii mini -lmidraseh, ʔallah yirḥamah[1] ʔabuuy yjiibnii[2] -ddikkaan.

A : ʔey.

B : ʕallamnii, rabbaanii[3] ʔabuuy lḥamd lillaah[4].

A : ʔey.

B : min ʔajii mini -lmidraseh siideh ʕala ʔawwali -ddikkaan, ʔidaa maa ʔajii yoom waaḥad ddikkaan...

A : nzeen.

B : daaki -lyoom ʔaḥaṣṣil ẓarb, laakin ʔaddabnaa w-ʕallamnaa. ʕibaarah nimʃii ʕan killaa siideh.

A : nzeen.

B : maa niʕtiwij miθlak.

A : ʔey nzeen. stafatt[5] ʔaḥiin, ʔaḥiin min haaði -l... ttarbiyeh? ḥassalt...

B : lḥamdi lillaah.

A : stafatt yaʕnii minhee.

B : ʔii baʕd[6] waaḥad mrabbiinneh waaldeeneh, maa yistafiid!

A : yaʕnii ʔasʔalk suʔaal leh[7]! ʔanaa maa ʔasʔalk w-leh! ʔinta rid ʕalayyi fii haaða -ssuʔaal. stafatt minni -ttarbiyah loo laʔ?





B : ʔii, ʔii stafatt lḥamdi lillah.

A : huw (referring to their friend Abdil 'Azim) yiʃtiɣil fi (-llahθeh this word is not clear on the tape)... fi -ddikkaan.

B : fi -ddikkaan.

A : ʔeh.

B : min gabl kaan yiʃtiɣl fi -sseenama hu.

A : fi -sseenama yiʃtiɣil huu?

B : ʔe, kaan ʔawwal, ʔe kaan ʔawwal gabl la-yijii ʔabuuh bi-yiʃtiɣil ʕaṣaarii fi -ssenama, huu yʃaɣɣil sseenama huu.

A : huu?

B : ʔeh, taaliy jee ʕala -ddikkaan yaʕnii.

A : nzeen.

B : gaam yiʃtiɣil.

A : nzeen.

B : ʔeh, wa-tʃuuf ʔaḥiin yistamirr fi -ddikkaan yaʕnii yiʃtiɣil. fii nihaayati -ssittiinaat kaan huu yiʃtiɣil fi -sseenama.

A : bale.

B : baʕdeen je gaʕad wiyya ʔabuuh ʃway, ʃway ṭawwar yaʕnii ʃiɣlat ʔabuuh.

A : nzeen, w-yḥaṣṣil yaʕnii zabaayin, yijuun nnaas yiʃtaruun min ʕindeh yaʕnii?

B : ʔeh.

A : ʔana wallah yaʕnii, ʔaḥiin ʔaʃuuf haaða -lwaqti -llii gaʕad fii ʔaḥiin ʕabdi -lʕaẓiim, yaʕnii ʔazyad zzabaayin. yijuun...

B : waajid ʔazyad. ṭawwari -ddikkaan... ṭawwara... beeʕ dikkaan...

A : ʔeh, ʔana ʔagullak leh leeʃ? liʔanna huu... ʔalʔaxlaaq.

B : ʔeeh, raḥama -llah waaldeek. ʔabuuh ʔaxlaaqah taʕbaa (nah)..

A : ʔeeh nnabii maa ḥammaluuʃ... naʕatuw... naʕatuw bi-lʔamwaal w-ɣeeruh. naʕatuw bi-lʔaxlaaq. "ʔinnaka la-ʕala xuluqin ʕaẓiim.[8]"

B : ʔey naʕam.

A : ʕadil law laʔ?

B : ʕadil.

A : w-huwa haaðe gaaluule... yaʕnii ʕindah ʔaxlaaq ʔila -lmuʃtarii, ʔila -zzabuun. maθal ḥajaat maa tinfaʕ, yaʕni yibɣa yrajjiʕhaa, yiqbalaa, maa yxaalif[9].

B : laa, hadaak ʔabuuh maa yiqbal ʔabadan[10], ʔabadan maa yiqbal ʔabuuh. w-ʔabuuh maɣlawaanii, ɣaalii! yaʕnii ʔinta ʔaḥiin truuḥ leeh yaʕṭiik b-siʕir, miθil ʔabuuh, ybiiʕa b-diinaar ʕabdi -lʕaẓiim, huu ybiiʕa b-diinaar w-nuṣṣ. ʃuufi -lfarg. muu farg ʃii baṣiiṭ yaʕnii. fargi -nnuṣṣ yaʕnii...

A : nzeen, lʔawwal maa kaan huu yruuḥi -ddu... dubay walla...

B : laa, maa kaan yjii dubay...

A : taaylaand...

B : laa laa, walaa -ṣṣiin ʔaḥiin... yruuḥ yjiib yaʕnii maaʃaallah[11]. ṭawwar ddikkaan, ʕadil ṭawwarah w-ṣaar...

A : ʔaḥiin yjiibuulah bi-lkenteeraat.

B : bi-konteenaaraat[12] yjiib ʔalḥiin muu miθil ʔawwal yaʕnii yiʃtaruun mini -ssuug w-minnii w-minnii[13], laʔ. lbeeʕ w-liʃraa maalhum ṣaar ʔaḥsan. ʕibaarah ʔaḥiin fi -ssuug ṣaar huu maʃhuur ʕabdi -lʔaẓiim haade.





A : nzeen.

B : tilaʕ f... ṣuurateh fi -ssug.

A : ʔeh.

B : yaʕnii ʔaḥsan min ʔabuuh. ʔabuuh kaan ʔawwal mdammiri -ddikkaan.

A : ʔeeh, ʔabuuh ʕaad taʕruf ḥamagii w-ʃaayib.

B : waajid ḥamagii.

# رَاعِي دِكَّانْ

أ : عَرَفْتْ إِنْتَ لِحْوَاجَه؟ شْوَيّ، شْوَيّ كَانْ...

ب : لاَ، لاَ، حَبَّيتْ الشَّغْلَه هَادِي. أنَا دَخَلْتْ لَمَّا أجِي مِنِ الْمِدْرَسَه. أللَّه يِرْحَمَه[1] أبُويْ يْجِيبْنِي[2] الدِكَّانْ.

أ : أيْ.

ب : عَلَّمْنِي، رَبَّانِي[3] أبُويْ الْحَمْدِ لِلَّه[4].

أ : أيْ.

ب : مِنْ أجِي مِنِ الْمِدْرَسَه سِيدَه عَلَى أوَّلِ الدِكَّانْ، إِدَا مَا أجِي يُومْ وَاحَدْ الدِكَّانْ...

أ : نْزَينْ.

ب : دَاكِ الْيُومْ أحَصَّلْ ظَرْبْ، لاَكِنْ أدَّبْنَا وْعَلَّمْنَا. عِبَارَه نِمْشِي عَنْ كِلاَ سِيدَه.

أ : نْزَينْ.

ب : مَا نِعْتَوِجْ مِثْلَكْ.

أ : أيْ نْزَينْ. اسْتَفَتْ[5] أحِينْ... أحِينْ مِنْ هَاذِي الـ... التَّرْبِيَه؟ حَصَّلْتْ...

ب : الْحَمْدِ لِلَّه.

أ : اسْتَفَتَ يَعْنِي مِنْهَا.

ب : إِي، بَعْدْ[6] وَاحَدْ مْرَبِّينَه وَالْدِينَه مَا يِسْتَفِيدْ!

أ : يَعْنِي أسْألَكْ سُؤَالْ لَه[7]! أنَا مَا أسْألَكْ وْلَه! إِنْتَ رِدَّ عَلَيَّ فِي هَذَاالسُّؤَالْ. اسْتَفَتْ مِنِ التَّرْبِيَه لُو لأ؟

ب : إِي، إِي اسْتَفَتْ الْحَمْدْ لِلَّه.





أ : هُوْ يِشْتِغِلْ فِي (اللَّهْثَه)... فِي الدِكَّانْ.

ب : فِي الدِكَّانْ.

أ : أه.

ب : مِنْ كَبْلْ كَانْ يِشْتِغِل فِي السَّينَمَا هُو.

أ : فِي السَّينَمَا يِشْتِغِلْ هُو؟

ب : أه، كَانْ أوَّلْ، أ كَانْ أوَّلْ كَبْلْ لَيجِي أبُوه بِيِشْتِغِلُ عَصَارِي فِي السَّينَمَا. هُو يْشَغِّلْ السَّينَمَا هُو.

أ : هُو؟

ب : أه، تَالِي جَي عَلَى الدِكَّانْ يَعْنِي.

أ : نْزَينْ.

ب : كَامْ يِشْتِغِلْ.

أ : نْزَينْ.

ب : أه، وَتْشُوفْ أحِينْ يِسْتَمِرَ فِي الدِكَّانْ يَعْنِي يِشْتِغِلْ. فِي نِهَايَةِ السِّتِّينَاتْ كَانْ هُو يِشْتِغِلْ فِي السَّينَمَا.

أ : بَلَى.

ب : بَعْدَينْ جَى كَعَدْ وِيَّ أبُوه، شْوَيْ، شْوَيْ طَوَّرْ يَعْنِي شِغْلَةْ أبُوه.

أ : نْزَينْ، وَيْحَصِّلْ يَعْنِي زَبَايِنْ، يِجُونْ النَّاسْ يِشْتَرُونْ مِنْ عِنْدَه يَعْنِي؟

ب : أه.

أ : أنَا وَاللَّه يَعْنِي، أحِينْ أشُوفْ هَذَا الْوَقْتِ اللِّي كَعَدْ فِي أحِينْ عَبْدِ الْعَظِيمْ، يَعْنِي أزْيَدْ الزَّبَايِنْ. يِجُونْ...

ب : وَجِدْ أزْيَدْ. طَوَّرِ الدِكَّانْ... طَوَّرْ... بَيعْ الدِكَّانْ...

أ : أه، أنَا أكُلّكْ لَه لَيشْ؟ لأنَّ هُو... ألأخْلاَقْ.

ب : أيه، رَحَمَ اللّه وَالْدَيكْ. أبُوه أخْلاَقَه تَعْبَا(نَه)...

أ : أيه، النَّبِي مَا حَمَّلُوشْ... نَعَتُوْ... نَعَتُوْ بِالأمْوَالْ وْغَيرُه. نَعتُوْ بِالأخْلاَقْ، "إنَّكَ لَعَلَى خُلُقٍ عَظِيمْ"[٨].

ب : أيْ نَعَمْ.

أ : عَدِلْ لَوْ لأْ؟

ب : عَدِلْ.

أ : وْهُوَ هَاذَا گَالُو لَه... يَعْنِي عِنْدَه أخْلاَقْ إلَى الْمُشْتَرِي، إلَى الزَّبُونْ. مَثَلْ حَجَاتْ مَا تِنْفَعْ، يَعْنِي يِبْغَى يْرَجِّعْهَا، يِقْبَلْهَا، مَا يْخَالِفْ[٩].

ب : لاَ، هَدَاكْ أبُوه مَا يِقْبَلْ أبَداً[١٠]! أبَداً مَا يِقْبَلْ أبُوه! وْأبُوه مَغْلَوَانِي، غَالِي! يَعْنِي إنْتَ أحِينْ تْرُوحْ لَيه يَعْطِيكْ بْسِعِرْ مِثِلْ أبُوه... يْبِيعَه بْدِينَارْ عَبْدِ الْعَظِيمْ، هُو يْبِيعَه بْدِينَارْ وْنُصَ. شُوفِ الْفَرْكْ. مُو فَرْكْ شِي بَصِيطْ يَعْنِي. فَرْكِ النُّصَ يَعْنِي...

أ : نْزَينْ، الأوَلْ مَا كَانْ هُو يْرُوحِ الدُّ... دُبَيْ وَلاَّ...

ب : لاَ، مَا كَانْ يْجِي دُبَيْ...

أ : تَايْلاَنْدْ...

ب : لاَ لاَ، وَلاَ الصِّينْ، أحِينْ... يْرُوحْ يِجِيبْ يَعْنِي مَاشَاللّه[١١]. طَوَّرْ الدُّكَّانْ عَدِلْ طَوَّرَه وْصَارْ...

أ : أحِينْ يْجِيبُولَه بِالْكَنْتَيرَاتْ.

ب : بِالْكُنْتَينَارَاتْ[١٢] يْجِيبْ ألْحِين؛ مُو مِثِلْ أوَلْ يَعْنِي يِشْتَرُونْ مِنِ السُّوكْ وْمِنِّي وْمِنِّي[١٣]، لأْ. البَيعْ وِلِشْرَا مَالْهُمْ صَارْ أحْسَنْ. أحِينْ فِي السُّوكْ صَارْ هُو مَشْهُورْ عَبْدِ الْعَظِيمْ هَادَا.





أ : نْزَينْ.

ب : طِلَعْ فـ... صُورْتَه فِي السُّوكْ.

أ : أه.

ب : بَعْنِي أحْسَنْ مِنْ أبُوه. أبُوه كَانْ أوَلْ مْدَمِّرِ الدُّكَّانْ.

أ : أيه، أبُوه عَادْ تَعْرُفْ حَمَكِي وْشَايِبْ

ب : وَاجِدْ حَمَكِي.

Vocabulary

raaʕii dikkaan رَاعِي دِكَّانْ *phr.* shopkeeper

raham رَحَمْ *imperf.* yirḥam *v.* to have mercy (upon s.o.); to have compassion (for s.o.)

jaab جَابْ *imperf.* yjiib *v.* to bring

rabba رَبَّى *imperf.* yrabbii *v.* to raise; to rear; to bring up; to instruct, to teach (a child)

lḥamd lillaah الْحَمْدْ للّه *expr.* Praise be to God. Thanks be to God.

ʔida(a) إدَا *part.* if (*var.* ʔiða(a))

daak دَاكْ *demons.part.* that (*var.* hadaak)

ẓarb ظَرْبْ *v.n.* beating; hitting

ʕtiwaj اعْتَوَجْ *imperf.* yiʕtiwij *v.* to become a crook; to be crooked; to be bent; to be twisted

stafaad min اسْتَفَادْ مِنْ *imperf.* yistafiid *v.* to benefit from

ʔaḥiin أحِينْ *adv.* now (*var.* ʔalḥiin)

tarbiyeh تَرْبِيَه *n.* upbringing; education; teaching

mrabbii مْرَبِّي *act.par.* (*pl.* -iin) one who raises, one who brings up (a child); an educator

waaldeen وَالْدَينْ *n.* parents; father and mother

leh لَه *interj.* well; you see (*var.* w-leh)

seenama سَينَمَا *n.* Eng. movie theater, cinema

ʕaṣaarii عَصَارِي *adv.* in the evening

taaliy تَالِي *adv.* afterwards

ssittiinaat السِّتِّينَات *pl.n.* the sixties

bale بَلَى *interj.* yes

ʃiɣlah شُغْلَه *f.n.* (*pl.* -aat) business; work; job; occupation

zabuun زَبُون *n.* (*pl.* zabaayin) customer; client; buyer

ʕabdi -lʕaẓiim عَبْد الْعَظِيم *prop.n.* (*lit. the servant of the mighty*) Abdul 'Azim (m.prop.n.)

ʔazyad أزْيَد *adj.* more

beeʕ بِيع *n.* sale; selling

ʔaxlaaq أخْلاَق *pl.n.* character (of a person); noble character; morals; temper

nabii نَبِي *n.* (*pl.* ʔanbiyaa) prophet; the Prophet Muhammad (with the def.art.)

naʕat نَعَت *imperf.* yinʕat *v.* to describe; to characterize

ʔinnaka la-ʕala xuluqin ʕaẓiim إنَّكَ لَعَلَى خُلُق عَظِيم *prov.* "And you {stand} on an exalted standard of character." (Surá 68: 4)

ḥaajaat maa tinfaʕ حَجَات مَا تَنْفَع *expr.* bad stuff; bad things; worthless things

rajjaʕ رَجَّع *imperf.* yrajjiʕ *v.* to return (s.th.); to take back

falat فَلَت *imperf.* yiflit *v.* to throw away

maɣlawaanii مَغْلَوَانِي *adj.* the person who charges more for his goods or services; whose prices are high; expensive

diinaar دِينَار *n.* (*pl.* dananiir) dinar; monetary unit

farg فَرْك *n.* (*pl.* fruugaat) difference

dubay دُبَي *prop.n.* Dubai (of the United Arab Emirates)

taaylaand تَايْلاَنْد *prop.n.* Thailand

ṣṣiin الصِّين *prop.n.* China

maaʃaallah مَاشَاللَّه *expr.* (*lit. whatever God wills*) Amazing!

konteenar كُنْتَيْنَر *n.* (*pl.* konteenaaraat) Eng. container

minnii w-minnii مِنِّي وْمِنِّي *demons.* from here or there; over this way

ʕiba(a)r عَبَر *imperf.* yiʕbar *v.* (*lit. to cross*) to make it (in the market); to make (one's presence known)

maʃhuur مَشْهُور *pass.par.* (*pl.* -iin) famous; well-known

ṣuurah صُورَه *n.* (*pl.* ṣuwar) picture; photograph

mdammir مْدَمِّر *act.par.* (*pl.* -iin) destroying; ruining

ḥamagii حَمَكِي *adj.* easily angered; high-strung; nervous; having a bad temper

ʃaayib شَايِب *adj.* (*pl.* ʃiyyaab) white-headed (person); gray-headed; old (person)





## Notes

1) ʔallah yirḥamah: *May God have mercy upon him. May he rest in peace.* This is a common expression in most Arabic dialects. It is expected to be said after mentioning the name of a deceased person.

2) ʔabuuy yjiibnii: *My father brings me.* The imperfect of hollow verbs (where the middle radical of the perfect form is the long vowel //-aa-//) may have the long vowels //aa//, //ii//, or //uu//, e.g., //naam/ynaam// *to sleep*, //gaal/yguul// *to say*, //baaʕ/ybiiʕ// *to sell*.

3) rabbaanii: *He raised me; he taught me*. This is a defective verb //fiʕl naaqiṣ// with the //ʔalif maqṣuurah// (transliterated in this work as a short vowel//-a//) as its final radical. The following is the conjugation of the perfect tense of the defective verb //rabba(a)// *to raise (s.o.) up*. 1 c.s. //rabbeet//; 2 m.s. //rabbeet//; 2 f.s. //rabeeti//; 2 m.pl. //rabbeetuu//; 2 f.pl. //rabbeetin//; 3 m.s. //rabba(a)//; 3 f.s. //rabbat//; 3 m.pl. //rabbaw//; 3 f.pl. //rabban//; 1 c.pl. //rabeenaa//.

4) lḥamd lillaah: *Praise be to God. Thanks be to God.* Other expressions with the same meaning are //li-llaahi -lḥamd// *To God be the praise;* //naʃkur llaah// *We thank God*; or //ʔaʃʃukr li-llaah// *Thanks be to God*. Note that Arabic speakers use such expressions frequently whether they are religious or not. Note also that all Arabic dialects have numerous expressions containing the name of //ʔallah//.

5) stafatt: *Did you benefit?* Cf. //ʔistafadt//. Note the assimilation of the //d ---> t// (See Selection 3, Note 7).

6) ʔii, baʕd waaḥad mrabbiineh waaldeeneh maa yistafiid: *Well then, would (it be possible for) a person raised by his/her parents and not benefit (from them)?* Although the word //baʕd// has other functions, it is often used as an interjective particle, as is the case in this text.

7) leh *Well!* This particle and its variant //w-leh// are used as interjections. They usually occur at the end of the sentence.

8) ʔinnaka la-ʕala xuluqin ʕaẓiim: *"And you {stand} on an exalted standard of character" (Sura 68: 4)*. Note that it is very common even for uneducated people to quote verses from the Qur'an.

9) maa yxaalif: *All right! It doesn't matter. No objection (lit. he doesn't object).* This is a common expression in most Gulf dialects. It is used to express approval or agreement to what was said. Note that this expression is not inflected for number or gender.

10) ʔabadan: *Absolutely not, never ever.* This adverb is borrowed from MSA and it is frequently used in most Gulf dialects. Note the tone of the speaker's voice while negating the fact that the father does not accept taking things back. The use of this adverb expresses an absolute negation of a statement.

11) maaʃaallah: *Amazing! (lit. whatever God wills)* Cf. MSA //maa ʃaaʔa -llaahu// This is a common expression in most Gulf dialects. It is used as an exclamation of surprise and admiration.

12) konteenaaraat: *Containers.* Note how the speakers gave this English word a regular feminine plural. Note also that speaker B's repetition of the word may be because speaker A didn't voice it right.

13) minnii w-minnii: *From here or there; over this way.* This demonstrative of place is a contraction of //min ʔihni// *from here.*





## A Storekeeper

A : Did you know about drug store{s}? By and by...

B : No, no, I liked this business. I started when I used to come from school. My father, may he rest in peace, used to bring me to the store.

A : Yes.

B : Thank God, my father taught me and raised me.

A : Yes.

B : As soon as I came from school, I went straight to the store, and if one day I didn't come [to the store]...

A : OK.

B : I will get a beating that day. Nevertheless, he taught us and raised us. That is why we are always very straightforward.

A : OK.

B : We didn't become crooks like you.

A : OK, fine, well, did you benefit... from this upbringing? Did you get...

B : Thank God.

A : I mean did you benefit from it?

B : Yes, how could a person be raised by his parents and not benefit {from them}?

A : Well, I am asking you a question. I am not asking you... You just answer my question. Did you benefit from this upbringing or not?

B : Yes, I benefited, thank God.

(They change the subject and talk about someone called Abdul 'Azim.)

A : He works in (Lahtha) at the store.

B : At the store!

A : Yes.

B : Before, he used to work at the movie theater.

A : He worked at a movie theater?

B : Before, he came {to work with} his father, he used to work at the movie theater in the evening. He operated the movie theater.

A : He?

B : Yes, and later he came to the store.

A : OK.

B : And started to work.

A : OK.

B : Now, as you see, he continues to work at the store. In the late sixties, he worked at the movie theater.

A : Yes.

B : Later on, he stayed with his father, and by and by he developed his father's work.

A : Fine, and he has customers. I mean do people come and buy from him?

B : Yes.

A : Well, now I can really see that there are more customers since the time Abdul 'Azim took over {the store} (lit. stayed). They come…

B : Much more. He improved the store. He improved… the sales of the store…

A : Yes, I tell you why? Because it's {a matter} of character.

B : Yes. May your parents rest in peace. The character of his father…

A : The prophet was not described… They didn't describe him by riches and other things. They described him by {his} character. "And you {stand} on an exalted standard of character" (68: 4).

B : Yes indeed.

A : Is this true or not?

B : True.

A : And they say that this {man}… I mean has a good rapport with the buyer, with the customer. For example, if the customer wants to return stuff that is not good, he will take it back. He does not object.

B : No, but for that father of his, will not accept this at all. His father will never accept this.

A : No, he does not accept…

B : He would say, "Throw it away."

A : I have told you several times. {Something else} his father is expensive, very expensive. I mean, if you go to him now, would he give you the same prices as his father? {If} Abdul 'Azim sells it for a dinar, he would sell it for a dinar and a half. See the difference. It's not a simple difference. I mean it's half {the price}.

B : Well, didn't he used to go to Dubai before, or to…

A : No, he didn't used to come to Dubai…

B : To Thailand…

A : No, no! Not {even} to China. It's amazing, now he travels to bring {his goods}. He improved the store. He improved it well, and it became…

B : Now he buys (lit. they bring him) by containers.

A : Now he brings by the containers. I mean it's not as it was before; they used to buy from the market, from here and there. No, their sale and purchase is better. He is well established in the market now (lit. he crossed to the market). This Abdul 'Azim has become famous.





B : Fine.

A : His picture is visible in the market.

B : Yes.

A : I mean, he is better than his father. Before, his father was destroying the store.

B : Well, as you know his father is easily angered and old.

A : Yes, he is very easily angered.

# State of Qatar






## Background

Dawlat Qatar, the State of Qatar, is a largely barren, flat desert. Water is scarce and agriculture is minimal. Great Britain and the Ottoman Empire were striving to take control of Qatar in the mid 1800s. Qatar sought British protection which was extended by a treaty dated 3 November, 1916. It became a British protectorate from that date until it took its independence on 3 September, 1971. Ruled by the Al Thani family since the nineteenth century, Qatar has transformed itself from a poor British protectorate to an independent state with significant oil and natural gas revenues.

## Geography

Qatar, a small peninsula, has a strategic location in the central Persian Gulf. It has an area of 11,400 sq km. It borders eastern Saudi Arabia and the United Arab Emirates. The island of Bahrain lies about 25 miles northwest of it. The capital of Qatar is Doha, the main urban center, located on the eastern coast of the peninsula. It was once the center for pearling and is the home of most Qataris.

## Government

Qatar is a traditional monarchy. The Qatari executive branch consists of the head of state, Sheikh Hamad Bin Khalifa Al Thani, who became the emir after he ousted his father, Sheikh Khalifa Bin Hamad Al Thani, in 1995. (The father came to power five months after Qatar became an independent state by deposing his cousin Sheikh Ahmad.) Emir Hamad also holds the positions of Minister of Defense and Commander-in-Chief of the Armed Forces. The new Prime Minister, the Emir's cousin, Sheikh Hamad Bin Jassem Al Thani was appointed on April 4, 2007. The Council of Ministers is appointed by the monarch. In April 2007, Qatar held nationwide elections for a 29-member Central Municipal Council, which has limited consultative power aimed at improving municipal services.

The legislative branch consists of //majlis ʔaʃʃuurah//, the Advisory Council, of 40 members and is appointed only for consultative tasks. There have been no legislative elections. The Council members have had their terms extended every year since the new constitution came into force on June 9, 2005. The new constitution provides for a new 45-member Advisory Council, two-thirds of which would be elected by the public and one-third appointed by the Emir.

Qatar is divided into ten municipalities (//baladiyyaat// pl. of //baladiyyah//): Ad-Dawhah, Al-Ghuwayriyah, Al-Jumayliyah, Al-Khawr, Al-Wakrah, Ar-Rayyan, Jarayan Al-Batnah,

Madinat Ash-Shimal, Umm Salal, and Umm Sa'id. The Basic Law of Qatar (1972), which institutionalized local customs rooted in Qatar's conservative Wahhabi heritage, grants the Emir preeminent power. However, he cannot violate the Shari'a (Islamic law). He must take into consideration the opinions of leading notables and the religious establishment whose position was institutionalized in the Advisory Council.

## Economy

Prior to the discovery of oil, Qatar acquired its wealth from trading and the very lucrative pearl fisheries. Oil was discovered in Qatar in 1939, but it was not recovered on a commercial scale until 1949. The revenues from oil rose dramatically; however, there was a dispute over the distribution of these revenues. During the late 1980s and early 1990s, the economy was weakened by an ongoing siphoning off of the oil reserves by the Emir, Sheikh Khalifa Bin Hamad Al Thani, who had ruled the country since 1972. This economic situation forced his son, Hamad Bin Khalifa Al Thani, to overthrow his father in a bloodless coup in 1995, and he assumed power. Emir Hamad faced an attempted countercoup in 1996 and a protracted lawsuit with his father over the rightful ownership of billions of dollars of invested oil revenues, which was settled out of court.

Qatar has one of the world's largest reserves of petroleum and natural gas, and it employs large numbers of foreign workers in its production process. Sheikh Hamad has led the development of Qatar's oil and natural gas resources. Oil and gas made Qatar one of the world's faster growing and higher per-capita income countries. Qatar's oil reserves form about 15% of the world total, making it the third largest in the world. During the last decade, Qatar has allowed substantial foreign investment in the development of its gas fields; as a result it became the world's top liquefied natural gas exporter in 2007.

## Society

Qatar has a population of 928,635 (July 2008 UN estimate). Less than one-fifth of the population are native Qataris and the rest are foreigners associated with the oil and gas industries. About 40% of the population are Sunni Arabs of the Wahhabi sect of Islam, and the rest are largely other Arabs, Pakistanis, Indians, and Iranians.

In 1998, the Emir amended the Qatari constitution in line with the progress of the country, conforming to the needs of the society, its customs and traditions. Later, he decided to establish a parliament elected by Qataris, men and women alike without restrictions. Qatari women have already achieved high-level government positions, and they are allowed to travel and study abroad. The oil wealth has made it possible for the Qatari people to enjoy a high standard of living and a well-established social services





system. Native Qataris have one of the highest per capita incomes in the world. Qatari women have the right to vote and run for office as well.


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# ʔixtilaafi -llahjaat fii giṭar[1]

ʔaanaa gṭarii min giṭar. giṭar dawlah zɣiirah[2] ʃibh jazziirah fi -lxaliiji -lʕarabii beeni -ssuʕuudiyyah w-ʔiiraan. mini ḥduudhaa mini -jjunuub fii -ssuʕuudiyyah ʔaa... wi-lʔimaaraat lʕarabiyyah -lmuttaḥidah. ʔaa... f... fiihaa ʔarbaʕ mudin kbiirah, muʕzami -ssikkaan yiskinuun fi -ddooḥah[3] wa-hii -lʕaaṣimah, wu-lθaanyiin, θaanii ʔakbar madiinah f-giṭar ʔimm saʕiid w-fii madiinat lxoor w-fii dixaan. dixaan haaðii ʕala liḥduud ʔilɣarbiyyah ʔa... manṭaqah haðiik griibah mini ḥduud... mini -l... ḥuquuli -lbetrool. ʔaɣlabi -nnaasi -llii yiʃtaɣloon hnaak yiʃtaɣloon fii -lbetrool. muʕaẓami[4] -nnaas yiskinuun fi -ddooḥah. ʔa... fii ʕindanaa ʔuṣuuli -nnaas baʕẓhum[5] jaayiin min ʔiiraan, w-baʕẓhum mini -ssuʕuudiyyah, w-fii baʕẓhum ʕarab raaḥuu ʔiiraan w-baʕdeen rijʕuu marrah θaaniyah giṭar, haðeela nsammiihum "hwalah". ʔaa... bi-lahjaatnaa tixtilif, lihwalah yitkallimoon ʃwayyah ɣeer ʕan ʔillii jaayiin mini -ssuʕudiyyah, w-fii naas ʔaṣilhum kaanuu ʕabiid min ʔafriiqyah lahjathum ʃwayyah mixtalfah. ʔaa... fii waajid naas ʔixṭalṭuu maʕa -lʕabiidi -llii kaanuu miʃtriinhum min zamaan fii waajid naas ʔa... klaamhum w-ʕaadaathum ʔa... ʃwayyah mixtalfah ʕani -llii jaayiin mini -ssuʕuudiyyah. ʔaa... b- ʔile... looni -ʃʃaʕr... looni -ljild maalhum[6] muub... muub... muub[7] nafsi -ʃʃayy. fii lihwalah biiẓ wi-ykuun ʃaʕrhum ʔaʃgar[8], ʔaa... ʔillii mini -ssuʕuudiyyah ykuunuun baʕẓhum biiẓ, ʔaw ykuunuun ʔaa... ḥinṭiyyiin. ʔa... bass tigdar taʕrif kill waaḥad min ween jaay mini -l... ṭariiqat klaamhum[9]. fii ʕindanaa liḥ... baʕẓ liḥruuf ʔa... nalfuẓhaa muub miθil baʕẓ. fii ʕindinaa ḥarfi "-ḍḍaad", maa ḥad yilfuẓah "ʔiḍ", yilfuẓah miθil ḥarfi "-ẓẓaa", miθil ha-ʔaguul "beeẓ" bidaal maa ʔaguul "beeḍ". w-ʔaɣlabi -nnaas llii yitkllamuun ha-ʃʃakil ʔe... mini -l... ssuʕuudiyyah ʔaṣilhum. fii baʕẓ lihwalah ʔillii jaayiin min ʔiiraan ʔa... yguuluunhaa nafsi -ʃʃayy, ha-ʃʃakil[10]. ḥarfi "-ljiim" baʕẓi -nnaas yguuluun "ʔedj" w-baʕẓhum "ʔii". ʔaɣlabi -lḥariim ʕindinaa -nniswaan fii giṭar yguuluun "ʔii", ʔaa... wi-lbaduw yguuluun "ʔedj". fii baʕẓi -nnaas yixliṭuunhaa yguuluun "ʔedj" wi-yguuluun

"ʔii", fa-ʔaanaa ʔaxliṭ "l-ʔedj" maʕa "l-ʔii", yiʕtamid ʕala waʃʃuu gaaʕid ʔaguul. ḥarfi "-lqaaf" ʔaa… maa ḥad yguul "ʔaq" nguul "ʔeg", w-baʕẓi -nnaas leen yijuun yitkallamuun ʕarabii faṣiiḥ ʔaw leen yabuun yigruun, yigruunhaa ɣalaṭ, yguuluun ʕani "-lqaaf" "ʔiɣ," badaal maa yguuluun "burtaqaal" yguuluun "burtaɣaal". ḥitta yxarbiṭuun leen yijuun yiktibuun bidaal maa yḥuṭṭuun ḥarfi "-lqaaf" yḥuṭṭuun ḥarfi "-lɣeen". ʔaa… haaðii… haaði -lɣalaṭ ʃaaʔiʕ waajid fi -ddooḥah ʕindinaa. ʔakθari -nnaasi -llii yɣallṭuun lɣalaṭ haaðii maa xallaṣuu ʔa… ʔibtidaaʔiyyah[11], b-ʕumurhum taqriiban ʔarbʕiin sanah ʔaw ʔakθar[12]. ʔa… ʔaw ykuunuun ʔa… min manaaṭiq muʕayyanah min giṭar. fii ʕindinaa fariidj fi -ddooḥah ʔismah ṣliṭah. ʔismah ṣliṭah laʔinn ʕaaʔilat ṣṣaleeṭii hii -lʕaaʔilah ʔaɣlabi -nnaasi -llii saakniin hnaak min ṣṣaleeṭii, klaamhum ʔagrab ḥagg ʔe… nnaas mini -l… ʔagrab ḥagg klaami -lbaḥreeniyyiin min klaamnaa ʔiḥnaa ḥagghum. ʔa… b-haaðeela yguuluun bidaal maa yguuluun ḥarfi "-lqaaf" "ʔeg" yguuluun "ʔeɣ"[13] ʔa… wu-bi-yixluṭuunhaa marraat yguuluun "ʔeg". ʔeb… kaliil[14] f-lafiẓhum ḥagg baʕẓa -lkalimaat muub miθil lafiẓnaa ʔiḥnaa, maθalan maraa mini -s… min ʕaaʔilat ṣṣaleeṭii ʔiðaa bi-tguul "ʕabaaytii" maa tguul "ʕabaaytii" tguul "ʕabaayaatyaah". b-klaamhum ʃwayyah ymidduunah[15] miθili -lbaḥreeniyyiin. ba-ʔaẓinn fii qabaayil ṣaleeṭii fi -lbaḥreen, maa ʔadrii ʔaanaa, bass ʔaẓinn liʔanna ʔaṣilhum jaay min ʔiiraan w-fi-lbaḥreen fii ʕindahum waajid naas min ʔiiraan, yimkin ʕaʃaan ʃiðii lahjathum ʃwayyah griibah min baʕẓ. ʔaa… fii ʕindanaa ḥarfi "-lkaaf" baʕẓi -nnaas yguuluun "ʔeč" w-baʕẓi -nnaas yguuluun "ʔek", haaðii maa fii-lhaa qaaʕidah muʕayyanah. ʔaa… bi-ʔakθari -nnaas yguuluun ḥarfi "-lkaaf" yilfuẓuunah ḥarfi "-lkaaf" ʔel… lḥaalah -lwaḥiidah ʔillii tixtilif ʔaa… leen nitkallm, tis… ba-tistaʕmil ḥarfi "-lkaaf" ka-ẓamiir[16], maa nguul "kaaf" ʔiðaa kaan "ḥaggii" muʔannaθ nguul "ʔeč" w-ʔiðaa muðakkar nguul "ʔek", "ḥaggak" ʔaw "ḥaggič". ʔaa… haaðii bi-nnisbah ḥag liḥruufi -llii ʕindanaa. fii baʕẓi -lmudun… baʕẓi ((-lmnaaθir)) ʔil… lmanaaṭiq ʕindinaa saakniin fiihaa baduw min ʕaaʔilah… min ʕaaʔilati -lhaajrii ʔaw mini -lmurrah[17] haaðeela fii-lhum fariij b-rooḥhum[18] ʔismah lmurrah ʔaw… ʔaw fariiji -lhawaajir, kalaamhum bduwii waajid. maa yguluun ḥarf "lyaaʔ" maʕ bidaal "ljiim" yguluun "ʔedj" w-ʔaɣlab… kalaamhum griib waajid mini -ssuʕuudii, ṭariigat





llafẓ ḥagg ʔe… b-ʔaɣlabi -lʔaʃyaaʔi -llii nguulhaa, lafiẓhum sʕuudii. ʔiðaa simaʕt waaḥad mni -ssuʕuudiyyah yitkallam maa tigdar taʕrif ʔiðaa kaan haajrii wallaa kaan marrii ʔaw kaan sʕuudii ʔillaa ʔiðaa btadaw yitkallamuun ʔaa… yitkallamuun ḥagg niswaan w-yistaʕmiluun ẓẓamiiri -lmuʔannaθ. fi -ssuʕuudiyyah manaaṭiqi -lḥasaa bedaal maa yguluun "ʔeč" ḥaggi -lmuʔannaθ yguuluun "ʔets" "ʃloonets". ʕindanaa fii giṭar yguuluun "ʃlooneč". lbaduw ʔaẓinn yguuluun "ʃloonik" miθli -ssuʕuudiyyiin ʔaa… haaðii bi-nnisbah ḥaggi -ll… llahjaat ʕindanaa f-giṭar.

# إخْتِلافِ اللَهْجَاتْ فِي كْطَرْ[1]

أنَا كْطَرِي مِنْ كْطَرْ. كْطَرْ دَوْلَه زْغيرَه[2] شِبْه جَزِيره فِي الْخَلِيجْ الْعَرَبِي بَين السُّعُودِيَّه وْإيرَانْ. مِن حْدُودْهَا مِنِ الجُنُوبْ فِي السَّعُودِيَّه أ... والإمَارَاتْ الْعَرَبِيَّه الْمُتَّحِدَه. أ... فـ... فِيهَا أرْبَعْ مُدِنْ كْبِيره، مُعْظَمِ السُّكَّانْ يِسْكْنُونْ فِي الدُّوحَه[3] وَهِي الْعَاصِمَه، وُالْثَانْيين، ثَانِي أكْبَرْ مَدِينَه فْكْطَرْ إمّ سَعِيدْ وْفِي مَدِينَةْ الْخُورْ وْفِي دخَانْ. دخَانْ هَاذِي عَلَى لِحْدُودْ إلْغَرْبِيَّه أ... مَنْطَقَه هَذِيكْ كْرِيبَه مِن حْدُودْ... مِنِ الـ... حْقُول الْبَتْرُولْ. أغْلَبِ النَّاسِ اللِّي يِشْتَغْلُونْ هْنَاكْ يِشْتَغْلُونْ فِي الْبَتْرُولْ. مُعْظَمْ[4] النَّاس يِسْكْنُونْ فِي الدُّوحَه. أ... فِي عِنْدِنَا أُصُول النَّاسْ بَعْظْهُمْ جَايِينْ مِنْ إيرَانْ، وْبَعْظْهُمْ مِنِ السُّعُودِيَّه، وْفِي بَعْظْهُمْ عَرَبْ رَاحُوا إيرَانْ وْبَعْدَينْ رِجْعُوا مَرَّه ثَانيَه كْطَرْ، هَذيلا نْسَمِّيهُمْ هُوَلَه. أ... بِلَهْجَاتْنَا تِخْتَلِفْ، لِهْوَلَه يِتْكَلّمُونْ شْوَيَّه غير عَنْ إللِّي جَايِينْ مِن السُّعُودِيَّه، وْفِي نَاسْ أصِلْهُمْ كَانُوا عَبِيدْ مِنْ أفْرِيقْيَه لَهْجَتْهُمْ شْوَيَّه مِخْتِلْفَه. أ... فِي وَاجِدْ نَاسْ إخْطَلْطُوا مَعَ الْعَبِيدْ اللِّي كَانُوا مِشْتْرِينْهُمْ مِنْ زَمَانْ. فِي وَاجِدْ نَاسْ أ... كَلامْهُمْ وْعَادَاتْهُمْ أ... شْوَيَّه مِخْتِلْفَه عَنِ اللِّي جَايِينْ مِنِ السُّعُودِيَّه. أ... بْالـ... لُون الشَّعْرْ... لُونِ الْجِلْدْ مَالْهُمْ[5] مُوبْ... مُوبْ... مُوبْ[7] نَفْسِ الشَّيّ. فِي لِهْوَلَه بِيظْ وِيكُونْ شَعْرْهُمْ أشْكَرْ[8]، أ... إللِّي مِنِ السُّعُودِيَّه يْكُونُونْ بَعْظْهُمْ بِيظْ، أوْ يْكُونُونْ أ... حِنْطِيِّينْ. أ... بَسَ تِكْدَرْ تَعْرِفْ كلّ وَاحَدْ مِنْ وَينْ جَايْ مِنِ الـ... طَرِيقَةْ كَلامْهُمْ[9]. فِي عِنْدِنَا لِحْـ... بَعْظْ لِحْرُوفْ أ... نَلْفُظْهَا مُوبْ مِثِلْ بَعْظْ. فِي عِنْدَنَا حَرْف "الضَّادْ"، مَا حَدْ يِلْفُظه "إضْ" يِلْفُظَه مِثِلْ حَرْف "إظْ"، يِلْفُظَه مِثِلْ "الظَّا" مِثِلْ بَأكُولْ "بَيظْ" بِدَالْ مَا أكُول "بَيضْ". وْأغْلَبِ النَّاسْ اللِّي يِتْكَلّمُونْ هَالشَّكِلْ[10] أ... مِنِ الـ... السُّعُودِيَّه أصِلْهُمْ. فِي بَعْظ لِهْوَلَه إللِّي جَايِينْ مِنْ إيرَانْ أ... يْكُولُونْهَا نَفْسِ الشَّيّ، هَالشَّكِلْ. حَرْف "الْجِيمْ" بَعْظ النَّاسْ يْكُولُونْ "أدْجْ" وْبَعْظْهُمْ "إيْ"، أ... والْبَـدُوْ يْكُولُونْ "أدْجْ". فِي بَعْظِ النَّاسْ يِخْلِطُونْهَا "الأدْجْ" مَعَ "الإي". أنَا أخْلِطْ "الـ أدْجْ" مَعَ "الـ إي"، يِعْتَمِدْ عَلَى وَشُو كَاعِدْ أكُولْ. حَرْفِ "القَافْ" أ... مَا حَدْ يْكُولْ "أقْ" نْكُولْ "أكْ"، وْبَعْظ النَّاسْ لَيِنْ يَجُونْ





يِتْكَلّمُونْ عَرَبِي فَصِيحْ أوْ لَينْ يَبُونْ يِكْرُونْ، يِكْرُونْهَا غَلَطْ، يْكُولُونْ عَنِ "الْقَافْ" "إغْ". بِدَالْ مَا يْكُولُونْ "بُرْتَقَالْ" يْكُولُونْ "بُرْتَغَالْ". حِتَّى يْخَرْبِطُونْ لَينْ يِجُونْ يِكْتِبُونْ بِدَالْ مَا يْحُطُّونْ حَرْفِ "الْقَافْ" يْحُطُّونْ حَرْفِ "الْغَينْ". أ... هَاذِي... هَاذْ الْغَلَطْ شَائِعْ وَاجِدْ فِي الدُّوحَه عِنْدِنَا. أكْثَرِ النَّاسْ اللِّي يْغَلْطُونْ الْغَلَطْ هَاذِي مَا خَلَّصُوا أ... إبْتِدَائِيَّه[11] بْعُمُرْهُمْ تَقْرِيبَاً أرْبَعِينْ سَنَه أوْ أكْثَرْ[12]. أ... أوْ يْكُونُونْ أ... مِنْ مَنَاطِقْ مُعَيَّنَه مِنْ كْطَرْ. فِي عِنْدَنَا فَرِيدجْ فِي الدُّوحَه إسْمَه صْلِطَه. إسْمَه صْلِطَه لإنّ عَائِلَةْ الصَّلَيطِي هِي الْعَائِلَه أغْلَبِ النَّاسِ اللِّي سَاكْنِينْ هْنَاكْ مِنْ الصَّلَيطِي، كَلامْهُمْ أكْرَبْ حَكّ أ... النَّاسْ مِنِ الـ... أكْرَبْ حَكّ كَلامِ الْبَحْرَينِيِّينْ مِنْ كَلامْنَا إحْنَا حَكّهُمْ. أ... بْهَذِيل يْكُولُونْ بِدَالْ مَا يْكُولُونْ حَرْفِ "الْقَافْ" "إكْ" يْكُولُونْ "إغْ"[13] أ... وُبِيخْلْطُونْهَا مَرَاتْ يْكُولُونْ "إكْ". أبـ... كَلِيل[14] فْلَفِظْهُمْ حَكّ بَعْظَ الْكَلِمَاتْ مُوبْ مِثِلْ لَفِظْنَا إحْنَا، مَثَلاً مَرَا مِنِ سـ... مِنْ عَائِلَةْ الصَّلَيطِي إذَا بِتْكُولْ "عَبَايْتِي" مَا تْكُولْ "عَبَايْتِي" تْكُول عَبَايَاتْيَا بْكَلامْهُمْ شْوَيَّه يْمِدُّونَه[15] مِثِلِ الْبَحْرَينِيِّينْ. بَأظِنّ فِي قَبَايِلْ صَلَيطِي فِي الْبَحْرَينْ، مَا أدْرِي آنَا، بَسّ أظِنّ لأنّ أصِلْهُمْ جَايْ مِنْ إيرَانْ وْفِي الْبَحْرَينْ فِي عِنْدَهُمْ وَايدْ نَاسْ مِنْ إيرَانْ، يِمْكِنْ عَشَانْ شِذِي لَهْجَتْهُمْ شْوَيَّه كْرِيبَه مِنْ بَعْظْ. آ... فِي عِنْدِنَا حَرْفِ "الْكَافْ" بَعْظِ النَّاسْ يْكُولُونْ "أتْشْ" وْبَعْظِ النَّاسْ يْكُولُونْ "أكْ"، هَاذِي مَا فِي لَهَا قَاعِدَه مُعَيَّنَه. آ... بْأكْثَرِ النَّاسْ يْكُولُونْ حَرْفِ "الْكَافْ" يِلْفُظُونَه حَرْفِ "الْكَافْ" ألـ... الْحَالَه الْوَحِيدَه إللِّي تِخْتِلِفْ أ... لَينْ نِتْكَلَّمْ، تِسـ... بِتِسْتَعْمِلْ حَرْفِ "الْكَافْ" كْظَمِير[16]، مَا نْكُولْ "كَافْ" إذَا "حَكّي" مُـؤَنَّثْ نْكُولْ "أتْشْ" وْإذَا مُـذَكَّـرْ نْكُولْ "أكْ"، "حَكّكْ" أوْ "حَكّتْشْ". هَاذِي بِالنِّسْبَه حَكّ لِحْرُوفِ اللِّي عِنْدَنَا. فِي بَعْظِ الْمُدِنْ... بَعْظِ (الْمَنَاثِرْ) إلـ... الْمَنَاطِقْ عِنْدَنَا سَاكْنِينْ فِيهَا بَدُوْ مِنْ عَائِلَةْ الْهَاجْرِي أوْ مِنِ الْمُرَّه[17] هَاذِيل فِيلْهُمْ فَرِيجْ بْرُوحْهُمْ[18] إسْمَه الْمُرَّه أوْ... أوْ فَرِيجِ الْهَوَاجِرْ، كَلامْهُمْ بْدُوِي وَاجِدْ. مَا يْكُولُونْ حَرْفِ "الْيَاءْ" بَدَالْ "الْجِيمْ" يْكُولُونْ "أدْجْ" وْأغْلَبْ... كَلامْهُمْ كْرِيبْ وَاجِدْ مِنِ السُّعُودِي، طَرِيكَةْ اللَّفْظْ حَكّ أ... بْأغْلَبِ الأشْيَاءِ اللِّي نْكُولْهَا، لَفْظْهُمْ سْعُودِي. إذَا سِمَعْتْ وَاحَدْ مِنِ السُّعُودِيَّه يِتْكَلَّمْ مَا تِكْدَرْ تَعْرِفْ إذَا كَانْ هَاجْرِي وَلاَ كَانْ مَرِّي أوْ كَانْ سْعُودِي إلاّ إذَا ابْتَدَوْا يِتْكَلّمُونْ أ... يِتْكَلّمُونْ حَكّ نِسْوَانْ وْيِسْتَعْمِلُونْ الظَّمِيرِ الْمُؤَنَّثْ. فِي السُّعُودِيَّه مَنَاطِكِ الْحَسَا بِدَالْ مَا يْكُولُونْ "أتْشْ" حَكّ الْمُـؤَنَّثْ يْكُولُون "أتْس" "شْلُونْتْس"

عِنْدَنَا فِي كِطَرْ يْكُولُونْ "شْلُونَتْشْ". الْبَدُوْ أَظِنَ يْكُولُون "شْلُونِكْ" مِثْلِ السُّعُودِيِّينْ آ...
هَاذِي بِالنِّسْبَه حَكّ الـ... اللَّهْجَاتْ عِنْدِنَا فْكِطَرْ.

**Vocabulary**

gitar كِطَرْ *prop.n.* Qatar
gtarii كْطَرِي *adj.* (*pl.* gtariyiin) Qatari; a person from Qatar (*var.* gṭariyyah (f.))
zɣiirah زْغِيرَه *f.adj.* small (*var.* zɣiir (m.))
ʃibh jazziirah شِبْه جَزِّيرَه *phr.* peninsula
been بَين *prep.* between; among
ḥ(u)duud حْدُودْ *pl.n.* borders; boundaries; border lines
junuub جْنُوبْ *n.* south
ʔimaarah إمَارَه *n.* (*pl.* -aat) emirate
madiinah مَدِينَه *n.* (*pl.* mudin) city
saakin سَاكِنْ *n.* (*pl.* sikkaan; saakniin) dweller; inhabitant
sakan سَكَنْ *imperf.* yiskin *v.* to live; to dwell
doḥah دُوحَه *prop.n.* Doha (the capital of Qatar, on the Persian Gulf)
ʔakbar أكْبَرْ *adj.* bigger; biggest; large; largest
ʔimm saʕiid إمّ سَعِيدْ *prop.n.* Umm Said (a harbor city south of Doha)
ʔalxoor ألْخُورْ *prop.n.* Al-Khawr (a harbor city north of Doha)
dixaan دخَانْ *prop.n.* Dukhan (a city on the west coast of Qatar)
griibah كْرِيبَه *f.adj.* near; close to; adjacent
ḥaql حَقْلْ *n.* (*pl.* ḥuquul) (oil) field; area
betrool بَتْرُولْ *n.* Eng. petrol; oil
muʕẓam مُعْظَمْ *quant.* most of; the majority
haðeela(a) هَذِيلا *demons.part.* these
lahjah لَهْجَه *f.n.* (*pl.* -aat) dialect; vernacular; tone
ʕaadah عَادَه *f.n.* (*pl.* -aat) tradition (pl. form); customary (s. form with def.art.); practice; culture; habit
loon لُونْ *n.* (*pl.* ʔalwaan) color; complexion; kind; sort
ʃaʕr شَعْرْ *coll.n.* hair
jild جِلْدْ *n.* (*pl.* j(u)luud) skin; leather (*var.* yild)
maal مَالْ *part.* for; belonging to





ʔabyaẓ أبْيَظْ *adj.* (*pl.* biiẓ) white; person of the white race (*var.* beeẓah (f.))
ʔaʃgar أشْكَرْ *adj.* (*pl.* ʃugr) blond
hintii حِنْطِي *adj.* (*pl.* -iin) wheat-colored; brown-skinned
ḥarf حَرْفْ *n.* (*pl.* ḥruuf) letter (of the alphabet); edge
bidaal maa بِدَالْ مَا *prep.* instead of; in place of
ha-ʃʃakil هَالشَّكِلْ *adv.* like this; in this manner; thus
waʃʃu وَشُّو *interrog.part.* what
ʕarabii faṣiiḥ عَرَبِي فَصِيحْ *phr.* classical Arabic; literary Arabic; to say it bluntly (with the prepositional prefix bi- + def.art. in both words, i.e., bi-lʕarabi lfaṣiiḥ)
gara كَرَا *imperf.* yigra *v.* to read
burtaqaal بُرْتَقَالْ *coll.n.* oranges (*var.* burtaɣaal)
burtaɣaal بُرْتَغَالْ *coll.n.* oranges (*var.* butaqaal)
ḥitta حَتَّى *adv.* even; in order that; so that; until; to the point of
ʔibtidaaʔiyyah إبْتِدَائِيَّه *f.adj.* elementary school; grade school (*var.* ʔibtdaaʔii (m.))
b-ʕumurhum ʔarbʕiin sanah ʔaw ʔakθar بْعُمُرْهُمْ أرْبْعِينْ سَنَه أوْ أكْثَرْ *phr.* at an age of forty years or more
fariidj فَرِيدْجْ *n.* quarter (of a city); district (of a city)
sliṭah صْلَطَه *prop.n.* Slita (a quarter in the city of Doha)
kaliil كَلِيلْ *adj.* a few; little
madd مَدّ *imperf.* ymidd *v.* to prolong; to lengthen, to elongate; to stretch; to spread
ẓamiir ظَمِيرْ *n.* (*pl.* ẓamaaʔir) personal pronoun; conscience
muʔannaθ مُوَنَّثْ *adj.* feminine
muðakkar مُذَكَّرْ *adj.* masculine
ʕaaʔilat ʔalhaajrii عَائِلَةْ ألْهَاجْرِي *prop.n.* Al-Hajiri family (one of Oman's influential tribes)
ʔalmurrah ألْمُرَّه *prop.n.* Al-Murrah (a tribe that migrated to Qatar from Al-Hassa, Saudi Arabia about 200 years ago)
fariij فَرِيجْ *n.* (*pl.* firjaan) a section of a city; a neighborhood

## Notes

1) giṭar: *Qatar*. The State of Qatar is a small peninsula located in the Persian Gulf. It was a British protectorate from 1916 until 1971 when it got its independence. It has been ruled by the family of Al Thani since then.

2) zɣiirah: *Small* Cf. MSA //ṣaɣiirah//. The sound change //ṣ ---> z// is not very common in Gulf dialects; it occurs in only a few words.

3) θaanii ʔakbar madiinah: *The second biggest city*. Note that the ordinal numeral as well as the elative are not inflected for gender. (See Selection 3, Note 3 for more information on elatives.)

4) muʕẓam: *Most of*. This quantifier functions syntactically as a part of a construct noun phrase, e.g., //muʕẓami -nnaas// *most of the people*. Note that the noun following this quantifier is always in the plural form. Note also that it may have pronominal suffixes, e.g., //muʕẓamhum yiskinuun fi -ddooḥah// *Most of them live in Doha.*

5) baʕẓhum: *Some of them*. This is another quantifier that functions syntactically as a noun in that it may have pronominal suffixes, as is the case here. It also can be part of a construct, a noun phrase, e.g., //baʕẓi -nnaas// *some of the people*.

6) looni -ljild maalhum: *The color of their skin*. The noun //maal// *money* is used as a possessive pronoun in the Qatari dialect and other Arabic dialects as well. It usually takes pronoun suffixes or it can be followed by a noun (See Selection 2, Note 13).

7) muu(b): *Not*. This negative particle is also used in Qatari dialects to negate adjectives, participles, and other parts of speech, e.g., //haaða muub zeen// *This is not good*; //hum muu(b) raayḥiin// *They are not going*. Note that this particle is not used to negate verbs.

8) ʔaʃgar: *Blond*. The patterns //ʔafʕal/ʔa$C_1C_2aC_3$ (m.)// and //faʕla/$C_1aC_2C_3$a (f.)// denote colors or defects, e.g., //ʔabyaẓ// *white*, //ʔazrag// *blue*, //ʔaswad// *black*. The masculine pattern is used for the elative of adjectives, e.g., //ʔakbar// *bigger*. See Note 3 above.

9) taʕrif kill waaḥad min ween jaay min ṭariiqat kalaamhum: *You know everyone's origin (lit. from where everyone comes) from the way they speak*. The speaker here is emphasizing that one's speech is an indication of one's ethnic background. Note how he chooses the sounds that are voiced differently by different ethnic groups.

10) ha-ʃʃakil: *Like this; in this manner; thus*. This compounded adverb of the demonstrative prefix //ha-// and the noun //ʃakil// *shape; form* is more common in Qatari dialects than in other Gulf dialects. The term //čiðii// is also common.

11) maa xallaṣuu ʔibtidaaʔiyyah: *They didn't finish elementary {school}*. Note that the speaker uses the feminine singular adjective //ʔibtidaaʔiyyah// *elementary* without saying the noun it modifies, which could be the word //ʔalmarḥalah// *phase; stage* because it is understood.

12) b-ʕumurhum ʔarbʕiin sanah ʔaw ʔakθar: *At an age of forty years or more*. The speaker here is specifying the age group forty and over whose dialect interferes in their reading and writing MSA. That is, while reading or writing MSA, they change the sound //q ---> ɣ//, e.g., //manṭiqah ---> manṭiɣah --->// منطغة *district, area*.

13) bidal maa yguuluun ḥarfi -lqaaf ʔeg, yguuluun ʔeɣ: *Instead of uttering the letter "q" as "g," they utter it "//ɣ//."* Note how the speaker is making the distinction of the sound change //q ---> g ---> ɣ// between one ethnic group and the other. He also notes that speakers may not always make such a phonological change.

14) kaliil: *A few; little*. Cf. MSA //qaliil//. Note the sound change //q ---> k// which is not a common phonological feature in Qatari dialects. This sound change is detected in other Gulf dialects.

15) b-kalaamhum ʃwayyah ymidduunah: *They prolong their speech a little; they drawl a little*. The speaker in this passage explains the differences between the dialects in Qatar. A native of Qatar can determine the ethnic background of his fellow Qataris by the way they speak, for example, by how they utter certain consonants and also by their drawl.

16) ḥarfi -lkaaf ka-ẓamiir: *The letter "k" as a pronoun*. According to this speaker there are no rules for the sound change //k ---> č//. However, all speakers make this sound change when the //-k// has the grammatical function of the second person singular feminine pronominal suffix, e.g. //ḥaggak, ḥaggič// *yours (m.), yours (f.)*.

17) ʕaaʔilat ʔalmurrah: *The Murrah tribe*. This Bedouin tribe migrated from Al-Hassa, Saudi Arabia to Qatar about 200 years ago. They trace their line back to a man by the name of Murrah who lived before the Prophet Muhammad. Note that the Qatari government issued a decree in April of 2004 to revoke the citizenship of about 5,000 Qataris belonging to the Al-Murrah tribe. This move was a belated response to a failed coup attempt to unseat Sheikh Hamad in 1996.

18) fii-lhum fariij b-rooḥhom: *They have a neighborhood by themselves*. Note that the speaker mentioned the sound change //q ---> g ---> ɣ//, but he didn't mention the sound change of //q ---> j//, as he did here in the word //fariiq ---> fariij//.

## The Differences between Dialects in Qatar

I am a Qatari [from Qatar]. Qatar is a small country. It is a peninsula in the Arabian Gulf between Saudi Arabia and Iran. On its borders from the south there are Saudi Arabia m... and the United Arab Emirates. M... It has four big cities. Most of the population lives in Doha, the capital. The other... the other biggest city in Qatar is Umm Sa'id. There is the city of Khawr, and there is Dukhan. [This] Dukhan is on the western borders, that region is near the borders... the oil wells. Most of the people who work there work in the oil {industry}, and most of them live in Doha. M... concerning the background of the people in Qatar, some of them came from Iran, some from Saudi Arabia, and some are Arabs who went to Iran and later returned to Qatar once again. We call these Hwalah. Our dialects are different. The Hwalah speak a little different from those who came from Saudi Arabia. Also there are some people who were originally slaves from Africa. Their dialect is a little different. M... there are a lot of people who intermarried with the slaves they bought a long time ago. So there are many people whose speech and customs m... are a little different from those who came from Saudi Arabia. M... the hair color... the color of their skin is not... not the same. Among the Hwalah there are whites with blond hair. M... Some of those who came from Saudi Arabia are white or they may have a fair complexion. However, you can tell where everyone has come from by the way one talks. There are some letters which we don't pronounce the same. We have the letter "ḍaad," no one pronounces it "ʔiḍ." They pronounce it like the letter "ẓaa." For example, I say "beeẓ" *eggs* instead of saying "beeḍ." Most of the people who speak this way are originally from Saudi Arabia. Some of the Hwalah who come from Iran speak the same way. The letter "jiim," some people say it "dj" and some "ʔii." Most women in Qatar say "ʔii," m... and the Bedouin say it "dj." There are some people who mix it up; they say "dj" and "ʔii." So I mix the "dj" and the "ʔii." It depends on what I am trying to say. The letter "qaaf," no one says it "ʔaq," we say "ʔag." When some people want to speak Modern Standard Arabic, or they want to read, they read it wrong. They say the "qaaf" "iɣ," instead of saying "burtagaal," *oranges*, they say "burtaɣaal." Even when they write, they mess up, instead of writing "qaaf" they write the letter "ɣeen." This {kind of} messing up is very common in Doha. Most of the people who make such a mistake are about forty years of age or more and did not finish m... elementary school, or they are from certain regions in Qatar. We have a neighborhood in Doha called Slitah. It is called Slitah because the Salaity clan is the family... most of those living there are Salaity. Their speech is closer to the people of... it is closer to the speech of the Bahrainis than it is to ours. So instead of saying the letter "qaaf" "ʔig" they say it "ʔiɣ." M... They say a few words differently than how we say them. For example, a woman from S... the Salaity clan if she wants to say "ʕabaaytii," *my cloak*, she says "ʕabayaatyaa." They stretch their speech a little like the Bahrainis. I think there are some Salaity tribes in Bahrain. I don't know, but I think because their origin is from Iran, and Bahrain has a lot of people from Iran. Maybe because of that their dialects are close to each other. We have the letter "kaaf," some people say it "ʔeč" and some people say it "ʔak." There is no specific rule for this. M... Most people say the letter "kaaf, kaaf." It is different in only one case m... because we talk... {when} you use the letter "kaaf" as a {possessive} pronominal {suffix}. We don't say it "kaaf" if "ḥaggii" is feminine, we say "-ʔač," and if





it is masculine, we say "-ʔak," "ḥaggak," *yours {masculine}* and "ḥaggič" *yours {feminine}*. This is concerning {the pronunciation of} the letters in Qatar. There are some cities... some... areas in Qatar that are inhabited by Bedouins from the family of... the Hajrii family or from the Marrah. These {people} have a neighborhood to themselves. It is called Al-Marrah or... the Hawaajir neighborhood. Their speech is very Bedouin. They don't say the letter "yaaʔ" instead of the "jiim," they say "ʔedj," and most... their speech is very close to the Saudi, the way of pronouncing the... most of the stuff we say is pronounced like the Saudi. If you hear a person from Saudi Arabia speaking, you cannot tell if he is Haajri or Marri or Saudi unless he starts talking m... they talk about the feminine gender and use the feminine pronominal {suffix}. In the Al-Hassa area in Saudi Arabia instead of saying "ʔeč" for the feminine {pronominal suffix}, they say "ʔets" "ʃloonets," *how are you*. In Qatar we say "ʃloonič." I think the Bedouins say "ʃloonik" like the Saudis. M... this is concerning the dialects in Qatar.

## tayyiir ʔalḥukm fii gṭar[1]

min sinteen lʔaʃyaaʔ tɣayyarat laʔanna -lḥukm tɣayyar, ʔe... ʃʃeex ḥamad ḥall mukaan ʔubuuh. kaan ʔubuuh f-ʔijaazah f-ʔa... fi-sweesraa baʕdeen f... fii yoom w-leelah[2] w-ʔaxaði -lḥukm tɣayyar. sawwa ʔinqilaab, ḥittan[3] maa ḥad... k... kaan mufaajiʔ, θaanii yoom killhum gaaluu ʔoh... ṣaar ʃʃeex huww lʔamiir. ʔaa... baʕden ḥaṭṭuu fi -ttelfizyoon ʔa... taqriiban... ḥaṭṭuu fi -ttelfizyoon yimkin ʕaʃir talaaf[4] waaḥid raayḥiin ysallmuun ʕala -ʃʃeex ḥamad ʔu... ʔuhuu[5] lyoomi -llii gabl lʔinqilaab, kill wizaarah -lwaziir gaal ḥaggi -lmudiiri -llii taḥtah yguul ḥaggi -lmuwaẓẓafiin llii taḥithum yruuḥuun ḥaggi -le lʔamiir lb... le... ddiiwaan. ʔii, gaaluu-lhum kil... maa ḥad yadrii leeʃ raayḥiin, bass raayḥiin ʔinna ysallmuun ʕaleeh, -ẓẓaahir maa ḥad yadrii kill waaḥid gaal ḥaggi -llii taḥtah yruuḥ. raaḥuu hnaak bayyanat ʔinna, ʔiḥnaa kinnaa nadrii ʔinna huw raayiḥ yaaxuð lḥukum. ʔa... fitaḥ lbalad ʔakθar min ʔubuuh[6] w-maa ḥad... maa ḥad... maa tɣayyar ʕaleenaa, maa gaaluu-lnaa difʕuu ḥaggi -lkahrubaa[7] w-difʕuu hag haaðii, nafsi -ʃʃayy, maa fii ʃayy tɣayyar. lfarg ʔinna fataḥ -al... ldawlah zyaadah ḥaggi -lʔistθmaaraat lxaarijiyyah. tḥassan lʔiqtiṣaad. gabul ʕindinaa fi -lxaliij kill ʔamiir mabiiʕaati -lbitrool killahaa truuḥ ḥaggi -ḥsaabah lxaaṣṣ fi-lbank. min ḥsaabah ʔuhuu yiṣruf ʕala -ddawlah. lʔubuu, lʔamiir, miθil maa gaal wildah kaan ʕindah ḥsaabah xaaṣṣ lammaa ṭilaʕ ʔaxað maʕaah[8] ʔiθnaʕʃar milyaar dulaar mini ʔa... fluusi -l... ddawlah waddaahaa wi-yyaah[9] fii sweesrah. yguuluun ʕindah xamsah w-ʕiʃriin milyaar dulaar ʔalḥiin. ʔubuuh lammaa kaan f-sinnah, sawwa nafsi -ʃʃayy ḥagg ʕammah[10]. min ʕiʃriin sinah, sabʕah w-ʕiʃriin sinah kaan ʕammah ḥaakim. ʕammah raaḥ ziyaarah fii mukaan, maa ʔadrii ween raaḥ. ʔaẓinn maṣir[11] yimkin, w-fii yoom w-leelah ʔaxaði -lḥukum lammaa kaan ʕumrah ʔarbaʕiin, baʕdeen wildah lammaa ṣaar ʔarbaʕiin, raaḥ huu xaði -lḥukum. ʕindinaa maa ḥad yihtamm ʔa... bi-ssiyaasah waajid[12], laʔinna killi -llii mihtammiin fiih ʔaẓinn ʔinna ʕindahum fluus, maa yidfuʕuun ḥag ta... taʕliim[13], maa yidfuʕuun ḥag





ṣaḥḥah, maa yidfuʕuun fawaatiir. killi -llii yidfuʕuun fatuurati -ttelifoon, killi ʃayy bi-rxiiṣ, w-maa fii... maa ḥassuw ʔib-farg, maa yḥissuun ʔinna maẓluumiin ʔaw ʔayy ʃayy, laʔinna kill -ubuuhum[14] b-ʃakil ʕaam mirtaaḥiin, maa ʕindinaa maʃaakil, miθil hnii ʔinnaas yidfuʕuun ẓaraayib, ḥag killi -ʃayy tidfaʕiin fatuurah, ẓariibati -lbeet maaltič kill sanah, kill sanah, kill sanah, fatuurat... tidfaʕiin ẓaraayib daxil, ẓaraayib beeʕ, killaa ẓaraayib ẓaraayib. ʔiðaa kaan ʕindič ʃarikah xaaṣṣah, w-kaan ʕindič maṣnaʕ maa tidfiʕiin ẓaraayib. ʔa... ʔiðaa kaan... ʔiðaa kaan daxliʃ maal -lle... lle... rribḥi -ṣṣaafii kaan ʔakθar min xamsi miyat ʔalfi -ryaal, ẓẓariibah tkuun ʕaʃrah bi-lʔimyah. nnaasi -llii ysawwuun ʔakθar min xams malaayiin yidfuʕuun taqriiban θalaaθiin bi-lʔimyah ẓariibah, ʔillaa ʔiðaa kaani -lmaʃruuʕi -llii yiʃtaɣluun ʕaleeh ʔa... mufiid ḥaggi -ddawlah, mʔa... bi-yijðib siyyaaḥ ʔaw yḥassin ḥaaltnaa -lʔiqtiṣaadiyyah maa tidfiʕiin ẓariibah, ʔaw ʔiðaa kaan ʕindič ʕuðr zeen ʔinna maa tidfiʕiin ẓariibah yiʃiiluunhaa ʕannič ʕaʃri -sniin min duun ẓaraayib. ḥitta sawwaw l... lqiṭaaʕi -lʕaam xalluu -nnaas yiʃtaruun fiih ʔashum ʕalaʃaan yxaṣṣiṣuun lqiṭaaʕi -lʕaam. yabbuun nnaas yibtiduun yistaθmiruun w-yidxuluun f-majaalaat maa kanuu yidxuluunhaa min gabil.

# تَغْيِيرْ اَلْحُكْمْ فِي كِطَرْ[1]

مِنْ سِنْتَيْنْ الأَشْيَاءْ تْغَيَّرَتْ لِإِنَّ الْحُكْمْ تْغَيَّرْ.أ... الشَّيْخْ حَمَدْ حَلْ مُكَانْ أَبُوه. كَانْ أَبُوه فَإِجَازَه فَأَ... فِي سْوَيسْرَا بَعْدَيْنْ فِي يُومْ وْلَيلَه[2] وْأَخَذِ الْحُكْمْ، تْغَيَّرْ. سَوَّى إِنْقِلَابْ، حِتَّنْ[3] مَا حَدْ... كـ... كَانْ مُفَاجِئْ، ثَانِي يُومْ كِلَّهُمْ يْكُولُونْ أُه صَارْ الشَّيْخْ هُوَ الأَمِيرْ أ... بَعْدَيْنْ حَطُّوا فِي التَّلْفِزْيُونْ أ... تَقْرِيباً... حَطُّوا فِي التَّلْفِزْيُونْ يِمْكِنْ عَشِرْ تَلَافْ[4] وَاحِدْ رَايْحِينْ يْسَلِّمُونْ عَلَى الشَّيْخْ حَمَدْ أ... أُهُوَ[5] الْيُومِ اللِّي كَبْلْ الإِنْقِلَابْ، كِلْ وِزَارَه الْوَزِيرْ كَالْ حَكْ الْمُدِيرِ اللِّي تَحْتَه يْكُولْ حَكْ الْمُوَظَّفِينْ اللِّي تَحْتْهُمْ يْرُوحُونْ حَكْ الـ... الأَمِيرْ البـ... لـ... الدِّيوَانْ. إِي، كَالُولْهُمْ كِلـ... مَا حَدْ يِدْرِي لَيشْ رَايْحِينْ، بَسْ رَايْحِينْ إِنَّ يْسَلِّمُونْ عَلَيه، الظَّاهِرْ مَا حَدْ يِدْرِي كِلْ وَاحِدْ كَالْ حَكْ اللِّي تَحْتَه يْرُوحْ. رَاحُوا هْنَاكْ بَيَّنَتْ إِنَّ إِحْنَا كِنَّا نِدْرِي إِنَّ هُوْ رَايِحْ يَاخُذِ الْحُكُمْ. أ... فِتَحْ الْبَلَدْ أَكْثَرْ مِنْ أَبُوه[6] مَا حَدْ... مَا حَدْ... مَا تْغَيَّرْ عَلِينَا، مَا كَالُولْنَا دِفْعُوا حَكْ الْكَهْرُبَا[7] وْدِفْعُوا حَكْ هَاذِي، نَفْسِ الشَّيّ، مَا فِي شَيّ تْغَيَّرْ. الْفَرْكْ إِنَّ فَتَحِ الـ... الدَّوْلَه زْيَادَه حَكْ الإِسْتِثْمَارَاتْ الْخَارِجِيَّه. كَبُلْ... تْحَسَّنْ الإِقْتِصَادْ، لِإِنَّ كَبُلْ عِنْدِنَا فِي الْخَلِيجْ كِلْ أَمِيرْ مَبِيعَاتِ الْبِتْرُولْ كِلْهَا تْرُوحْ حَكْ حْسَابَه الْخَاصْ فِي الْبَنْكْ. مِنْ حْسَابَه أُهُو يِصْرُفْ عَلَى الدَّوْلَه. الأَبُو، الأَمِيرْ، مِثِلْ مَا كَالْ وِلْدَه كَانْ عِنْدَه حْسَابَه خَاصْ. لَمَّا طِلَعْ أَخَذْ مْعَاه[8] إِثْنَعْشَرْ مِلْيَارْ دُولَارْ مِنِ أ... فْلُوسِ الـ... الدَّوْلَه وَدَّاهَا وِيَّاه[9] فِي سْوَيسْرَه. يْكُولُونْ عِنْدَه خَمْسَه وْعِشْرِينْ مِلْيَارْ دُولَارْ أَلْحِينْ. أَبُوه لَمَّا كَانْ فَسِنَّه سَوَّى نَفْسِ الشَّيْ حَكْ عَمَّه[10]. مِنْ عِشْرِينْ سِنَه، سَبْعَه وْعِشْرِينْ سِنَه كَانْ عَمَّه حَاكِم. عَمَّه رَاحْ زِيَارَه فِي مُكَانْ، مَا أَدْرِي وَينْ رَاحْ. أَظِنْ مَصِرْ[11] يِمْكِنْ، وْفِي يُومْ وْلَيلَه أَخَذَ الْحُكُمْ لَمَّا كَانْ عُمْرَه أَرْبَعِينْ، بَعْدَينْ وِلْدَه لَمَّا صَارْ أَرْبَعِينْ، رَاحْ هُو خَذِ الْحُكُمْ عِنْدِنَا مَا حَدْ يِهْتَمَّ بِالسِّيَاسَه وَاجِدْ[12]، لِإِنَّ كِلِ اللِّي مِهْتَمِّينْ فِيه أَظِنَّ إِنَّ عِنْدَهُمْ فْلُوسْ، مَا يِدْفَعُونْ حَكْ تَـ... تَعْلِيمْ[13]، مَا يِدْفَعُونْ حَكْ صَحَّه، مَا يِدْفَعُونْ فَوَاتِيرْ. كِلَّ اللِّي يِدْفَعُونْ فَتُورَةَ التِّلِيفُونْ، كِلَّ شَيّ بِرْخِيصْ، مَا فِي... مَا حَسُّوا إِبْفَرْكْ، مَا يْحِسُّونْ إِنَّ مَظْلُومِينْ أَوْ أَيْ شَيّ، لَأَنَّ كِلُّ بُوهُمْ[14]





بْشَكِلْ عَامْ مِرْتَاحِينْ، مَا عِنْدِنَا مَشَاكِلْ، مِثِلْ هْنِي إِلنَّاسْ يِدْفَعُونْ ظَرَايِبْ، حَكْ كِلَّ شَيّ تِدْفَعِينْ فَتُورَه، ظَرِيبَةِ الْبَيتْ مَالْتِشْ كِلَّ سَنَه، كِلَّ سَنَه فَتُورَةْ... تِدْفَعِينْ ظَرَايِبْ دَخِلْ، ظَرَايِبْ بَيعْ. كِلَّا ظَرَايِبْ ظَرَايِبْ. إِذَا كَانْ عِنْدِتْشْ مَصْنَعْ مَا تِدْفَعِينْ ظَرَايِبْ. أ... إِذَا كَانْ... إِذَا كَانْ دَخْلِشْ مَالْ الـ... الـ... الرِّبْحِ الصَّافِي كَانْ أَكْثَرْ مِنْ خَمِسْ مِيَةْ أَلْفِ رْيَالْ، الظَّرِيبَه تْكُونْ عَشْرَه بِالإِمْيَه. النَّاسِ اللِّي يْسَوُّونْ أَكْثَرْ مِنْ خَمِسْ مَلَايِينْ يِدْفَعُونْ تَقْرِيباً ثَلَاثِينْ بِالإِمْيَه ظَرِيبَه، إِلاَّ إِذَا كَانِ الْمَشْرُوعِ اللِّي يِشْتَغْلُونْ عَلَيه أ... مُفِيدْ حَكْ الدَّوْلَه، مْعَـ... بِيِجْذِبْ سِيَّاحْ أَوْ يْحَسِّنْ حَالَتْنَا الإِقْتِصَادِيَّه مَا تِدْفَعِينْ ظَرِيبَه، أَوْ إِذَا عِنْدِتْشْ عُذْرْ زَينْ إِنَّ مَا تِدْفِعِينْ ظَرِيبَه يْشِيلُونْهَا عَنِّتْشْ عَشِرْ سْنِينْ مِنْ دُونْ ظَرَايِبْ. حَتَّى سَوُّوْا الـ... الْقِطَاعْ الْعَامْ خَلُّوا النَّاسْ يِشْتَرُونْ فِيه أَسْهُمْ عَلَشَانْ يْخَصْصُونْ الْقِطَاعِ الْعَامْ. يَبُونْ النَّاسْ يِبْتِدُونْ يِسْتَثْمِرُونْ وْيِدْخُلُونْ فْمَجَالَاتْ مَا كَانُوا يِدْخُلُونْهَا مِنْ كَبِلْ.

## Vocabulary

ʃʃeex ḥamad الشَّيخْ حَمَدْ *prop.n.* Sheikh Hamad Bin Khalifa Al Thani (the current emir of Qatar)

ḥall mukaan حَلّ مُكَانْ *imperf.* yḥill mukaan *phr.* to take the place of (s.o. or s.th.); to replace

sweesraa سْوَيسْرَا *prop.n.* Switzerland

fii yoom w-leelah فِي يُومْ وْلَيلَه *idiom* (*lit. in a day and a night*) overnight

ʔinqilaab إِنْقِلَابْ *n.* (*pl.* -aat) a coup; upheaval; overthrow

mufaajiʔ مُفَاجِئْ *adj.* surprise; sudden; unexpected

ḥaṭṭuu fi -ttelfizyoon حَطُّوا فِي التَّلْفِزْيُونْ *phr.* They had it on TV. They showed it on TV.

ʕaʃir talaaf عَشِرْ تَلَافْ *phr.* ten thousand

sallam ʕala سَلَّمْ عَلَى *imperf.* ysallim ʕala *v.* to greet; to salute; to shake hands with s.o.; to visit s.o.; to give one's best regards to s.o.

ʔuhuu أُهُو *pron.* he

diiwaan دِيوَانْ *n.* (*pl.* dawaawiin) (Emiri) court; central office (of a ministry)

bayyan بَيَّنْ *imperf.* ybayyin *v.* to show; to appear; to explain; to prove

fataḥ فَتَحْ *imperf.* yiftaḥ *v.* to open

difaʕ دفَـع imperf. yidfaʕ v. to pay; to urge; to compel

ʔistiθmaar إسْتِثْمَار v.n. (pl. -aat) investment; investing

tḥassan تْحَسَّن imperf. yitḥassan v. to be improved; to be better

mabiiʕ مبِيـع n. (pl. -aat) sales (pl. form); revenues

ḥsaab حْسَاب n. (pl. -aat) (bank) account; at s.o.'s expense (with ʕala); arithmetic

ṣaraf صرَف imperf. yiṣruf v. to spend; to pay out; to change money

maʕ مَع prep. with

milyaar مِلْيَار n. (pl. -aat) billion

fluus فْلُوس pl.n. money

sin سِن n. age (of a person); tooth

ʕamm عَم n. (pl. ʔaʕmaam) paternal uncle; father-in-law

htamm bi- اهْتَمّ بـ imperf. yihtamm v. to care about s.o. or s.th.; to be interested; to be concerned

taʕliim تَعْلِيم n. education (with def.art.); teaching

faatuurah فَاتُورَه f.n. (pl. fawaatiir) bill; invoice

killubuuhum كِلُّبُوهُم phr. all of them

b(i)-ʃakil ʕaam بِشَكِل عَام phr. in general

mirtaaḥ مِرْتَاح adj. (pl. -iin) comfortable; well-to-do; resting; relaxing; satisfied

ẓariibah ظَرِيبَه f.n. (pl. ẓaraayib) tax

ẓariibati -lbeet ظَرِيبَة الْبَيت phr. real estate tax; property tax

daxil دَخِل n. income

ẓariibat daxil ظَرِيبَة دَخِل phr. income tax

ẓariibat beeʕ ظَرِيبَة بَيع phr. sales tax

ʃarikah xaaṣṣah شَرِكَه خَاصَّه phr. private company

maṣnaʕ مَصْنَع n. (pl. maṣaaniʕ) factory

ribḥ رِبْح n. (pl. ʔarbaaḥ) profit; gain

ṣaafii صَافِي adj. net; clear; pure

ribḥ ṣaafii رِبْح صَافِي phr. net profit

jaðab جَذَب imperf. yijðib v. to attract; to captivate; to appeal; to draw

saayiḥ سَايِح n. (pl. siyyaaḥ) tourist; traveler

ʃaal ʕan- شَال عَنْ imperf. yʃiil v. to free from (an obligation); to lift s.th.; to excuse (s.o. from doing s.th.); to exempt





qitaaʕ ʕaam قِطَاع عَام phr. public sector

sahm سَهْم n. (pl. ʔashum) share (of stock); arrow; dart

xaṣṣaṣ خَصَّص imperf. yxaṣṣiṣ v. to privatize; to set aside; to confer distinction (upon s.o.); to assign; to dedicate

staθmar اسْتَثْمَر imperf. yistaθmir v. to invest

## Notes

1) taɣyiir ʔalḥukm fi gitar: *The change of the regime in Qatar.* Qatar gained its independence on September 3, 1971. Sheikh Khalifa bin Hamad Al Thani was the ruler of Qatar until 1995 when he was deposed by his son Sheikh Hamad bin Khalifa in a bloodless coup. Sheikh Hamad had a plan to move the Qatari traditional society toward openness and social and economic progress.

2) fii yoom w-leelah: *Overnight (lit. in a day and a night).* Cf. MSA //bayna laylatin wa-ḍuḥaahaa//. This expression is used when things change overnight or suddenly.

3) ḥi(a)tta: *Even; so that; to the point of; until.* This particle has an adverbial meaning and function, e.g., //sawwa ʔinqlaab w-ḥittan maa ḥad kaan yadrii ʕannah// *He had a coup and no one even knew about it.* It also functions as a preposition when it expresses direction and when it contains the connotation of arrival at a terminus, hence the aim or goal of an action has been reached, e.g., //ʃeex xalifah ḥakam gitar ḥitta wildah ḥall mukaanah// *Sheikh Khalifa ruled Qatar until his son took his place.*

4) ʕaʃir talaaf waaḥid: *Ten thousand people.* Cf. //ʕaʃarat ʔaalaaf//. Note that //ta-// in //talaaf// belongs to the preceding numeral, but the combination is pronounced as it appears in this text.

5) ʔuhuu lyoomi -llii gabl lʔinqilaab: *It's the day before the coup.* Note the added vowel before the pronoun //(ʔu)huu//. Al-Tajir states that this added vowel before all third persons is a feature of the Anazi dialect of Bahrain (Al-Tajir 1982, 99).

6) fataḥ lbalad ʔakθar min ʔubuuh: *He opened up the country more than his father did.* When Sheikh Hamad bin Khalifa deposed his father and assumed power, he expressed his intention to move Qatar toward democracy. He improved foreign relations with Arab states and the West, and he permitted a free and open press. In 1999, men and women age 18 and older were permitted for the first time to vote and to run as candidates in free and fair elections. Qatari citizens elected a 29-member Central Municipal Council. Furthermore, Sheikh Hamad also sees the development of a world-class educational system as a key to Qatar's continued success.

7) maa gaaluulnaa difʕuu ḥaggi -lkahrubaa: *They didn't say to us, "Pay for electricity."* The most common patterns of the imperative strong verb are: //ʔiC$_1$C$_2$a(i)C$_3$/ʔifʕa(i)l// *you (m.s.) do*; //ʔiC$_1$C$_2$aC$_3$i/ʔifʕali// *you (f.s.) do*; //ʔiC$_1$C$_2$aC$_3$uu/ʔifʕaluu// *you (c.pl.) do*, as in the verb //dafaʕ// *to pay* //ʔidfaʕ, ʔidfaʕi, ʔidfaʕuu//. However, patterns such

as //C₁iC₂C₃i/fiʕli// and //C₁iC₂C₃uu/fiʕluu// as in //difʕi, difʕuu// also occur.

8) ʔaxað maʕaah: *He took with him.* This preposition may take pronominal suffixes and it may occur in the following forms: 1 c.s. //ma(i)ʕii, maʕaay//; 1 c.pl. //ma(i)ʕnaa, maʕaanaa//; 2 m.s. //ma(i)ʕik, maʕaak//; 2 m.pl. //ma(i)kum, maʕaakum//; 2 f.s. //ma(i)ʕič, maʕaač//; 2 f.pl. //maʕkin, maʕaakin//; 3 m.s. //maʕih, maʕaah//; 3 m.pl. //maʕhum, maʕaahum//; 3 f.s. //maʕhaa, m(a)ʕaahaa//; 3 f.pl. //maʕhan, maʕaahan//.

9) waddaahaa wiyyaah: *He took it with him.* Note the occurrence of the particle //wiyyaah// in the post-verbal position (See Selection 16, Note 15).

10) ʔubuuh lammaa kaan f-sinnah, sawwa nafsi ʃʃayy ḥagg ʕammah: *When his father was his (son's) age, he did the same thing to his (son's) uncle.* The speaker made an error here. On February 22, 1972, Khalifa Bin Hamad deposed Ahmad Bin Ali, who was his paternal cousin, not his brother.

11) ʔaẓinn raaḥ maṣir: *I think he went to Egypt.* The speaker was not sure where Sheikh Ahmad Bin Ali was when he was deposed by his cousin Sheikh Khalifa Bin Ahmad. On Feruary 22, 1972, Sheikh Ahmad Bin Ali was in Iran hunting with his falcons.

12) maa ḥad yihtamm bi-ssiyaasah waajid: *No one cares much about politics.* Although freedom of speech exists in Qatar, the government generally does not allow its citizens to have any involvement in political parties or membership in professional organizations critical of the government.

13) maa yidfaʕuun ḥag taʕliim: *They do not pay for education.* The Qatari government provides its children with a well-funded, free public education from elementary school through university. Education is compulsory for boys and girls through the age of 18.

14) killubuuhum: *All of them.* The particle //ku(i)ll// can be extended by //-(ʔ)ubuu-// before adding pronominal suffixes to express some ideas of the whole or the part.





## The Change of the Regime in Qatar

Things have changed over the last two years, because the regime has changed. Sheikh Hamad replaced his father. His father was on vacation in... in Switzerland and overnight he took power and {made the} change. He had a coup, even no one... it was a surprise. The next day all of them were saying, "Oh, the Sheikh became the Emir {of the land}." They also had on TV a... about... They had on TV maybe ten thousand people going to greet Sheikh Hamad. The day before the coup, the minister of every ministry told the director below him to tell the employees, who are their subordinates, to go to the Prince... to Emiri Court. Yes, they told them every... No one knew why they were going, other than they were going to greet him. It seemed that no one knew that the other had told his subordinates to go. They went there, and it appeared as if we had known that he was going to take over the government. He opened the country more than his father, and no one.... no one... Nothing changed with us. They have not told us to pay for electricity and to pay for {this or} that. It was the same, nothing had changed. The {only} difference is that he opened the country more to outside investments. The economy improved because, previously in the Gulf, every prince/ruler takes all the oil revenues/sales. It goes to his own bank account, and he would spend from his account on the government. The father prince has his own account, as his son said. When he left {the country} he took with him twelve billion dollars from the... the government money. He took it with him to Switzerland. They say that now he has twenty-five billion dollars. Sheikh Hamad's father did the same thing to his uncle when he was about his age. Sheikh Hamad's uncle was the ruler twenty, twenty-seven years ago. His uncle went to visit some place. I don't where he went. I think maybe to Egypt, and overnight he {the father, Sheikh Khalifa} took over the government when he was forty years old. Later, when his son {Sheikh Hamad} became forty years of age, he took over the government {as well}. In Qatar, no one cares much about politics. I think because all they care about is that they have money, they don't pay for education, they don't pay for health {expenses}, and they don't pay bills. All they pay is the phone bill. Everything is inexpensive. They didn't... they didn't feel any difference. They don't feel that they are treated unjustly or anything because, generally speaking, all of them are comfortable. We don't have problems like here {in the United States} people pay taxes. You pay a bill for everything. There is a bill every year, every year for the taxes on your house. You pay income tax, sales tax; it's all taxes, taxes. {In Qatar} if you have a private company, or if you have a factory, you don't pay taxes. If... if your income is from the... the net profit is more than five hundred thousand riyals, the tax is ten percent. People who make more than five million {riyals} pay about thirty percent taxes, unless the project they are working on is profitable for the government. It brings in tourists or it improves our economic situation, then one (lit., you) does not pay taxes. If you have a good enough reason not to pay taxes, they will exempt/free you from {paying} taxes for ten years. Even now they are allowing people to buy shares in the public sector in order to privatize it. They want the people to start investing and entering fields they were not able to enter before.

# lʔaʕyad fii giṭar

A : ʕindinaa niḥtifil b-ʕiidi -lʔaẓḥa[1] w-ʕiidi -lfiṭir[2], ʔaa… wi-lʕiideen miθil… miθil, wallah maa tigdriin taʕirfiin kill waaḥid wiʃʃuu[3], laʔinna nafsi -llii nsawwiih fii ʕiidi -lfiṭir nafsi -llii nsawwiih fii ʕiidi -lʔaẓḥa, lfarg ʔinna f-ʕiidi **-lʔaẓḥa** ʔaa… kill waaḥid yiðbaḥ xaruuf[4] ywazziʕi -llaḥim ʕala ḥag jiiraanah. ʔaa… fii ʕiidi -lfiṭir ʔaa… nnaas yguumuun ssaaʕah ʔarbaʕah -ṣṣubḥ. ʔaɣlabi -nnaas yguumuun ssaaʕah ʔarbaʕah yjahhzuun ʔaa… fwaalah, yḥuṭṭuun ʔa… kaafii, yḥuṭṭuun fawaakih. baʕdeeni -lʔubuu wi-ʕyaalah yruuḥuun yṣalluun ṣalaaṭi -lʕiid.

B : feen?

A : b-ṣalluun fe… fii masjad, bl… killubuuhum yitjammaʕuun ysammuu… yṣalluun ṣalaaṭi -lʕiid. ʔa… baʕd maa yṣalluun ṣalaaṭi -lʕiid ʔil… maθalan ʔiḥnaa ʕindinaa fi -lbeet, ʔubuuy laʔinna kbiir waajid fi -ssinn, liʔanna **-lḥiin** lʕaadaat ʔa.. nafsi -llii tʕallamhaa min ʔubuuh, ʔilmafruuẓ yitwaqqaʕnaa[5] killubuunnaa ʔinna nguum ssaaʕah xamsah -ṣṣibḥ nkuun laabsiin[6] w-jaahziin. laabsiin θyaabi -jdiidah[7], ʔaa… b-ḥaaṭṭiin fwaalah wi-yruuḥ, baʕd maa yṣallii ṣalaaṭi -lʕiid yijii ʕindinaa yigʕid yiʃ… yitgahwa[8], baʕdeen ʔuxwaanii w-ʕaaʔilaathum killubuuhum yijuun ʕindinaa -ṣṣibḥ ʔaa… b-killanaa niḥtifil ʔiḥnaa -ṣṣibḥ ssaaʕah ʔarbaʕah leen ssaaʕah sabʕah taqriiban ʔaw ssaaʕah θamaanyah.

B : ʔarbaʕah gabli -lfajir, ṣṣubḥ?

A : laa, ʔarbaʕah, ʔii ʔarbaʕah gabla -ṣṣibḥ, čiðii ysawwuun, yguum ʔubuuyi ṣṣibḥ ysaa… gabl bi-lfajr, yṣallii -lfajir[9], baʕdeen yruuḥ yṣallii -lʕiid, baʕdeen yirjaʕ ʕindinaa, leen yadiʃʃi -lbeet[10] laazim killubuunnaa nkuun laabsiin w-jaahziin. ʔaa… ʔiḥnaa maa ʔadrii ʔiðaa kill ligṭariyyiin ʕindinaa fi -ddooḥah čiðii wallaa ðii bass ʕalaʃaan ʔubuuy kbiir waajid fi -ssinn. ʔa… yis… ʔuxwaanii killubuuhum





yijuun ʕindinaa, killubuuhum liʔanna ʔa… ʔib… ʔiḥnaa beeti -lʕaaʔilah ʕindinaa s… ʔaa… b-yitɣaddoon ʕindinaa w-baʕdeen yruuḥuun. fi -lʕiid yis… l… liʕyaal, ʕyaali -ljiiraan killubuuhum yijuun ḥag ʔe… ḥag byuuti -θθanyiin wi-yʕayyduun ʕaleehum[11], wi-yṭigguun ʕala -lbaab, "ʕiidkum mbaarak[12] yaa ʔahli -lbeet, ʕiidkum mbaarak yaa ʔahli -lbeet", baʕdeen ʔaṣḥaabi -lbeet yaʕṭuunhum fluus. ʔaa… ysawwuun nafsi -ʃʃayy f-ʕiidi -lʔaẓḥa. yruuḥuun liʕyaal yʕayyduun, ʔiðaa maθalan raaḥat ʕaaylah tzuur ʕaaylah θaanyah, ʔelʕaaylah -llii raaḥati tzuur yʕayyduun ʕyaal lʕaaylah -llii raayḥiin yzuuruunhum, wi-lʕaaylah -θθaanyah tʕayyidi ʕyaalhum. fii kill ʕiid ʔinnaas yxalluun xardah waajid, ryaalaat waajid, yimkin ʔimyah wallaa miteen ryaal ʕalaʃaani -lle… bi-liʕyaali -llii b-yijuun yʕayyduun yaʕṭuunhum ryaaleen θalaaθah, ʔiðaa kaan ḥad min ʕyaal jiiraanhum yaʕirfuunah yaʕṭuunhum ʕaʃrah wallaa ʕiʃriin ʔa… ryaal. maθalan ʔiðaa ʔahil yʕayyduun b-baʕẓ ʔa… maa yaʕṭuunhum ryaal willaa ryaaleen, fii wallah baʕẓhum buxaalaa yaʕṭuun ryaaleen willaa xams. bass fii naas yaʕṭuun xams ʔimyah, fii naas yaʕṭuun ʔa… b-ʔe… b… ʔaanaa kaanat ʔixtii taʕṭiinii ʔalf kill ʕiid, ʔuxuuy lizɣiir mini -l… lifluusi -llii yjammiʕhaa fii kill ʕiid yiʃtirii fiihaa nintendoo, w-yiʃtirii fiihaa kill ha-lʔalʕab haaðii. lʕiid yibga θalaaθti -yyaam taqriiban, ysiiruun nnass yijuun yzuuruun fi -lleel, w- θaanii yoom nafsi -ʃʃayy, bass maa ḥad ʕindah ʔijaazah θalaaθti -yyaam, lʔijaazah tkuun yoomeen bass, ʔaw yimkin yoom waaḥid. ʔaa… llii yṣiir ʕindinaa fe…. me… fii yḥuṭṭuun baraamij waajid fi -lʕiid, baraamij telfizyoon w-munawwaʕaat ʔillii yṣiir hnaak ʔinna -l… baʕd maa yitɣaddunn nnaas baʕẓhum ygayyluun ʔaw b-yigiʕduun yʃuufuun ttelfizyoon w-killaa haaðii -lbaraamij. ʔaa… lʕaṣr yiṭilʕuun yzuuruun rifjaanhum.

# الأعْيَادْ فِي گِطَرْ

أ : عِنْدِنَا نِحْتِفِلْ بْعِيدِ الأَظْحَى[1] وْعِيدِ الْفِطِرْ[2]، آ... والْعِيدَينْ مِثِلْ... مِثِلْ وَاللّه مَا تِگْدْرِينْ تَعِرْفِينْ كِلّ وَاحِدْ وِشُو[3]، لأَنَّ نَفْسِ اللّي نْسَوِّيه فِي عِيدِ الْفِطِرْ نَفْسِ اللّي نْسَوِّيه فِي عِيدِ الأَظْحَى، الْفَرْگْ إِنَّ فِي عِيدِ الأَظْحَى أ... كِلّ وَاحِدْ يِذْبَحْ خَرُوفْ[4] يْوَزِّعِ اللَّحِمْ عَلَى حَكْ جِيرَانَه. آ... فِي عِيدِ الْفِطِرْ آ... النَّاسْ يْگُومُونْ السَّاعَه أَرْبَعَه الصُّبْحْ. أَغْلَبِ النَّاسْ يْگُومُونْ السَّاعَه أَرْبَعَه يْجَهّْزُونْ فْوَالَه، يْحُطُّونْ كَافِي، يْحُطُّونْ فَوَاكِه. بَعْدَينِ الأُبُو وِعْيَالَه يْرُوحُونْ يْصَلُّونْ صَلاةِ الْعِيدْ.

ب : فَينْ؟

أ : يْصَلُّونْ فَـ... فِي مَسْجَدْ، بالْـ... كِلُّبُوهُمْ يِتْجَمَّعُونْ يْسَمّو... يْصَلُّونْ صَلاَةِ الْعِيدْ. أ... بَعْدْ مَا يْصَلُّونْ صَلاَةِ الْعِيدْ إِلـ... مَثَلاً إِحْنَا عِنْدِنَا فِي الْبَيتْ، أُبُويْ لإِنَّ كْبِيرْ وَاجِدْ فِي السِّنّ، لأَنَّ الْحِينْ الْعَادَاتْ أ... نَفْسِ اللّي تْعَلَّمْهَا مِنْ أُبُوه، إِلْمَفْرُوظْ يِتْوَقَّعْنَا[5] كِلِّبُونَّا إِنَّ نْقُومْ السَّاعَه خَمْسَه الصَّبْحْ نْكُونْ لاَبْسِينْ[6] وْجَاهْزِينْ. لاَبْسِينْ ثْيَابِ جْدِيدَه[7]، آ... بْحَاطِّينْ فْوَالَه وِيْرُوحْ بَعْدْ مَا يْصَلِّي صَلاَةِ الْعِيدْ يِجِي عِنْدِنَا يِگْعِدْ يِشـ... يِتْكَهْوَى[8]، بَعْدَينْ أُخْوَانِي وْعَائِلاَتْهُمْ كِلُّبُوهُمْ يِجُونْ عِنْدِنَا الصَّبْحْ آ... بْكِلِّنَا نِحْتِفِلْ إِحْنَا الصَّبْحْ السَّاعَه أَرْبَعَه لَينْ السَّاعَه ثَمَانْيَه.

ب : أَرْبَعَه قَبْلِ الْفَجِرْ، الصُّبْحْ؟

أ : لاَ، أَرْبَعَه، إِي أَرْبَعَه گَبْلَ الصُّبْحْ، تْشِذِي يْسَوُّونْ، يْگُومْ أُبُويِ الصَّبْحْ يْسَـ... گَبْلْ بِالْفَجْرْ، يْصَلِّي الْفَجِرْ[9]، بَعْدَينْ يْرُوحْ يْصَلِّي الْعِيدْ، بَعْدَينْ يِرْجَعْ عِنْدِنَا، لَينْ يَدِشَّ الْبَيتْ[10] لاَزِمْ كِلِّبُونَّا نْكُونْ لاَبْسِينْ وْجَاهْزِينْ. آ... إِحْنَا مَا أَدْرِي إِذَا كِلّ لِگْطَرِيِّينْ عِنْدِنَا فِي الدُّوحَه تْشِذِي وَلاَّ ذِي بَسّ عَلَشَانْ أُبُويْ كْبِيرْ وَاجِدْ فِي السِّنّ. أ... يِسـ... أُخْوَانِي كِلُّبُوهُمْ يِجُونْ عِنْدِنَا، كِلُّبُوهُمْ لأَنَّ أ... إِبـ... إِحْنَا بَيتِ





الْعَائِلَه عِنْدِنَا سـ... آ... بْيِتْغَدُّونْ عِنْدِنَا وْبَعْدَينْ يْرُوحُونْ. فِي الْعِيدْ يِسـ... الِـ... لِعْيَالْ، عْيَالِ الْجِيرَانْ كِلُّبُوهُمْ يِجُونْ حَكْ أ... حَكْ بْيُوتِ الثَّانْيِينْ وِيْعَيّْدُونْ عَلَيهُمْ[11]، وِيْطِگُّونْ عَلَى الْبَابْ، "عِيدْكُمْ مْبَارَكْ[12] يَا أَهْلِ الْبَيتْ، عِيدْكُمْ مْبَارَكْ يَا أَهْلِ الْبَيتْ"، بَعْدَينْ أَصْحَابِ الْبَيتْ يَعْطُونْهُمْ فْلُوسْ. آ... يْسَوُّونْ نَفْسِ الشَّيّ فْعِيدِ الأَظْحَى. يْرُوحُونْ لِعْيَالْ يْعَيّْدُونْ، إِذَا مَثَلاً رَاحَتْ عَايْلَه تْزُورْ عَايْلَه ثَانْيَه، أَلْعَايْلَه اللّي رَاحَتْ تْزُورْ يْعَيّْدُونْ عْيَالْ الْعَايْلَه اللّي رَايْحِينْ يْزُورُونْهُمْ، والْعَايْلَه الثَّانْيَه تْعَيِّدْ عْيَالْهُمْ. فِي كِلّ عِيدْ النَّاسْ يْخَلُّونْ خَرْدَه وَاجِدْ، رْيَالاَتْ وَاجِدْ، يِمْكِنْ إِمْيَه وَلاَّ مِتَينْ رْيَالْ عَلَشَانْ الـ... بِلْعْيَالِ اللّي بْيِجُونْ يْعَيّْدُونْ يَعْطُونْهُمْ رْيَالَينْ ثَلاَثَه، إِذَا كَانْ حَدْ مِنْ عْيَالْ جِيرَانْهُمْ يَعِرْفُونَه يَعْطُونْهُمْ عَشْرَه وَلاَّ عِشْرِينْ أ... رْيَالْ. مَثَلاً إِذَا أَهِلْ يْعَيّْدُونْ بْبَعْظْ أ... مَا يَعْطُونْهُمْ رْيَالْ وَلاَّ رْيَالَينْ، فِي وَاللّه بَعْظْهُمْ بُخَالاَ يَعْطُونْ رْيَالَينْ وِلاَّ خَمْسْ. بَسّ فِي نَاسْ يَعْطُونْ خَمْسْ إِمْيَه، فِي نَاسْ يَعْطُونْ أ... بْأ... بْأَنَا كَانَتْ إِخْتِي تَعْطِينِي أَلْفْ كِلّ عِيدْ، أُخُويْ لِزْغِيرْ مِنِ الـ... لِفْلُوسِ اللّي يْجَمِّعْهَا فِي كِلّ عِيدْ يِشْتِرِي فِيهَا نِنْتَنْدُو، وْيَشْتِرِي كِلّ هَالأَلْعَابْ هَاذِي. الْعِيدْ يِبْگَى ثَلاَثْةِ يَّامْ تَقْرِيبًا، يْسِيرُونْ النَّاسْ يِجُونْ يْزُورُونْ فِي اللِّيلْ، وْثَانِي يُومْ نَفْسِ الشَّيّ، بَسّ مَا حَدْ عِنْدَه إِجَازَه ثَلاَثْةِ يَّامْ، الإِجَازَه تْكُونْ يُومَينْ بَسّ، أَوْ يِمْكِنْ يُومْ وَاحِدْ. آ... اللّي يْصِيرْ عِنْدِنَا فـ... مَـ... يْحُطُّونْ بَرَامِجْ وَاجِدْ فِي الْعِيدْ، بَرَامِجْ تَلْفِزْيِفُونْ وْمُنَوَّعَاتْ إِللّي يْصِيرْ هْنَاكْ إِنَّ الـ... بَعْدْ مَا يِتْغَدُّونْ النَّاسْ بَعْظْهُمْ يْگَيّْلُونْ أَوْ بْيِگْعْدُونْ يْشُوفُونْ التِّلْفِزْيُونْ وْكِلاَّ هَاذِي الْبَرَامِجْ. آ... الْعَصْرْ يِطِلْعُونْ يْزُورُونْ رِفْجَانْهُمْ.

## Vocabulary

ḥtafal bi- احْتَفَلْ بـ *imperf.* yiḥtifil *v.* to celebrate

ʕiidi -lʔazḥa عـيـد الأظْحَى *prop.n.* the Feast of Immolation, the Greater Bairam (celebrated on the tenth of Zuʕ-Hijja of the Hijra Calendar)

ʕiidi lfiṭir عـيـد الْفطرْ *prop.n.* the Feast of Breaking the Ramadan Fast, the Lesser Bairam (celebrated on the first of Shawwal of the Hijra Calendar)

wiʃʃuu وشُو *interrog.part.* what

xaruuf خَرُوفْ *n.* (*pl.* xirfaan) lamb

wazzaʕ وَزَّعْ *imperf.* ywazziʕ *v.t.* to distribute; to divide

jahhaz جَهَّزْ *imperf.* yjahhiz *v.t.* to make ready; to prepare; to equip

f(u)waalah فُوَالَة *coll.n.* light refreshments (fruit and biscuits) served before a meal

kaafii كَافِي *n.* Eng. coffee

ʕayyil عَيِّلْ *n.* (*pl.* ʕyaal) child

ṣalaati -lʕiid صَلَاةْ الْعِيدْ *phr.* the 'Id prayer

kbiir كْبِيرْ *adj.* (*pl.* k(u)baar) old; big; huge; large

kbiir waajid fi -ssinn كْبِيرْ وَاجِدْ فِي السِّنّ *phr.* very old; very advanced in years

twaqqaʕ تْوَقَّعْ *imperf.* yitwaqqaʕ *v.* to expect; to anticipate

ṣibḥ صِبْحْ *n.* in the morning (with def.art.); morning

laabis لَابِسْ *act.par.* (*pl.* -iin) being dressed; being clothed; putting on; wearing

jaahiz جَاهِزْ *act.par.* (*pl.* -iin) being ready; being prepared; ready-made

tgahwa تْكَهْوَى *imperf.* yitgahwa *v.* to drink coffee

ṣalla صَلَّى *imperf.* yṣallii *v.* to pray

fajr فَجْرْ *n.* dawn

daʃʃ دَشّ *imperf.* ydiʃʃ *v.* to enter; to go in

tɣadda تْغَدَّى *imperf.* yitɣadda *v.* to eat lunch

ʕayyad ʕala عَيَّدْ عَلَى *imperf.* yʕayyid *v.* to congratulate (s.o.) on the occasion of a feast; to wish (s.o.) a happy feast; to give s.o. a gift of money for the 'Id; to celebrate or observe a feast (without ʕala )

baab بَابْ *n.* (*pl.* ʔabwaab, biibaan) door

mbaarak مْبَارَكْ *adj.* (*pl.* -iin) blessed; congratulations (when used after 'Id)

ʕiid- mbaarak عِيدْ-مْبَارَكْ *phr.* happy 'Id; congratulations for the 'Id

xardah خَرْدَه *n.* (*pl.* xardawaat) Per. small change; small denomination; miscellaneous small articles (pl. form)

baxiil بْخِيلْ *adj.* (*pl.* buxalaa) miser; stingy; greedy

nintendo نِنْتِنْدُوْ *n.* Eng. Nintendo





Notes

1) ʕiidi -lʔaẓha: *The Feast of Immolation, the Greater Bairam.* This feast is also called //yawmu -nnaḥr// *the day of sacrifice* or //al-ʕiid ʔalkabiir// *the great feast*. It is celebrated on the tenth of the month of Zul-Hijja of the Hijra Calendar, and it is part of the rites of the Meccan pilgrimage. It is based on an injunction in the Quran, Sura XXI: 33 -38.

2) ʕiidi lfiṭir *The Feast of Breaking the Ramadan Fast, the Lesser Bairam.* This feast is also called //ʔalʕiid -ṣṣaɣiir// *the Lesser Bairam* or //ʕiid ramaẓaan// *Ramadan Feast.* It is celebrated on the first day of the month of Shawwal of the Hijra Calendar.

3) wiʃʃuu: *What.* This interrogative particle is a contraction of //wiʃ// and the pronoun //huu// *he/it.* It is possible that the MSA //ʔayyu ʃayʔin// *what thing* is the cognate of the particle //wiʃ//.

4) kill waaḥid yiðbaḥ xaruuf: *Everyone slaughters a lamb.* Slaughtering a lamb as a sacrifice is recognized by the Muslim faith, and it takes place on //ʕiid -lʔaẓḥa// *the Feast of Sacrifice*. This sacrifice is not only offered by pilgrims at Mecca, but in all parts of the Muslim world upon the day of sacrifice. This practice was established in commemoration of Abraham having consented to sacrifice his son Ishmael.

5) yitwaqqaʕna: *He expects us.* Note that some speakers do not always make the sound change //q ---> g//, as is the case in this text.

6) nkuun laabsiin: *We would be dressed up.* The auxiliary verb //kaan// *to be* is very common in most Arabic dialects. Note that this verb also occurs as a conditional particle, at times preceded by //ʔin-// or //č-//. In this case, it is usually not inflected.

7) laabsiin θyaab jdiidah: *We are wearing new clothes.* It is customary for Muslims, especially children, to wear new clothes on religious holidays

8) yigʕid yitgahwa: *He sits and drinks coffee.* Note that most nouns in Arabic are derived from verbs; however, there are some verbs derived from nouns, as is the case here. Note also that drinking black coffee and serving it to visitors is an old custom derived from Bedouin hospitality traditions and an important part of Qatari etiquette. Bedouin coffee is unsweetened and flavored with cardamom.

9) yṣallii -lfajr: *He prays the dawn {prayer}.* The verb //ṣalla// and the noun //ṣalaat// occur with various combinations used to express periods and also special occasions of prayer, e.g., //ṣalaat -lfajr// *the dawn prayer; early morning prayer*. Note that prayer is the second of the five pillars of Islam and that every Muslim is required to pray at least five times a day, namely early morning, midday, afternoon, evening, and night.

10) leen ydiʃʃi -lbeet: *When he enters the house.* The particle //leen// *when, if* is used to introduce a conditional sentence. Note that the verb of a protasis introduced by //leen// is usually in the perfect tense. However, when //leen// is used to mean *when*, the verb of the protasis is usually in the imperfect tense, as is the case in this text.

11) yʕayyduun ʕaleehum: *They congratulate them for the 'Id.* Note that the celebration of the 'Id lasts for three days during which Qataris visit family members and friends. It is customary for children to go door-to-door and wish relatives and friends a happy feast; people give them gifts of money in return.

12) ʕiidkum mbaarak: *Happy feast. Congratulations for the feast. Wish you a blessed 'Id.* Note that this expression is used for almost every kind of 'Id. It may be used with or without pronoun suffixes after the word //ʕiid//.

13) yxalluun xardah waajid: *They keep a lot of change.* The word //xardah// is borrowed from the Persian language, and it is used loosely to render the meaning of *small change* or any small articles.







## 'Ids in Qatar

A : We celebrate 'Id Al-Adha and the 'Id Al-Fitr/of Breaking the Fast in Qatar. M… both holidays are like… like, well, you cannot tell which is which because the same things we do on 'Id Al-Fitr, we do them on 'Id Al-Adha. The difference is that on 'Id Al-Adha m… everyone slaughters a lamb and distributes its meat to his neighbors. M… people wake up at four in the morning on 'Id Al-Fitr. Some of them… no, most of the people wake up at four o'clock to… to prepare snacks. They have (lit., put) coffee and fruit. Later the father and his children go to perform the 'Id prayer.

B : Where?

A : Uh… they pray in a mosque. All of them gather and perform the 'Id prayer. For example, we have my father at home because he is very old and because today's customs are the same as those he had learned from his father, supposedly he expects us all to wake up at five o'clock in the morning, be dressed up and ready. We would be dressed in new clothes and we put out the snacks. He goes, performs the 'Id prayers, then he comes home, he sits and drinks coffee. Later, all my brothers and their children come to our house in the morning. All of us celebrate in the morning from four o'clock till about seven or eight o'clock.

B : At four before dawn, in the morning!!

A : No, at four, yes, at four in the morning (lit., before the morning). That's what they do. My father wakes up before dawn, he prays the dawn prayer, then he goes to perform the 'Id prayer, after which he returns to the house. When he enters the house, all of us must be dressed up and ready. I don't know if all the Qataris in Doha are like this, or it is just {us} because my father is very old. All my brothers come to our house, all of them m… we have the family's home m… they eat lunch at our house and later they leave. On the day of the 'Id the children… all the neighbors' children go to other people's homes and congratulate them on the 'Id. They knock on the door {and say}, "Oh people of the house, blessed is your 'Id. Oh people of the house, blessed is your 'Id," then the people of the house give them money. Uh… they do the same thing on Al-Adha 'Id. The kids go and celebrate the 'Id. For example, if a family went to visit another family, they give money to the kids of the family they are going to visit, and the other family gives money to their kids. People for example, keep a lot of change on every 'Id, a lot of riyals, maybe a hundred or two hundred riyals, in order to give a riyal or two to the children who come to congratulate them for the 'Id. If one of the children is one of their neighbors' kids, they give him ten or twenty riyals. For example, if a family is celebrating the 'Id with each other, they don't give {the children} a riyal or two. Well, some of them are stingy. They give two or five riyals. However, there are people who give five hundred, there are people who give… My sister used to give me a thousand riyals every 'Id. My little brother used to buy a Nintendo and all such toys. The 'Id lasts for about three days. People go and visit at night, and more of the same on the second day, but no one has the three days off. The vacation is two days only, or maybe one day. What happens in Qatar is that they have a lot of programs

during the 'Id. There are a variety of TV programs. So what happens is that after the people eat lunch, some of them take a nap or they sit and watch TV, all these programs. In the afternoon they go and visit their friends.





## ʔattaʕliim fii giṭar

ba-tkallam ʔalḥiin ʕani -l… ttaʕliim, lʕilm f-giṭar, ʔaw taʕliimi -lmarʔah. ʔa… fii ʔakθari -nnaas yḥassbuun ʔinna -lḥriim fi -lxaliij ʔaw fi -dduwali -lʕarabiyyah maa-lhum ḥuquuq[1] w-ʔinnaa yigiʕduun fi -lbeet, maa yigdaruun yitʕallamoon, maa yiʃtaɣloon, w-ʔinna yiʕtamdoon ʕala rayaayiil, ʔa… bass fii giṭar haaðii -ẓẓaahrah[2] ʕindinaa bi-lʕaks laʔinna ʔakθar liryaayiil[3] maa xallaṣuu taʕliimhum[4]. ʔa… w-lammaa yruuḥuun fi -lʔiʕdaadiyyah, ʔubu… ʔubuuhum yiʃtrii-lhum sayyaarah w-baʕdeen yiṭluʕuun ysiiʕuun, yliffuun yduuruun[5], w-maa kaanuu yihtammuun yruuḥuuni -lle… madrisah, ʔaw kaanuu yuṣquṭuun[6] daayman, baʕdeen ʔa… killi -llii… kanuu… tafkiirhum kaan laʔinna ʔuhum kaanuu min ʔaṣil flaan bin flaan[7], haaðii kaanat ʔa… muu rutbathum lʔijtimaaʕiyyah w-ʔinna muʃ muhimm[8] ʔinna yitʕallamuun ʔaw laʔ. ʔa… min ffe… fatrah ṭwiilah maa kaanuu ʔinnaas yzawwjuun banaathum ḥag naas min ʕawaayil ʔaṣilhaa ʔiiraanii, ʔa… bass m… tɣayyarat haaðii mini -ssniini -llii raaḥat, laʔinna maʕa -lwagt ʔibtiduu yḥissuunhaa, laʔinna ʔaɣlabi -ʃʃaɣlaat ṣaarat ʔa… maʔ… maʔxuuðah ʔakθar, ʔakθari -lḥariim ʕindanaa miyah bi-lʔimyah killi -lmudarrisaat f-gitar gṭariyyaat. ʔil… nisbati -lmudarrisiin l… ligṭariyyiin yimkin θneena bi-lʔimyah, laʔinna ʔaɣlabhum maa xallaṣuw jaamʕah, maa ṣaaruu mudarrisiin, maa ydarrsuun. killi -lmudarrisiin llii ʕindinaa min duwal ʕarabiyyah θaanyah. ʔa… ʔalḥiin ṣaar ʔiðaa -lwaaḥid ydawwir ʕala ʃuɣul, ṣaʕb waajid ylaagii ʃuɣul ʔiðaa maa kaanat fii ʕindah ʃihaadah. ʔa… b-ṣaaraw ʕaʃaan ʃiðii ʔaẓinn tɣayyarat naẓrathum ḥaggi -l… ʕala -l… lnaasi -llii min ʔuṣuul θaaniyah ṣaaruu yxalluun banaathum yitzawwajuun ʔa… waaḥid hoolii min ʔaṣil ʔiiraanii, min kam sanah maa kaanuu ysawwuun ha-ʃʃakil, kaanuu yguuluun ʔinna ʔuhuu haaðii min zamaan kaan yiðbaḥ xirfaan[9] ʔaw ykuun waaḥid xarraaz ysawwii juwaatii, ʔa… wi-llii -lxarraaz kaanat haaðii ʔa… yaʕnii b-ʔaxass ʃuɣlah[10], ʔinna maa ḥad yabbii yiʃtaɣil ha-ʃʃuɣlah ysawwii juwaatii. ʔa… ʔillii maa xallaṣuu diraasathum leen maa yiʃtaɣloon, ma… yiʃtaɣloon rutbathum

tkuun ṣiɣaar muwaẓẓafiin[11], maʕaaʃhum ykuun gadd nuṣṣ[12] maʕaaʃ ʔillii xallaṣuu -ljaamʕah. ʔaw yimkin ʃwayyah ʔakθar mini -nnuṣṣ, maa-lhum gad lle… lmazaayaa -llii ʔiḥnaa naaxiðhaa min ʔa… mini -ʃʃihaadah maalatnaa, ʔa… ḥukuukhum[13] muub min nafs liḥguug, yaaxðuun nafs liḥguug, ʕindanaa ḥukuumatnaa taʕṭii kill muwaaṭin gṭarii ʔarẓ ʕaʃaan yibnii fiihaa beetah, ʔiðaa kaan waaḥid, mit… laazim yitzawwaj ʕalaʃaan yibnuunah ha-lʔarẓ, ʔiðaa kaan waaḥid ṣiɣaar muwaẓẓafiin yaʕṭuunah ʔimyat ʔalfi -ryaal ʕalaʃaan yibnii -lʔarẓ maaltah. laa, laa, ʔaẓinn θalaaθ miyyat ʔalfi -ryaal ṣaarat, θalaaθ miyyat ʔalf ʕaʃaan yibnii beetah, ʔiðaa xallaṣi -ljaamʕah yaʕṭuunah sitti miyyat ʔalf, lbeeti -llii yibniih ʔakbar b-gadd ẓuʕfi -lbeeti -llii yibniih ʔiθθaanii. ʔa… lmaʕaʃaat ʔakθar, ʔiðaa -lwaaḥid xallaṣ jaamʕah yabtidii -lmaʕaaʃ maalah ʔe… b-taqriiban xams talaaf w-θalaaθ ʔimyat ryaal bi-duuni -lʕalawaat, maʕa -lʕalawaat ysiir θamaan talaaf wi-ʃwayyah, ʔiðaa tzawwaj yziiduunah ʔarbaʕ talaafi -ryaal, ysiir maʕaaʃah ʔarbaʕ talaaf duulaar fi -ʃʃahr. ʔiðaa kaan lwaaḥid muub mitzawwij ʔuw… ṣiɣaar muwaẓẓafiin, maa xallaṣ jaamʕah, ʔa… maʕaaʃah yikuun taqriiban ʔarbaʕ talaafi -ryaal yimkin ʔalf ʔuw xams ʔimyat duulaar, bass ʔiðaa tzawwaj yziiduunah ʔalf ʔa… ʔiryaal. ṣaaruu -nnaas ʔalḥiin yiḥissuun ʔinna n… yiḥtaajoon yitʕallamoon wi-yjiiboon ʃihaadah, laʔinna raaḥiin yʕiiʃuun maʕa -lbeeti -llii xaðooh wi-yqaarnuunah bi-l… byuuti -θθaanyah -nnaasi -lbanoohaa bass laʔinna maa ʔaxaði -ʃʃihaadah maalathum. ʔakθari -nnaas yiʕtamdoon ʕala -l… lʔaʃɣaal, lwaẓaayif ʔillii taʕṭiihaa -lḥukuumah laʔinna yidfuʕuun ʔakθar mini -la… lqiṭaaʕi -lxaaṣṣ, ʔa… w-baʕdeen b-yaʕṭuun kill sinah xamsah w-ʔarbaʕiin yoom ʔijaazah w-yidfuʕuun-lah ḥaggi -lʔijaazah maaltah, wi-ddawaami zɣiir, mini -ssaaʕah sabʕah leeni -ssaaʕah waḥdah, ʕaʃaan ʃiðii ʔakθari -nnaas yiʃtaɣloon ḥaggi -lḥukuumah. yiʕtamduun ʕala -lḥukuumah ḥag killi ʃayy.





# التَّعْلِيمْ فِي كْطَرْ

بَتْكَلَّمْ أَلْحِينْ عَنِ الـ... التَّعْلِيمْ، الْعِلْمْ فْكِطَرْ، أ... وتَعْلِيمِ الْمَرْأه. فَأَكْثَر النَّاسْ يْحَسْبُونْ إنَّ الْحَرِيمْ فِي الْخَلِيجْ أَوْ فِي الدُّوَلْ الْعَرَبِيَّه مَالْهُمْ حُقُوقْ[1] وانَّ يَكْعْدُونْ فِي الْبَيتْ مَا يِكْدَرُونْ يِتْعَلَّمُونْ، مَا يِشْتَغْلُونْ وْإنَّ يِعْتَمْدُونْ عَلَى رْيَايِيلْ، بَسَ فِي كْطَرْ هَاذِي الظَّاهْرَه[2] عِنْدِنَا بِالْعَكْسْ لِإنَّ أَكْثَرْ لِرْيَايِيلْ[3] مَا خَلَّصُوا تَعْلِيمْهُمْ[4]. أ... ولَمَّا يْرُوحُونْ فِي الإعْدَادِيَّه، أبُـ... أبُوهُم يِشْتَرِيلْهُمْ سَيَّارَه وبَعْدَينْ يِطْلْعُونْ يْصِيعُونْ، يْلِفُّونْ يْدُورُونْ[5]، وْمَا كَانُوا يِهْتَمُّونْ يْرُوحُونِ الـ... الْمَدْرَسَه، أَوْ كَانُوا يْصَقْطُونْ[6] دَايْمَاً، بَعْدَينْ أ... كِلِّ اللَّي ... كَانُوا... تَفْكِيرْهُمْ كَانْ لِإنَّ أُهُمْ كَانُوا مِنْ أَصلْ فْلَانْ بِنْ فْلَانْ[7]، هَاذِي كَانَتْ أ... مُو رِتْبَتْهُمْ الإجْتِمَاعِيَّه وانَّ مُشْ مُهِمْ[8] إنَّ يِتْعَلَّمُونْ أَوْ لاْ. أ... مِنْ فْفَـ... فَتْرَه طوِيلَه مَا كَانُوْا إلنَّاسْ يْزَوَجُونْ بَنَاتْهُمْ حَكْ نَاسْ مِنْ عَوَايِلْ أَصْلْهَا إيرَانِي، أ... بَسَ مـ... تْغَيَّرَتْ هَاذِي مِنِ السّنِينِ اللِّي رَاحَتْ، لِإنَّ مَعَ الْوَكْتْ إبْتِدُوا يْحِسُّونْهَا، لِإنَّ أغْلَبِ الشَّغْلَاتْ صَارَتْ أ... مَأُ... مَأْخُوذَه أَكْثَرْ... أَكْثَرِ الْحَرِيمْ عِنْدَنَا كـ... مِيَه بِالإمْيَه كِلِّ الْمُدَرِّسَاتْ فْكِطَرْ كْطَرِيَّاتْ. إلـ... نِسْبَةَ الْمُدَرِّسِينْ الـ... لِكْطَرِيِّينْ يِمْكِنْ ثْنَينَ بِالإمْيَه، لِإنَّ أغْلَبْهُمْ مَا خَلَّصُوْا جَامْعَه، مَا صَارُوا مُدَرِّسِينْ، مَا يْدَرِّسُونْ. كِلّ الْمُدَرِّسِينْ اللِّي عِنْدِنَا مِنْ دُوَلْ عَرَبِيَّه ثَانْيَه. أ... أَلْحِينْ صَارْ إذَا الْوَاحِدْ يْدَوِّرْ عَلَى شُغُلْ، صَعْبْ وَاجِدْ يْلَاكِي شُغُلْ إذَا مَا كَانَتْ فِي عِنْدَه شِهَادَه. أ... بْصَارُوْا عَشَانْ شِذِي أَظِنَ تْغَيَّرَتْ نَظْرَتْهُمْ حَكِّ الـ... عَلَى الـ... النَّاسِ اللِّي مِنْ أُصُولْ ثَانِيَه، صَارُوا يْخَلُّونْ بَنَاتْهُمْ يِتْزَوَّجُونْ أ... وَاحِدْ هُولِي مِنْ أَصِلْ إيرَانِي، مَنْ كَمْ سَنَه مَا كَانُوا يْسَوُّونْ هَالشَّكِلْ، كَانُوا يْكُولُونْ إنَّ أُهُو هَاذِي مِنْ زَمَانْ كَانْ يِذْبَحْ خِرْفَانْ[9] أَوْ يْكُونْ وَاحَدْ خَرَّازْ يْسَوِّي جُوَاطِي، أ... واللِّي الْخَرَّازْ كَانَتْ هَاذِي أ... يَعْنِي بْأَخَسَّ شُغْلَه[10]، إنَّ مَا حَدْ يَبِّي يِشْتَغِلْ هَالشُّغْلَه يْسَوِّي جُوَاطِي. أ... إلِّي مَا خَلَّصُوا دِرَاسَتْهُمْ لَينْ مَا يِشْتَغْلُونْ، مـ... يِشْتَغْلُونْ رُتْبَتْهُمْ تْكُونْ صِغَارْ مُوَظَّفِينْ[11]، مَعَاشْهُمْ يْكُونْ كَدّ نُصّ[12] مَعَاشْ إلِّي خَلَّصُوا الْجَامْعَه. أَوْ يِمْكِنْ شْوَيَّه أَكْثَرْ مِنَ النُّصّ مَالْهُمْ كَدّ الـ...الْمَزَايَا اللِّي إحْنَا نَاخِذْهَا مِنْ

أ... مِن الشَّهَادَه مَالَتْنَا، حُكُوكْهُمْ[1] مُوبْ مِنْ نَفْسْ لِحْكُوكْ، يَاخْذُونْ نَفْسْ لِحْكُوكْ. عِنْدَنَا حُكُومَتْنَا تَعْطِي كِلّ مُوَاطِنْ كْطَرِي أَرْظْ عَشَانْ يِبْنِي فِيهَا بَيْتَه، إِذَا كَانْ وَاحِدْ. مِتْ... لَازِمْ يِتْزَوَّجْ عَلْشَانْ يِبْنُونَه هَالأَرْظْ. إِذَا كَانْ وَاحِدْ صْغَارْ مُوَظَّفِينْ يَعْطُونَه إِمْيَةْ أَلْف رْيَالْ عَلْشَانْ يِبْنِي الأَرْظْ مَالْتَه، لَا، لَا، أَظِنّ ثَلَاثْ مِيَةْ أَلْف رْيَالْ صَارَتْ، ثَلَاثْ مِيَةْ أَلْفْ عَشَانْ يِبْنِي بَيْتَه، إِذَا خَلَّص الْجَامْعَه يَعْطُونَه سِتّ مِيَةْ أَلْفْ. الْبَيتِ اللِّي يِبْنِيه أَكْبَرْ كَدّ ضُعْفِ الْبَيتِ اللِّي يِبْنِيه الثَّانِي. أ... الْمَعَشَاتْ أَكْثَرْ، إِذَا الْوَحَدْ خَلَّص جَامْعَه يَبْتِدِي الْمَعَاشْ مَالَه أ... تَقْرِيبًا خَمْسْ تَلَافْ وْثَلَاثْ إِمْيَةْ رْيَالْ بِدُونِ الْعَلْوَاتْ، مَعَ الْعَلْوَاتْ يِسِيرْ ثَمَانْ تَلَافْ وِشْوَيَّه، إِذَا تْزَوَّجْ يْزِيدُونَه أَرْبَعْ تَلَافِ رْيَالْ، يِسِيرْ مَعَاشَه أَرْبَعْ تَلَافْ دُولَارْ فِي الشَّهَرْ. إِذَا كَانْ الْوَاحِدْ... إِذَا كَانْ الْوَاحِدْ مُوبْ مِتْزَوَّجْ أَوْ... صْغَارْ مُوَظَّفِينْ، مَا خَلَّصْ جَامْعَه مَعَاشَه بَيْكُونْ تَقْرِيبًا أَرْبَعْ تَلَافِ رْيَالْ يِمْكِنْ أَلْفْ أَوْ خَمْسْ إِمْيَةْ دُولَارْ، بَسّ إِذَا تْزَوَّجْ يْزِيدُونَه أ... أَلْفِ رْيَالْ. صَارُوا النَّاسْ أَلْحِينْ يِحِسُّونْ إِنّ نـ... يِحْتَاجُونْ يِتْعَلَّمُونْ وِيْجِيبُونْ شِهَادَه، لِإِنّ رَاحِينْ يْعِيشُونْ مَعَ الْبَيتْ اللِّي خَذُوه وِيْقَارْنُونَه بِالْبْيُوتِ الثَّانْيَه النَّاسِ لْبَنُوهَا بَسّ لِإِنّ مَا أَخَذْ الشَّهَادَه مَالَتْهُمْ. أَكْثَرِ النَّاسْ يِعْتَمْدُونْ عَلَى الـ... الأَشْغَالْ، الْوَظَايِفْ إِللِّي تَعْطِيهَا الْحُكُومَه لأَنّ يِدْفُعُونْ أَكْثَرْ مِنِ الـ... الْقِطَاعِ الْخَاصْ، وْبَعْدَينْ بْيَعْطُونْ كِلّ سِنَه خَمْسَه وْأَرْبَعِينْ يُومْ إِجَازَه وْيِدْفُعُونْلَه حَكّ الإِجَازَه مَالْتَه، وِالدَّوَامْ زْغِيرْ، مِنِ السَّاعَه سَبْعَه لَينْ السَّاعَه وَحْدَه، عَشَانْ شِذِي أَكْثَرِ النَّاسْ يِشْتَغْلُونْ حَكّ الْحُكُومَه.

## Vocabulary

ḥassab حَسَّبْ *imperf.* yḥassib *v.* to assume; to think; to believe; to suppose
maalhum ḥuquuq مَالْهُمْ حُقُوقْ *phr.* They don't have rights.
ẓaahrah ظَاهْرَه *n.* (*pl.* ẓawaahir) fad; phenomenon; symptom
bi-lʕaks بِالْعَكْسْ *phr.* on the contrary
xallaṣ خَلَّصْ *imperf.* yxalliṣ *v.* to finish
ʔiʕdaadiyyah إِعْدَادِيَّه *f.n.* intermediate (school or education level); preparatory
ṣaaʕ صَاعْ *imperf.* yṣiiʕ *v.* to go astray; to be lost; to be straying to or into wrong or evil ways
laff لَفّ *imperf.* yliff *v.* to go around; to turn; to wrap up; to roll up





daar دَارْ *imperf.* yduur *v.* to run around; to wander; to go around; to roam (the streets); to circle; to turn
yliffuun yduuruun يْلِفُّونْ يْدُورُونْ *expr.* They go on a joy ride. They wander around and waste time. They roam around.
ṣaqaṭ صَقَطْ *imperf.* yuṣquṭ to fail (an exam); to fall down
flaan فْلَانْ *n.* someone; a person; so-and-so
rutbah رُتْبَه *f.n.* (*pl.* rutab) (social) class; rank; grade; degree
ʔijtimaaʕiyyah إِجْتِمَاعِيَّه *f.adj.* social; sociological (*var.* ʔijtmaaʕii (m.))
muʃ muhimm مُشْ مُهِمّ *expr.* It is not important. It is not a big deal
ssiniini -llii raaḥat السِّنِينِ اللِّي رَاحَتْ *expr.* the years that passed
dawwar ʕala ʃuɣul دَوَّرْ عَلَى شُغُلْ *imperf.* ydawwir ʕala ʃuɣul *phr.* to look for a job
naẓrah نَظْرَه *f.n.* (*pl.* -aat) glance; look; view; opinion
hoolii هُولِي *prop.n.* (*pl.* hwalah) a Sunni Qatari who has an Iranian background
yiðbaḥ xirfaan يِذْبَحْ خِرْفَانْ *phr.* He slaughters lambs. He butchers lambs.
xarraaz خَرَّازْ *n.* (*pl.* xaraariiz) cobbler; maker of old shoes and other leather goods
ʔaxass أَخَسّ *adj.* more lowly
ṣiɣaar muwaẓẓafiin صِغَارْ مُوَظَّفِينْ *phr.* (*lit. small employees*) unskilled employees
juuṭii جُوطِي *n.* (*pl.* juwaaṭii) Per. shoes
gad(d) كَدّ *part.* equal to; as much as; according (with ʕala)
ẓuʕf ظُعْفْ *n.* (*pl.* ʔaẓʕaaf) double; that which is twice as much; a multiple
ʕalaawah عَلَاوَه *n.* (*pl.* -aat) benefits (pl. form); extra pay; bonus

## Notes

1) maalhum ḥuquuq: *They don't have rights.* Cf. //maa lahum ḥuquuq//. The negative particle //maa-// is usually prefixed to the preposition //l- + pron. suff.// to mean *don't have.*

2) haaðii -ẓẓaahirah: *This phenomenon.* It is worth noting that in the last two decades there has been a significant improvement and a remarkable expansion of educational opportunities at all levels for Qatari women. As educational opportunities increase for women in Qatar so do their chances for integration in the labor force and moving up the employment ladder.

3) ʔakθar liryaayiil: *Most of the men.* Note that speakers may add a short vowel //-i-// after the definite article to prevent a triple consonant cluster which also prevents the //l-// of the definite article from assimilating with the sun letter //-r-//.

4) ʔakθar liryaayiil maa xallaṣuu taʕliimhum: *Most of the men didn't finish their educations.* The issue of men not furthering their education has become a social problem in most Gulf countries. More and more woman are receiving college degrees, leaving the men behind.

5) yiṭlaʕuun yṣiiʕuun, yliffuun yduuruun: *They go out straying, wandering around, and wasting their time.* Note how the speaker kept the second present tense marker for the third person masculine plural //-uun// in all verbs. Note also that this expression is always used to indicate wasting time and being mischievous.

6) kaanuu yuṣquṭuun: *They used to fail.* The verb //kaan// *to be* is the most common auxiliary verb and is usually used before an imperfect verb with which it agrees in number and gender.

7) min ʔaṣil flaan bin flaan: *From the lineage of so-and-so and the son of so-and-so.* Note that family lineage is very important in Gulf countries. People take pride in their ancestry. The speaker in this text made a remark that young men don't care about their educations. All they care about is that they belong to certain clans.

8) muʃ muhimm: *It is not important.* The negative particle //muʃ// is not commonly used in the Qatari dialect. The speaker may have borrowed it from the Levantine or Egyptian dialects. The particle //muu// and its variant //muub// are more common.

9) kaan yiðbaḥ xirfaan: *He used to slaughter lambs. He used to butcher lambs.* Note that Qataris used to view each other based on social status, ethnicity, and occupation. This phrase is used in this text to associate a person with a low social class.

10) ʔaxass ʃuɣlah: *The lowest job.* This is the elative of the adjective //xasiis// which is derived from the verb //xass//. Elatives have a double root structure: the second and the third roots are identical and derived from the positive on the pattern //ʔa$C_1$a$C_2C_2$//.

11) ṣiɣaar muwaẓẓafiin: *Unskilled employees (lit. small employees).* Cf. MSA //ṣiɣaaru -lmuwaẓẓafiin//. Note the use of the indefinite form in this construct.

12) gad(d) nuṣṣ: *Equal to half of; as much as half of.* The particle //gad(d)// could be a contraction of the MSA //qadr// *quantity; amount; rate; value.* It is always used with reference to quantity. It is also used with the interrogative prefix //ʃ-// to form the interrogative //ʃgad(d)// *how much.*

13) ḥukuukhum: *Their rights.* Cf. MSA //ḥuquuquhum//. Note the sound change //q ---> k// which is not common in Gulf dialects. It has, however, been noted by many (See Al-Tajir 1982, 147). Note also that the speaker voiced this word again as //ḥuguug// which is a more common form.





## Education in Qatar

I am going to talk on... education in Qatar, or on education for women. Most people think that women in the Gulf or in the Arab countries don't have rights. They stay at home, they cannot work, and they depend on men. However, this phenomenon is completely the opposite in Qatar because men don't finish their educations. When they/boys started junior high school, the fath... their father would buy them a car. So they {used} to go out, drive around and waste time. They didn't care about going to school, or they always flunked. Also all... they thought about was that they came from the family of so-and-so. This was their social rank/class, and it was not important whether they got an education or not. Long... long time ago people didn't marry off their daughters to families who had an Iranian background. Nevertheless, this has changed from the years past because by-and-by they started feeling it's {the reality} and most of the jobs were taken... a hundred percent of the female teachers in Qatar are Qataris. The Qatari male teachers are maybe two percent because most of them didn't finish college. They didn't become teachers. They don't teach. All of the male teachers in Qatar are from other Arab countries. Nowadays if one is looking for a job, it will be very hard {for him} to find one, if he does not have a degree. I think because of this, their ideas have changed about the... the people from other backgrounds. They let their daughter marry a Howli person from an Iranian background. A few years ago they didn't used to do this. They used to say that this person used to slaughter lambs/be a butcher long time ago, or he was a shoemaker, he made shoes. A shoemaker's job was, well... the lowest job. That is, no one likes to do this job, making shoes. When those who haven't finished their educations want to work, their rank will be in the low {level} employees category. Their salary will be half the salary of those who have finished college, or maybe a little more than half. They don't have the... the privileges we have because of our degree. Their privileges are not the same. They have the same rights. Our government gives {a piece} of land to every Qatari citizen to build his house on. If one was... one has to get married to be able to build a house on this land. If one is a low-level employee, they give him a hundred thousand riyals to build on his land. No, no, I think it is three hundred thousand riyals, three hundred thousand to build his house. If one has finished college, they give him six hundred thousand {riyals}, so the house he builds is twice the size of the house the other one builds. The salaries are more. If one has finished college his salary starts... from about five thousand three hundred riyals not including the benefits. It will be a little over eight thousand with benefits. When one gets married, they increase it by four thousand riyals. His monthly salary will be four thousand dollars a month. If one is a low-level employee and not married, his salary is about four thousand riyals, maybe about one thousand five hundred dollars. However, if he gets married, they will increase it by one thousand riyals. People now feel that they need to get an education. They need to study and obtain a degree because they are going to live in the house they have built and compare it with the other {large} homes the people have built just because they obtained a degree. Most people depend on jobs... on the jobs the government offers (lit., gives) because they pay more than the private sector. They also give forty-five days of paid (lit., they pay for his vacation) leave every year. The work hours are short (lit., small), from seven o'clock till one o'clock. That's why most people work for the government.

## kill ʃayy b-balaaʃ[1]

A : ʕindinaa -ttaʕliimi -b-balaaʃ. maa ḥad yidfaʕ ḥaggi -lkutub, maa nidfaʕ ḥaggi -ddiraasah[2]. ʔiðaa ruḥti -ljaamʕah yidfaʕuunlič fluus[3] ʕalaʃaan b-tidixliin ljaamʕah[4]. kill ʃahr yaʕṭuunič murattab, w-ʔiðaa txarrajti yaʕṭuunič θalaaθiin ʔalfi -riyaal kaaʃ, ʔay… yxallii… yabbuuni -nnaas yitʕallamoon, yabbuun… yḥiθθuuni -nnaas ʕala -lʕilm yaʕṭuunhum kill lil… lmazaayaa haaðii. bass maa ḥad… min zamaan maa kaanuu yihtammuun, killi -llii kaanuu mihtammiin fiih sayyaarathum marsedis ysuuguunhaa w-huu ʔibn miin. bass ʔalḥiin lḥariim ṣaaruu mitʕallmaat waajid[5], waḥdah diktoorah willaa mudarrisah w-maa tabii titzawwaj waaḥid xallaṣ ʔibtidaaʔiyyah[6] wuw… w-maa yaʕrif ʃayy ɣeer ʃloon ysuug sayyaartah ʔa… w-ʔa… w-weeni -yruuḥ b-yiʃtarii θyaab, ʔa…

B : yḥigg li-lḥariim yitxaṣṣaṣuun bi-ʔayy majaal yabbuunah?

A : ʔilḥariim yitxaṣṣaṣuun b-ʔayy majaal yitxaṣṣaṣuunah, bass ʔe… maa ʃuft muhandisaat miʕmaariyyah, maa… m… ʕindinaa ʔiḥnaa jaamʕah waḥdah, jaamʕat gaṭar maqṣuumah nuṣṣeen, waaḥad ḥaggi -lḥariim w-waaḥad ḥaggi -rrajaajiil.

B : maa fii ʔixtilaaṭ.

A : laʔ, maa fii -xtilaaṭ, ʔuhuu -lʔixtilaaṭi -lwaḥiid ʔinna -ddiktoor llii ydarrisi -rrajaajiil yruuḥ wi-ydarrisi -lḥariim. laʔinna -lmax…yiy… ydiʃʃ min baab θaanii ʕaʃaan yruuḥ qiṣmi -nnisaaʔ. ʔiṭṭalabah -ððukuur maa ykuunuun maʕa -l… ṭṭaalibaat, ykuunuun fii ṣfuuf θaanyah, maa yixtalṭuun maʕhum ha-ʃʃakil. bass ʔe… b-yaʕnii -ddiktoor ʔiðaa bi-darris muḥaaẓarah, ydarrishaa marrateen, marrah ḥaggi -rrjaajiil baʕdeen ydarris lmuḥaaẓarah ḥagga -l… ḥaggi -lḥariim. ʔa… ʔiðaa txarrajat lwaḥdah yaʕṭuunhaa lal… ysawwuun ḥaflat taxarruj wi-lʔamiir





b-nafsah[7] yaʕṭiihum ʃʃihadaat maalathum, yaʕṭiihum saaʕah m… ʔalmaas w-ðahab qiimathaa taqriiban ʕiʃriin ʔalfi -ryaal maktuub fiihaa ʔisimhaa w-fiihaa we… me… hadiyyah mini -ddawlah ḥagghaa laʔannhaa txarrajat ʔaa…

B : zeen.

A : waajid, yaʕnii yḥiθθuun nnaas yitʕallamuun, w-ʔiðaa waaḥid kaanat ʕalamaatah ʕaalyah[8] fi -θθaanawiyyah yida… yṭarrʃuunah ywadduunah biʕθah yidris barraʕ[9], ʔaa… miθlii ʔaanaa yidfuʕuun lii ʕalaʃaan ʔadrus hnii ʔa… bi… haaðii bi-nnisbah ḥaggi -l… ttaʕliim. bass maa ḥad yidfaʕ ḥaggi -ṣṣiḥḥah. ʔiðaa truuḥiin l… lmistaʃfa tnaamiin bi-lmistaʃfa b-balaaʃ. lʕama… ʕamaliyyaati -ttajmiil b-balaaʃ.

B : fa-ʔiðan maa fii taʔmiin ṣiḥḥii.

A : maa fii taʔmiin ṣiḥḥah maa fii ʃayy. ʔile… ssinah -llii raaḥat ɣayyaruu ʃwayyah -lqawaaniin laʔinna ẓaharat kaanuu b-yixsuruun fluus, ʔaw yimkin halḥiin ḥassuu ʔinna fii naqṣ laʔinna -lbitrool… ʔiḥnaa maṣaadir ddaxli -lqawmii ʕindinaa niʕtimid ʔakθar ʃayy ʕala -lbitrool[10], tawwhum[11] ʔalḥiin sawwuw ɣaaz ṭabiiʕii. ʔa… w-fii ʔasmidah wi-lḥadiid wi-ṣṣulb ʔuww… wi-lsa… w-ṣeedi -ssamak[12]. ʔakθar lʔistiθmaaraati -llii sawwuuhaa lisniini -llii raaḥat kaanat ʕala -lɣaaz, laʔanna f… ṭiliʕ ʕindinaa ʔakbar ḥaql ɣaaz waaḥid ʔa… f… fi -lʕaalam[13], ʔa… b-kill lifluus kaanat raaḥat hnaak. ʔa… ɣayyaruu -lqaanuun laʔinna kill… ʔaɣlabi -nnaasi -llii fi -ddooḥah, f-giṭar muubi gṭariyyiin[14], muub za… muub… killubuuhum ʕummaal jaayiin maθalan mini -lhind wallaa min lfilippiin, ʔaw ykuunuun mudarrisiin, mudarrisaat, mumarriẓiin, dikaatrah min duwal ʕarabiyyah ʔuxra. kill haðeela -nnaas, kill ʔayy ḥad yijii ʕindinaa fii giṭar maa yidfaʕ ḥaggi -ttaʕliim[15], maa yidfaʕ ḥagg ʔe… lmistaʃfa, killi ʃayy b-balaaʃ. sawwuu ʔalḥiin barnaamaj ʔinna kill waaḥad yidfaʕ xams miyat ryaal fi -ssanah, haaðii miθil taʔmiin ṣiḥḥah, ʔil… lʕilaaj b-balaaʃ.

B : muub gaṭarii.

A : muub gṭarii raaḥ yidfaʕ xamsi miyat ryaal, haaðii… bassi -lʔajaanib, haaðii taqriiban ʔimyah w-xamsiin dulaar fi -ssanah, haaðii muub… muub waajid. ʕamaliyyaati -ttajmiil ṣaaruu -l… lʔajnabii yidfaʕ ʔa… bass maa yidfaʕ gaddi -llii b-yidfaʕ… maθalan ʔiðaa waaḥad bi-sawwii ʃaft ʃaḥim, wi-lʕamaliyyah haaðii tkallif maθalan xams talaaf dulaar hnii, hnaak txa… tkallif xam ʔimiyat dulaar ḥaggi -lʔajnabii, ḥag ligṭarii b-balaaʃ.





## كِلّ شَيٍّ بْلَاشْ[1]

أ : عِنْدِنَا التَّعْلِيمِ بْبَلَاشْ. مَا حَدْ يِدْفَعْ حَکّ الْكُتُبْ، مَا نِدْفَعْ حَکّ الدِّرَاسَه[2]. إِذَا رُحْتْ الْجَامْعَه يِدْفَعُونْلِتْشْ فْلُوس[3] عَلَشَانْ بْتِدِخْلِينْ الْجَامْعَه[4]. كِلّ شَهْرْ يَعْطُونِتْشْ مُرَتَّبْ، وْإِذَا تْخَرَّجْتِ يَعْطُونِتْشْ ثَلَاثِينْ أَلْفِ رْيَالْ كَاشْ، أَيْ... يْخَلِّي... يِبُّون النَّاسْ يِتْعَلَّمُونْ، يَبُّونْ... يْحِثُّونِ النَّاسْ عَلَى الْعِلْمْ يَعْطُونْهُمْ كِلّ لِلـ... الْمَزَايَا هَاذِي. بَسّ مَا حَدْ... مِنْ زَمَانْ مَا كَانُوا يِهْتَمُّونْ، كِلّ اللِّي كَانُوا مِهْتَمِّينْ فِيه سَيَّارَتْهُمْ مَرْسَيدِسْ يْسُوگُونْهَا وْهُوُ إِبْنْ مِينْ. بَسّ أَلْحِينْ الْحَرِيمْ صَارُوا مِتْعَلِّمَاتْ وَاجِدْ[5]، وَحْدَه دِكْتُورَه وِلَا مُدَرِّسَه وْمَا تَبِّي تِتْزَوَّجْ وَاحِدْ خَلَصْ إِبْتِدَائِيَّه[6] وو... وْمَا يَعْرِفْ شَيّ غَيرْ شْلُونْ يْسُوگْ سَيَّارْتَه أ... وْأ... وْوَينْ يْرُوحْ بْيِشْتَرِي ثْيَابْ، أ...

ب : يْحِکّ لِلْحَرِيمْ يِتْخَصَّصُونْ بْأَيّ مَجَالْ يَبُّونَه؟

أ : إِلْحَرِيمْ يِتْخَصَّصُونْ بْأَيّ مَجَالْ يِتْخَصَّصُونَه، بَسّ مَا شُفْتْ مُهَنْدِسَاتْ مِعْمَارِيَّه، مَا... مـ... عِنْدِنَا إِحْنَا جَامْعَه وَحْدَه. جَامْعَةْ گْطَرْ مَقْسُومَه نُصَّينْ، وَاحَدْ حَکّ الْحَرِيمْ وْوَاحَدْ حَکّ الرَّجَاجِيل.

ب : مَا فِي إِخْتِلَاطْ.

أ : لأُ، مَا فِي اخْتِلَاطْ، هُو الإِخْتِلَاطْ الْوَحِيدْ إِنّ الدِّكْتُورْ اللِّي يْدَرِّسْ الرَّجَاجِيلْ يْرُوحْ وِيْدَرِّسِ الْحَرِيمْ. لِإِنّ الْمَخـ... يِيـ... يْدِشّ مِنْ بَابْ ثَانِي عَشَانْ يْرُوحْ قِسْمِ النِّسَاءْ. إِلطَّلَبَه الذُّكُورْ مَا يْكُونُونْ مَعَ الطَّالِبَاتْ، يْكُونُونْ فِي صْفُوفْ ثَانْيَه، مَا يِخْتَلْطُونْ مَعْهُمْ هَالشَّكِلْ، بَسّ أ... يَعْنِي الدِّكْتُورْ إِذَا بِدَرِّسْ مُحَاظَرَه، يْدَرِّسْهَا مَرَّتَينْ، مَرَّه حَکّ الرَّجَاجِيلْ بَعْدَينْ يْدَرِّسْ الْمُحَاظَرَه حَکّ... حَکّ الْحَرِيمْ. أ... إِذَا تْخَرَّجَتْ الْوَحْدَه يَعْطُونْهَا لَلـ... يْسَوُّونْ حَفْلَةْ تَخَرُّجْ وِالأَمِيرْ بْنَفْسَه[7] يَعْطِيهُمْ الشِّهَدَاتْ مَالَتْهُمْ، يَعْطِيهُمْ سَاعَه مـ... أَلْمَاسْ وْذَهَبْ قِيمَتْهَا عِشْرِينْ أَلْفِ رْيَالْ

مَكْتُوبْ فِيهَا إِسْمَا وْفِيهَا و... مـ... هَدِيَّه مِنِ الدَّوْلَه حَكَّهَا لأنَّهَا تْخَرَّجَتْ أ...

ب : زَينْ.

أ : وَاجِدْ، يَعْنِي يْحِثُّونْ النَّاسْ يِتْعَلَّمُونْ، وْإذَا وَاحِدْ كَانَتْ عَلَمَاتَه عَالْيَه[8] فِي الثَّانَوِيَّه يِدَ... يْطَرِّشُونَه يْوَدُّونَه بِعْثَه يِدْرِس بَرَّعْ[9]، أ... مِثْلِي أنَا يِدْفَعُونْ لِي عَلْشَانْ أدْرُسْ هْنِي أ... هَاذِي بِالنِّسْبَه حَكَّ الـ... التَّعْلِيمْ. بَسّ مَا حَدْ يِدْفَعْ حَكّ الصِّحَّه. إذَا تْرُوحِينْ الـ... الْمِسْتَشْفَى تْنَامِينْ بِالْمِسْتَشْفَى بْبَلَاشْ. الْعَمـ... عَمَلِيَّاتِ التَّجْمِيلْ بْبَلَاشْ.

ب : فَإِذَنْ مَا فِي تَأْمِينْ صِحِّي.

أ : مَا فِي تَأْمِينْ صِحَّه مَا فِي شَيّ. إلـ... السَّنَه اللِّي رَاحَتْ غَيَّرُوا شْوَيَّه الْقَوَانِينْ لإنَّ ظَهَرَتْ كَانُوا بْيِخْسُرُونْ فْلُوسْ، أوْ يِمْكِنْ هَالْحِينْ حَسُّوا إنَّ فِي نَقْص لإنْ الْبِتْرُولْ... إحْنَا مَصَادِرْ الدَّخْلِ الْقَوْمِي عِنْدِنَا نِعْتِمِدْ أكْثَرْ شَي عَلَى الْبِتْرُولْ[10]، تَوَّهُمْ[11] ألْحِينْ سَوُّوا غَازْ طَبِيعِي. أ... وْفِي أسْمِدَه وِالْحَدِيدْ وِالصُّلْبْ أوْو... وِلْسَـ... وْصَيدِ السَّمَكْ[12]. أكْثَرْ الإسْتِثْمَارَاتْ اللِّي سَوُّوهَا لِسْنِينِ اللِّي رَاحَتْ كَانَتْ عَلَى الْغَازْ، لأنَّ فـ... طِلِعْ عِنْدِنَا أكْبَر حَقْلْ غَازْ وَاحِدْ أ... فـ... فِي الْعَالَمْ[13]، أ... بْكِلّ لِفْلُوسْ كَانَتْ رَاحَتْ هْنَاكْ. أ... غَيَّرُوا الْقَانُونْ لإنَّ كِلّ... أغْلَبِ النَّاس اللِّي فِي الدُّوحَه، فْكِطَرْ مُوب كْطَرِيِّينْ[14] مُوبْ زَ... مُوبْ... كِلُّبُوهُمْ عُمَّالْ جَايِينْ مَثَلاً مِنِ الْهِنْدْ وَلاَّ مِنْ الْفِلِبِّينْ، أوْ يْكُونُونْ مْدَرِّسِينْ، مْدَرِّسَاتْ، مْمَرِّضِينْ، دَكَاتْرَه مِنْ دُوَلْ عَرَبِيَّه أُخْرَى. كِلّ هَذِيلَ النَّاسْ، كِلّ أيّ حَدْ يِجِي عِنْدِنَا فِي كْطَرْ مَا يِدْفَعْ حَكّ التَّعْلِيمْ[15]، مَا يِدْفَعْ حَكْ أ... الْمِسْتَشْفَى، كِلّ شَي بْبَلَاشْ. سَوُّوا ألْحِينْ بَرْنَامَجْ إنَّ كِلّ وَاحَدْ يِدْفَعْ خَمْس مِيَةْ رْيَالْ فِي السَّنَه، هَاذِي مِثْلْ تَأْمِينْ صِحَّه، إلـ... الْعِلاَجْ بْبَلَاشْ.

ب : مُوبْ كْطَرِي.

أ : مُوبْ كْطَرِي رَاحْ يِدْفَعْ خَمْسِ مِيَةْ رْيَالْ، هَاذِي... بَسّ الأجَانِبْ، هَاذِي تَقْرِيباً إمْيَه وْخَمْسِينْ دُولاَرْ فِي السَّنَه، هَاذِي مُوبْ وَاجِدْ. عَمَلِيَّاتِ التَّجْمِيلْ صَارُوا الـ...





الأجْنَبِي يِدْفَعْ أ... بَسّ مَا يِدْفَعْ كَدّ اللِّي بْيِدْفَعْ، مَثَلاً إذَا وَاحَدْ بِسَوِّي شَفْطْ شَحَمْ، وِالْعَمَلِيَّه هَذِي تْكَلِّفْ مَثَلاً خَمْسْ تَلاَفْ دُولاَرْ هْنِي، هْنَاكْ تْخَـ... تْكَلِّفْ خَمْس إمِيَةْ دُولاَرْ حَكّ الأجْنَبِي، حَكْ لِكْطِرِي بْبَلاَشْ.

## Vocabulary

b-balaaʃ بْبَلاَشْ *expr.* free of charge; for free
dafaʕ دَفَعْ *imperf.* yidfaʕ *v.* to pay; to push; to motivate; to compel
daxal دَخَلْ *imperf.* yidxil *v.* to be enrolled (in school); to join (s.th.); to enter
murattab مْرَتَّبْ *n.* (*pl.* -aat) salary; pay; arranged; set up
kaaʃ كَاشْ Eng. cash; ready money
mazaayaa مَزَايَا *pl.n.* advantages; privileges; characteristics
marsedis مَرْسَيدِسْ *prop.n.* Ger. Mercedes
mitʕallmah مِتْعَلّمَه *f.adj.* educated (*var.* mitʕallim (m.))
txaṣṣaṣ تْخَصَّصْ *imperf.* yitxaṣṣaṣ *v.* to specialize (in s.th.)
muhandisah مُهَنْدِسَه *f.n.* (*pl.* -aat) engineer (*var.* muhandis (m.))
miʕmaariyyah مِعْمَارِيَّه *f.adj.* architectural; building (*var.* miʕmaari (m.))
waḥiid وَحِيدْ *adj.* (*pl.* -iin) only; sole; unique
ðakar ذَكَرْ *n.* (*pl.* ðukuur) male
muḥaazarah مُحَاظَرَه *f.n.* (*pl.* -aat) lecture
ḥaflat taxarruj حَفْلَةْ تَخَرُّجْ *phr.* graduation party; commencement
ʔamiir أمِيرْ *n.* (*pl.* ʔumara) prince
ʔalmaas ألْمَاسْ *n.* diamond
ðahab ذَهَبْ *n.* gold
hadiyyah هَدِيَّه *f.n.* (*pl.* hadaayaa) gift; present
ʕalaamah عَلاَمَه *f.n.* (*pl.* -aat) grades (pl. form); sign; symbol; indication; (punctuation) mark
tarraʃ طَرَّشْ *imperf.* yṭarriʃ *v.* to send; to dispatch s.o.
wadda وَدَّى *imperf.* ywaddii *v.* to send
biʕθah بِعْثَه *f.n.* (*pl.* -aat) (student) scholarship; delegation
barraʕ بَرَّعْ *adv.* abroad; out; outside (*var.* barra)
ṣiḥḥah صِحَّه *f.n.* medical (bills); health
tajmiil تَجْمِيلْ *v.n.* beautification; embellishment; cosmetics

ʕamaliyyat tajmiil عَمَلِيَّةْ تَجْمِيلْ *phr.* (*lit. beautification surgery*) cosmetic surgery; plastic surgery

maṣdar مَصْدَرْ *n.* (*pl.* maṣaadir) source; origin

daxl qawmii دَخْلْ قَوْمِي *phr.* national income; national revenue

taww تَوّ *part.* just

ɣaaz ṭabiiʕii غَازْ طَبِيعِي *phr.* natural gas

samaad سَمَادْ *n.* (*pl.* ʔasmidah) fertilizer

ḥadiid حَدِيدْ *n.* iron; ironware

ṣulb صُلْبْ *n.* steel; firm; hard

ṣeed صَيْدْ *v.n.* fishing; hunting

samak سَمَكْ *coll.n.* fish

hind هِنْدْ *prop.n.* India (with def.art.); Hind (f.prop.n.)

filippiin فِلِپِّينْ *prop.n.* Philippines (with def.part.)

ʃafṭ شَفْطْ *v.n.* suction

ʃaḥm شَحْمْ *n.* (*pl.* ʃuḥuum) fat; grease; lard

ʃafṭ ʃaḥm شَفْطْ شَحْمْ *phr.* liposuction

## Notes

1) kill ʃayy b-balaaʃ: *Everything is free; everything is free of charge*. The term //b-balaaʃ// *for nothing* could be a contraction of the MSA //bila ʃayʔ//. The term may also be used to mean *too cheap; very inexpensive*.

2) maa nidfaʕ ḥaggi -ddiraasah: *We don't pay for schooling*. The State of Qatar provides its citizens with a well-funded, free public education from elementary school through university. Education is compulsory for both boys and girls through the age of eighteen.

3) yidfaʕuunlič fluus: *They pay you money*. Note the sound change of the second feminine singular pronoun suffix //k ---> č//. This phonological change almost always occurs when the //-k// has the grammatical function of the second person singular feminine pronominal suffix.

4) tidxiliin ljaamʕah: *You enroll in the university*. Note that the MSA final //nuun// *-n* present tense marker for third person singular feminine is preserved in Qatari Arabic.

5) lḥariim ṣaaruu mitʕallmaat waajid: *Women have become very educated*. The Qatari government supports women's education. Female students constitute about two-thirds of the student body at the University of Qatar. Women are also given government scholarships to pursue higher degrees at foreign universities.





6) waaḥid xallaṣ ʔibtidaaʔiyyah: *Someone who finished grade school*. As the speaker is stating here, Qatari-educated women have a hard time finding compatible educated men to marry. By the same token, men find it intimidating to marry educated working women.

7) lʔamiir b-nafsah: *The Prince himself*. The prepositional phrase //b-nafs + pron. suff.// is usually used after a noun or an independent personal pronoun for emphasis.

8) ʔiðaa waaḥid ʕalamaatah ʕaalyah fi -θaanawiyyah: *If one has high grades in high school*. Increasingly the government of Qatar grants scholarships to high school students with high grades to pursue degrees at foreign universities. Note the multiple use of conditional sentences in this selection (for more on conditional sentences, see Selection 12, Note 6).

9) barraʕ: *Abroad; out; outside*. The form //barra// is more common in Gulf dialects; however, //barraʕ// is also used (See Johnstone 1967, 106).

10) niʕtimid ʔakθar ʃayy ʕala -lbitrool: *We depend mostly on the oil*. Oil is the cornerstone of Qatar's economy. It forms more than 70% of the government's total revenue.

11) tawwhum: *They just*. This particle is common in most Gulf dialects. It is a preverbal particle and usually occurs with pronoun suffixes, as is the case in this text.

12) ṣeedi -ssamak: *Fishing*. The word //ṣeed// *hunting; fishing* must have a plural noun after it to specify the act of *fishing* or *hunting*, e.g., //ṣeed ʕaṣaafiir// *bird hunting*. Note that fish are one of Qatar's main natural resources.

13) ṭiliʕ ʕindinaa ʔakbar ḥaql ɣaaz waaḥid fi -lʕaalam: *We found the biggest single gas field in the world*. Note that Qatar's gas reserves are the third largest in the world and that Qatar indeed has the largest single gas field in the world located off its northeast coast.

14) ʔaɣlabi -nnaas llii f-gaṭar muubi gṭariyyiin: *Most of the people in Qatar are not Qataris*. It is estimated that Qatar has about 744,000 people; however, foreign workers with temporary residence form about four-fifths of the population.

15) ʔayy ḥad yijii ʕindinaa maa yidfaʕ ḥaggi -ttaʕliim: *Anyone who comes to Qatar doesn't pay for education*. There is an Emiri decree making education compulsory through primary school (equivalent to the ninth grade) and it is free for all children of noncitizens living in Qatar.

## Everything Is Free

A : Education is free in Qatar. No one pays for books. We don't pay tuition (lit., for schooling). They pay you, if you go to college, {just} because you enroll in college. They give you a salary every month, and, if you graduate, they give you thirty thousand {riyals} in cash. Yeah... it makes... they want people to get an education. They urge people to get an education. They give them all these privileges. However, no one... long time ago they didn't care. All they cared about was that the car they drove was a Mercedes and whose son{s} they were/and what family they came from. Well, nowadays the women are very educated. A woman doctor or a teacher does not want to marry one who {only} finished elementary school/has a grade school education and... and he does not know anything other than how to drive his car and... and where to go buy clothes. A...

B : Can women specialize in any field they want?

A : Women specialize in any field {they want} to specialize in, but m... I have not seen women architects. There isn't... We have one university. Qatar University is divided into two sections (lit., halves), one for women and one for men.

B : Isn't there coeducation?

A : No, there is no coeducation. The only mingling is that the professor who teaches the men goes and teaches the women because the... He enters from another door to go to the women's section. The male students are not with female students. They are in other classrooms. They do not mingle with them this way, but m... well, if a professor gives (lit., teaches) a lecture, he gives it twice, once for the men and then he gives the lecture to the women. When a woman graduates they give her a... they have a graduation ceremony and the Prince himself hands them their certificates. He gives them a... diamond and gold watch worth about twenty thousand riyals with her name engraved (lit., written) on it. This is a gift from her government because she graduated.

B : Very good!

A : Very! I mean they urge the people to get an education (lit., to learn). If a person's high school grades are high, they... they send him on a scholarship to study abroad. Like me for example, they pay me because I am studying here. This is regarding education. However, no one pays for health care. If you go to... the hospital {or, if} you are admitted/hospitalized (lit., you sleep in the hospital), it's free. Cosmetic surgeries are free.

B : Therefore, there is no health insurance.

A : There is no health insurance; there is nothing. They changed the laws a little last year. It seems that they were losing money, or maybe they felt that there was a shortage because of the oil. The sources of our national income depend most of all on petroleum. They have just produced (lit., made) natural gas. {Other sources are} (lit. and there are) fertilizers, iron and steel and... fishing. Most of the investment they made in the past years was on gas because {we found in Qatar} the biggest





single {natural} gas field in the world. So all the money went to that. They have changed the law because most of the people in Doha, in Qatar, are not Qataris. All of them are foreign laborers. For example, they have come from India or from the Philippines, or maybe they are male and female teachers, nurses, and doctors from other Arab countries. All these people, everyone who comes to Qatar, does not pay for education, does not pay for hospitalization. Everything is free. Now they have made a program. Everyone pays five hundred riyals a year, as health insurance, m... treatment is free.

B : Not for a Qatari.

A : The person who is not a Qatari will pay five hundred riyals, this... Just the foreigners {pay}. This is about a hundred fifty dollars a year. This is not... much. The foreigner now pays for the cosmetic surgeries, but he does not pay as much as... for example, if he has a liposuction {surgery}, and this surgery costs five thousand dollars here, it will cost the foreigner there/in Qatar five hundred dollars. However, it's free for the Qatari.

## ʔaklaat gṭariyyah

A : ʔeeʃ hii -lʔaklaat ligṭariyyah -lmaʃhuurah ḥag ramaẓaan?

B : ḥag ramaẓaan? rmaẓaan, kill yoom ysawwuun hariis[1] w-saagoo[2] w-niʃaa[3] ʔa… w-θariid[4]. haaðii kill yoom, kill yoom, kill yoom, laazim titwaqqaʕiin tʃuufiin hariis w-saagoo. lhariis, haaðii ḥbuub qamḥ ʔaa… b-yisluguuhaa, yiṭbuxuunhaa maʕa laḥim baʕdeen yiẓribuunhaa ʔib-ʔa… b-millaasi -kbiir ʔaa… b-xaʃab, leen maa killah yixṭiliṭ miθil baʕẓah wi-ysiir miθil ʕajiinah yitjaanas killah, baʕdeen yḥuṭṭuunah b-ṣaḥin w-yifriduunah w-baʕdeen yḥuṭṭuun ʕaleeh dihin. ʔaa… m… haaðii hariis ysammuunhaa. ʔaẓinn haaðii fi -lxaliij killihum ysawwuun hariis. ʔissaagoo maa ʔaʕrif miθil… miθli -nniʃaa, miθli -ṣṣamɣ, ysiir loonah ʔaxẓar[5] lammaa tiṭbixiinah… lammaa čiðaa… gabl la-tiṭbixiinah liḥbuub loonhaa ʔabyaẓ maa ʔaʕrif min ween jaaybiin min ʔayy ʃajarah ha-lʔaklah. hii -lḥabbah mdawwarh beeẓah ʔiðaa ṭabxṭiihaa yitɣayyar tsiir loonhaa ʃaffaaf, maa-lhaa loon, bass yiṭbuxuun, w-hin yiṭbuxuun haaðii yḥuṭṭuun fiihaa sukkar wi-yḥuṭṭuun heel[6], wi-yḥuṭṭuun ʃayy yitɣayyar loonhaa, ysiir loonhaa ʔaxẓar. miθil ḥalwa bass liḥbuub mdawwarah tigdariin tʃuufiinhaa, tigdariin tifṣiliinhaa bass hii miθil lle… miθli -ṣṣamɣ mitlaaṣgah f-baʕẓhaa, ʔilniʃaa maa tʃuufiin lḥabbah mdawwarah miθil maa tbayyin tkuun killubuuhaa mitjaansah, miθli -ṣṣamɣ bass b-ʃaffaafah, loonhaa ʔaṣfar ykuun. ʔem… haaðii killi rmaẓaan kill yoom titwaqqaʕiin ʔinn tʃuufiinhum ʕala -ṭṭaawlah, niʃaa, w-saagoo, w-hariis, w-θariid. haaðii ḥag lifṭuur[7], bass haaðii muub lwajbah -rraʔiisiyyah, haaðii maḥṭuuṭah b… ʕala janb. kill yoom bi-tʃuufiin haaðii, bass ykuunuun nnaas ṭaabxiin ʃayy θaanii. fii naas yiṭbuxuun mačbuus[8]. haaðii ʕeeʃ maʕah laḥim, ʔaw maʕah dijaaj, ʔaw samač yiṭbuxuunah maʕ bhaaraat w-ʔe… w-buṣal ʔa… w-ṭumaaṭ, miθil b-ʔakilnaa griib min lʔakli -lhindii. ʔiðaa kaanat lʕaaʔilah kbiirah waajid, w-maa fii… b-ʔaɣlabi -nnaasi… llii, ʔakθar ligṭariyyiin maa ʔaẓinn yaakluun





ʕala ṭaawlah w-karaasii[9]. yḥuṭṭuun ṣmaaṭ, yifruʃuun ṣmaaṭ ʕala -lʔarẓ[10]. lmačbuus ʔiðaa hum yaakluun bi-ḥuṭṭuun killi -l… killi -lʔakil f-ṣaḥn kbiir, w-killubuuhum yaakluun minnah. ʔa… haaðaa la-ligṭariyyiin b-ʃakil ʕaam. ʔiḥnaa ʕindinaa fi -lbeet kill waaḥad yḥuṭṭi b-ṣaḥnah, maa naakil ʕala -lʔarẓ. fii naas yaakluun b-yaddhum mini -l… mini -l… mini -l… lṣaḥin likbiir, w-fii naas maa yaakluun b-yaddhum. m… ʕindinaa ʔiḥnaa fi -lbeet maa naakil b-yaddnaa, nḥuṭṭ min… naaxið mina -ṣṣaḥin wi-nḥuṭṭ kill waaḥid yḥuṭṭ ḥag nafsah b-ṣaḥin θaanii, ʔaa… m-nistaʕmil maʕ… maʕligah[11] ʔaw… ʔaw ʃookah leen naakil. likbaar fi -ssinn hummi -llii daayman yabbuun θariid. ʔiθθariid haaðii xubzi -rgaag ykassruunah wi-yḥuṭṭuunah ff… f-ṣaḥin, ykassruun lxubz lirgaag yḥuṭṭuunah fiih baʕdeen yṣubbuun ʕaleeh marag. lmarag ykuunuun ṭaabxiin[12] ʔa… buṣal ʔuw-laḥim, w-ṭamaaṭ, w-luumii, wi-bhaaraat, haaðii yṣubbuunhaa ʕala -l… ʕala -lxubz lirgaag wi-ysammunhaa θariid. ʔa… likbaar fi-ssinn daayman yabbuun θariid, ʔiḥnaa daayman haaðii ʕindinaa laʔinna ʔubuuy kbiir, ʕumrah sabʕah w-θamaaniin, killah yabbii ʃ… yabbii saagoo, w-yabbii θariid, yabbii niʃaa. w-θamaaniin, killah yabbii ʃ… yabbii saagoo, w-yabbii θariid, yabbii niʃaa. kill yoom ʔummii tiṭbax nafsi -lʔakil. ʔinnaas leen yaakluun lθariid, ʔa… lbaduw yaakluunah b-ʔuṣbuʕeen maʕa -lʔibhaam[13], yiɣrisuun ʔuṣbuʕeenhum lil… lsabbaabah wu-lwuṣṭa w-baʕdeen yimsukuunhaa maʕa -lʔibhaam w-yaakluunhaa ha-ʃʃakil. b-θalaaθ ʔaṣaabiʕ čiðii yaakluuni -lla… lθariid. w-leen yaakluuni -lhariis yaakluunah b-nafsi -ʃʃayy, bi-lʔuṣbuʕeen wiyya -lʔibhaam, w-nafsi -ʃʃayy ḥaggi -l… nniʃaa. lmačbuus yaakluunah… tʃilliin ʃwayyah b-xams ʔaṣaabiʕ, baʕdeen tihrisiin ʕaleehum ʃwayy, tsiiri -lʕeeʃ mitmaasik, baʕdeen lammaa taakliinah, bi-lʔibhaam tirfaʕiinhaa foog li-ḥaljič. yaʕnii tsawwiin lʕeeʃ miθil kuurah taqriiban, baʕdeen tirfaʕiinah ha-ʃʃakil. b-haaðii fii waajid naas yaakluun ha-ʃʃakil. ʔila -lḥiin lbaduw yaakluun čiðii, waajid, waajid, waajid naas fii giṭar čiðii yaakluun. ʔa… lmitmaddniin maa yaakluun ha-ʃʃakil ʔa…, b-xaaṣṣah ʔiðaa kaani -lʕeeʃ ḥaar ʃloon tiḥirgiin yaddič ʔiðaa taakliin ha-ʃʃakil. ʔa… fii -lmitmaddniin yaakluun lhariis w-yaakluun kill haaðii -lʔakil b-maʕligah. lʔaklaat lmaʃhuurah ʕindinaa. lmaʃxuul[14] haaðii, ysammuunah maʃxuul laʔinna

yiʃxiluun lʕeeʃ, ysawwuun lʕeeʃ, yisniguunah ʔabyaẓ baʕdeen maa yit... yiṭbuxuunah maʕa maay waajid, baʕdeen yiʃxuluun lmaay wi-yxalluun lʕeeʃ wi-yrajjʕuunah fi-ljidir, ykuunuun ṭaabxiin ʔa... m... ḥaʃwah ḥaaṭṭiin... yigluun buṣal maʕ luumii wi-bhaaraat, wi-yḥuṭṭuun maʕah zbiib ʔaw mukassaraat, yḥuṭṭuun ṣnoobar wi-yyaah, baʕdeen ykuunuun gaalyiin dajaaj ʔaw ykuunuun gaalyiin samač, ʔa... yḥuṭṭuun lʕeeʃ yifriduunah f-ṣaḥin, baʕdeen yḥuṭṭuun lḥaʃwah foogah -llii te... w-baʕdeen yḥuṭṭuun fooghaa ʔil... ʔil... ddayaay maglii ʔaw ʔissamač. haaðii ʔisimhaa maʃxuul.





# أكْلاتْ كْطَرِيـَّه

أ : أيشْ هِي الأكْلاتْ لِكْطَرِيَّه الْمَشْهُورَه حَكْ رَمَظَانْ؟

ب : حَكْ رَمَظَانْ؟ رَمَظَانْ، كِلَّ يُومْ يْسَوُّونْ هَرِيسْ[1] وْسَاكُو[2] وْنِشَا[3] أ... وْثَرِيدْ[4] هَاذِي كِلَّ يُومْ، كِلَّ يُومْ، كِلَّ يُومْ، لاَزِمْ تِتْوَقَّعِينْ تْشُوفِينْ هَرِيسْ وْسَاكُو. الْهَرِيسْ، هَاذِي حْبُوبْ قَمْحْ أ... بْيِسْلُكُونْهَا، يِطْبُخُونْهَا مَعَ لَحِمْ بَعْدَينْ يِظْرِبُونْهَا إبْـ أ... بْمِلاَّسْ كْبِيرْ أ... بْخَشَبْ، لَينْ مَا كِلَّه يِخْتِلِطْ مِثْلْ بَعْظَه وِيْسِيرْ مِثْلْ عَجِينَه يِتْجَانَسْ كِلَّه، بَعْدَينْ يْحُطُّونَه بْصَحَنْ وْيِفْرِدُونَه وْبَعْدَينْ يْحُطُّونْ عَلَيه دِهِنْ. أ... مـ... هَاذِي هَرِيسْ يْسَمُّونْهَا. أظِنَّ هَاذِي فِي الْخَلِيجْ كِلَّهُمْ يْسَوُّونْ هَرِيسْ. إلسَّاكُو مَا أعْرِفْ مِثِلْ... مِثْلِ النَّشَا، مِثْلِ الصَّمْغْ، يْسِيرْ لُونَه أخْظَرْ لَمَّا تِطْبِخِينَه... لَمَّا تْشْـ... كَبْلْ لَتِطْبِخِينَه لِحْبُوبْ لُونْهَا أبْيَظْ مَا أعْرِفْ مِنْ وَينْ جَايْبِينْ مِنْ أيَّ شَجَرَه هَالأكْلَه. هِي الْحَبَّه مْدَوَّرَه بَيظَه إذَا طَبَخْتِيهَا يِتْغَيَّرْ تْسِيرْ لُونْهَا شَفَّافْ، مَالْهَا لُونْ، بَسَّ يِطْبُخُونْ، وْهِنْ يِطْبُخُونْ هَاذِي يْحُطُّونْ فِيهَا سُكَّرْ وِيْحُطُّونْ هَيلْ[6]، وِيْحُطُّونْ شَيّ يِتْغَيَّرْ لُونْهَا، يْسِيرْ لُونْهَا أخْظَرْ. مِثْلْ حَلْوَى بَسَّ لِحْبُوبْ مْدَوَّرَه تِكْدَرِينْ تْشُوفِينْهَا، تِكْدَرِينْ تِفْصِلِينْهَا بَسَّ هِي مِثْلْ الـ... مِثْلِ الصَّمْغْ مِتْلاَصْكَه فْبَعْظْهَا، إلْنِشَا مَا تْشُوفِينْ الْحَبَّه مْدَوَّرَه مِثْلْ مَا تْبَيَّنْ تْكُونْ كِلٍّ بُوهَا مِتْجَانْسَه مِثْلِ الصَّمْغْ بَسَّ بْشَفَّافَه، لُونْهَا أصْفَرْ يْكُونْ. أمـ... هَاذِي كِلٍّ رَمَظَانْ، كِلَّ يُومْ تِتْوَقَّعِينْ إنَّ تْشُوفِينْهُمْ عَلَى الطَّاوْلَه، نِشَا، وْسَاقُو، وْهَرِيسْ، وْثَرِيدْ. هَاذِي حَكْ لِفْطُورْ[7]، بَسَّ هَاذِي مُوبْ الْوَجْبَه الرَّئِيسِيَّه، هَاذِي مَحْطُوطَه بـ... عَلَى جَنْبْ. كِلَّ يُومْ بِتْشُوفِينْ هَاذِي، بَسَّ يْكُونُونْ النَّاسْ طَابْخِينْ شَيّ ثَانِي[8]. فِي نَاسْ يِطْبُخُونْ مَتْشْبُوسْ[9]. هَاذِي عَيشْ مَعَه لَحِمْ، أوْ دِجَاجْ، أوْ سَمَتْشْ يِطْبُخُونَه مَعْ بْهَارَاتْ وْأ... وْبُصَلْ أ... وْطُمَاطْ، مِثِلْ بْأكِلْنَا كْرِيبْ مِنْ الأكْلِ الْهِنْدِي. إذَا كَانَتْ الْعَائِلَه كْبِيرَه وَاجِدْ، وْمَا فِي... بْأغْلَبْ النَّاسِ... اللَّي، أكْثَرْ لِكْطَرِيِّينْ مَا أظِنَّ يَاكْلُونْ عَلَى طَاوْلَه وْكَرَاسِي[10]. يْحُطُّونْ

صْمَاطْ، يِفْرُشُونْ صْمَاطْ عَلَى الأَرْظْ[11] أيه، أ... ألـ... الْمَتْشَبُوس إِذَا هُمْ يَاكْلُونْ بِحُطُّونْ كِلّ الـ... كِلّ الأكِلْ فْصَحْنْ كْبِيـر، وْكِلّ بُوهُمْ يَاكْلُونْ مِنَّه. أ... هَاذَا لَلْقَطَرِيِّينْ بْشَكِلْ عَامْ. إِحْنَا عِنْدِنَا فِي الْبَيتْ كِلّ وَاحَدْ يْحُطّ بْصَحْنَه. مَا نَاكِلْ عَلَى الأَرْظْ. فِي نَاسْ يَاكْلُونْ بْيَدْهُمْ مِنِ الـ... مِنِ الـ... الْصَحنْ لِكْبِيـرْ، وْفِي نَاسْ مَا يَاكْلُونْ بْيَدْهُمْ، مـ... عِنْدِنَا إِحْنَا فِي الْبَيتْ مَا نَاكِلْ بْيَدْنَا، نْحُطّ مِنْ... نَاخِذْ مِنَ الصَحِنْ ونْحُطّ كِلّ وَاحِدْ يْحُطّ حَكْ نَفْسَه بْصَحِنْ ثَانِي، أ... مْنِسْتَعْمِلْ مَعْـ... مَعْلَكَه[12] أَوْ... أَوْ شُوكَه لَيْنْ نَاكِلْ. لِكْبَارْ فِي السَّنّ هُمَّ اللِّي دَايْمَاً يْبُّونْ ثَرِيدْ. إِلثَّرِيدْ هَاذِي خُبْزِ رْگَاگْ يْكَسْرُونَه وِيْحُطُّونَه فْفْـ... فْصَحِنْ أ... يْكَسْرُونْ الْخُبْزْ لِرْگَاگْ يْحُطُّونَه فِيه بَعْدَيْنْ يْصُبُّونْ عَلَيه مَرَگْ. الْمَرَگْ يْكُونُونْ طَابْخِينْ أ... بْصَلْ أُوْلَحِمْ وْطَمَاطْ، وْلُومِي، وِبْهَارَاتْ، هَاذِي يْصُبُّونْهَا عَلَى الـ... عَلَى الْخُبْزْ لِرْگَاگْ وِيْسَمُّونْهَا ثَرِيدْ. أ... لِكْبَارْ فِي السَّنّ دَايْمَاً يْبُّونْ ثَرِيدْ. إِحْنَا دَايْمَاً هَاذِي عِنْدِنَا لإِنَّ أُبُويْ كْبِيـرْ، عُمْرَه سَبْعَه وْثْمَانِينْ. كِلّ يَبِّي شـ... يَبِّي سَاگُو، وْيَبِّي ثَرِيدْ، يَبِّي نِشَا. كِلّ يُومْ أُمِّي تِطْبَخْ نَفْسِ الأَكِلْ. النَّاسْ لَيْنْ يَاكْلُونْ الثَرِيدْ، أ... الْبَدُوْ يَاكْلُونَه بْأُصْبُعَينْ مَعَ الإِبْهَامْ[13]، يِغْرِسُونْ أُصْبُعَيْنْهُمْ لِلـ... الْسَبَّابَه وُالْوُسْطَى وْبَعْدَينْ يِمْسْكُونْهَا مَعْ الإِبْهَامْ وْيَاكْلُونْهَا هَالشَّكِلْ. بْثَلَاثْ أَصَابِعْ تْشِذِي يَاكْلُون الـ... الْثَرِيدْ، وْلَيْنْ يَاكْلُونِ الْهَرِيس يَاكْلُونَه بْنَفْسِ الشَّيّ، بِالأُصْبُعَينْ وِيَّا الإِبْهَامْ، وْنَفْسِ الشَّيّ حَكّ الـ... النَّشَا. الْمَتْشْبُوسْ يَاكْلُونَه... تْشِلِّينْ شْوَيَّه بْخَمْسْ أَصَابِعْ، بَعْدَينْ تْهَرْسِينْ عَلَيهُمْ شْوَيّ، تْسِيرِ الْعَيشْ مِتْمَاسِكْ، بَعْدَينْ لَمَّا تَاكْلِينَه، بِالإِبْهَامْ تِرْفَعِينْهَا فُوگْ لِحَلْجِتْشْ. يَعْنِي تْسَوِّينْ الْعَيشْ مِثِلْ كُورَه تَقْرِيباً. بَعْدَينْ تِرْفَعِينَه هَالشَّكِلْ. بْهَاذِي فِي وَاجِدْ نَاسْ يَاكْلُونْ هَالشَّكِلْ. إِلَى الْحِينْ الْبَدُوْ يَاكْلُونْ تْشِذِي، وَاجِدْ، وَاجِدْ، وَاجِدْ نَاسْ فِي كِطَرْ تْشِذِي يَاكْلُونْ. أ... الْمِتْمَدِّنِينْ مَا يَاكْلُونْ هَالشَّكِلْ، أ... بْخَاصَّه إِذَا كَانِ الْعَيشْ حَارْ شْلُونْ تِحَرْكِينْ يَدْتِشْ إِذَا تَاكْلِينْ هَالشَّكِلْ. أ... فِي الْمِتْمَدِّنِينْ يَاكْلُونْ الْهَرِيسْ وْيَاكْلُونْ كِلّ هَاذِي الأكِلْ بْمَعْلَكَه. الأَكْلَاتْ الْمَشْهُورَه عِنْدِنَا الْمَشْخُولْ[14] هَاذِي يْسَمُّونَه مَشْخُولْ لإِنَّ يِشْخُلُونْ الْعَيشْ، يْسَوُّونْ الْعَيشْ، يِسْنِگُونَه أَبْيَظْ بَعْدَينْ مَا يِتـ... يِطْبُخُونَه مَعْ مَايْ وَاجِدْ، بَعْدَينْ يِشْخُلُونْ الْمَايْ





وِيْخَلُّونْ الْعَيشْ وِيْرَجْعُونَه فِي الْجِدِرْ، يْكُونُونْ طَابْخِينْ أ... مـ... حَشْوَه حَاطِّينْ... يِگْلُونْ بْصَلْ مَعْ لُومِي وِبْهَارَاتْ، وِيْحُطُّونْ مَعَه زْبِيبْ أَوْ مُكَسَّرَاتْ، يْحُطُّونْ صْنُوبَرْ وِيَّاه، بَعْدَينْ يْكُونُونْ گَالْيِينْ دَجَاجْ أَوْ يْكُونُونْ گَالْيِينْ سَمَتْش، أ... يْحُطُّونْ الْعَيشْ يِفْرِدُونَه فْصَحِنْ، بَعْدَينْ يْحُطُّونْ الْحَشْوَه فُوگَه اللِّي تـ... وْبَعْدَينْ يْحُطُّونْ فُوگَه إِلـ... إِلـ... الدَّيَايْ مَگْلِي أَوْ إِلسَّمَتْشْ. هَاذِي إِسمْهَا مَشْخُولْ.

### Vocabulary

hariis هَريس *prop.n.* Haris (a popular Qatari dish)
saagoo ساكُو *prop.n.* Sago (a kind of pudding popular in Qatar)
niʃaa نَشا *n.* starch
θariid ثَريد *prop.n.* Tharid (a dish of bread topped with meat and broth)
ḥabbah حَبَّه *f.n.* (*pl.* -aat, ḥbuub) grain; kernel; seed; pill; tablet
qamḥ قَمَح *coll.n.* wheat
salag سَلَگ *imperf.* yislu(i)g *v.t.* to boil s.th.
ṭabax طَبَخ *imperf.* yiṭbux *v.* to cook
millaas مِلاّس *n.* (*pl.* milaaliis) ladle; large wooden spoon
xaʃab خَشَب *n.* wood
ʕajiinah عَجينَه *f.n.* dough; paste
tjaanas تْجَانَس *imperf.* yitjaanas *v.* to adhere; to become similar; to become of the same sort
farad فَرَد *imperf.* yifrid *v.t.* to spread
dihin دهِن *n.* (*pl.* duhuun) butter; shortening; grease; lard; fat
ṣamɣ صَمَغ *n.* gum; a substance exuded by certain plants; a sticky substance; resin; glue
ʃajarah شَجَرَه *f.n.* (*pl.* -aat, ʃajar) a tree
mdawwarah مْدَوَّرَه *f.adj.* round; circular (*var.* mdawwar (m.))
ʃaffaaf شَفّاف *adj.* transparent; translucent
heel هَيل *coll.n.* cardamom
faṣal فَصَل *imperf.* yifṣil *v.* to separate; to disjoint; to detach; to set apart
mitlaaṣgah مِتْلاصْگَه *f.adj.* sticking together; clinging together; blending (*var.*

mitlaaṣig (m.))

ʔaṣfar أصْفَر adj. (pl. ṣufr) yellow (var. ṣafrah (f.))

f(u)ṭuur فْطُور n. breakfast

ʕala janb عَلَى جَنْب idiom on the side

samač سَمَتْش coll.n. fish (var. samak)

bhaar بْهَار coll.n. (pl. -aat) spices; seasoning

buṣal بْصَل coll.n. onion

ṭumaaṭ طْمَاط coll.n. tomato

kursii كُرْسِي n. (pl. karaasii) chair; seat

ṣmaaṭ صْمَاط n. a cloth or a floor covering onto which food is placed

faraʃ فَرَش imperf. yifruʃ v. to spread s.th. (on the floor)

maʕligah مَعْلَگَه f.n. (pl. maʕaalig) spoon

ʃookah شُوكَه f.n. (pl. ʃuwak) fork; thorn

ṣabb صَب imperf. yṣubb v. to pour

ṭaabix طَابِخ act.par. (pl. -iin) cooking

luumii لُومِي n. Eng. lime (dried)

ʔuṣbaʕ أُصْبَع n. (pl. ʔaṣaabiʕ) finger

ʔibhaam إبْهَام n. (pl. ʔabaahim) thumb

ɣaras غَرَس imperf. yiɣris v. (lit. to plant) to stick s.th. (into); to insert

sabbaabah سَبَّابَه f.n. (pl. -aat) index finger

ʃall شَل imperf. yʃill v. to take; to take away

b-xams ʔaṣaabiʕ بْخَمْس أصَابِع phr. with five fingers

haras هَرَس imperf. yihris v.t. to press; to mash; to squash; to crush

b-xaaṣṣah بْخَاصَّه adv. especially

maʃxuul مَشْخُول prop.n. Mashkhol (a Gulf dish)

ʃaxal شَخَل imperf. yiʃxil v.t. to drain

sanag سَنَگ imperf. yisnig v. to boil (not fully cooked)

jidir جِدر n. (pl. jiduur) pot (var. gidir)

ḥaʃwah حَشْوَه f.n. stuffing; filling

gala گَلَى imperf. yiglii v.t. to fry

z(i)biib زْبِيب coll.n. raisins

mukassaraat مْكَسَّرَات pl.n. nuts





snoobar صْنُوبَر coll.n. pine nuts

da(i)yaay دِيَاي coll.n. chicken (var. dajaaj)

maglii مَگْلِي adj. fried

Notes

1) hariis: *Haris*. This dish is very popular in Qatar and in most Gulf countries. It is made of whole wheat kernels cooked with meat and spices, then blended together to become a paste, and topped with butter.

2) saagoo: *Sago*. This is a popular Qatari dessert similar to a pudding. It is made of tapioca (a beady starch obtained from the root of the cassava, used for puddings and as a thickening agent in cooking), sugar, and cardamom.

3) niʃaa: *Pudding*. This is a dessert made of starch, sugar, and water.

4) θariid: *Tharid*. This is a popular dish in most Gulf states. It consists of bread crumbs, meat, and meat broth.

5) ʔaxẓar: *Green*. The patterns //ʔafʕal/ʔaC$_1$C$_2$aC$_3$// for masculine and //faʕla/C$_1$aC$_2$C$_3$a// for feminine denote colors and defects, e.g., //ʔaxẓar ---> xaẓra//*green*; //ʔaʕma ---> ʕamya// *blind*.

6) wi-yḥuṭṭuun heel: *And they put cardamom*. Cardamom is an Indian spice with capsular fruits and aromatic seeds that is used in coffee and tea. It is also used as a spice in some dishes.

7) haaðii ḥag lifṭuur: *These are for breakfast*. The shape of the definite article //ʔal-// depends on the environment in which it is used. Note that the short vowel //i// is added after the definite article //-l-// to avoid a triple consonant cluster (See Selection 25, Note 3).

8) mačbuus: *Machboos*. This is a popular dish in most Gulf states. It consists of rice cooked with any kind of meat, onions, tomatoes, and spices. It is called Machboos (lit. pressed) perhaps because it is pressed by hand into a ball before one eats it.

9) maa ʔaẓinn yaakluun ʕala ṭaawlah w-karaasii: *I don't think that they eat at a dining table (lit. at a table and chairs)*. It is worth noting that it is not customary for the people of the Gulf countries to sit at a table to eat their meals. Most sit on the floor to eat.

10) yifruʃuun ṣmaaṭ ʕala -lʔarẓ: *They spread a tablecloth on the floor*. It is worth noting that it is customary for the people of the Gulf countries to spread a sheet or a tablecloth on the floor on which they put a big platter of food. Usually people sit around this cloth and eat with their hands from the same platter.

11) maʕligah: *Spoon.* Cf. MSA //milʕaqah//. Note the metathesis in this word, the transposition within a word of letters, sounds, or syllables as in the sound change of //-lʕ- ---> -ʕl-//. Note also that this sound change is permanent in most Arabic dialects.

12) ykuunuun taabxiin: *They have cooked.* Note the use of the imperfect form of the auxiliary verb //kaan// *to be* with the active participle form to indicate that the action was done already, i.e., //ykuunuun gaalyiin dajaaj// *They have fried the chicken already* or *the chicken is already fried.* Note also that there are no rules for the sound change //j ---> y//. Speakers make this phonological change when they choose to do so.

13) lbaduw yaakluunah b-ʔuṣbaʕeen maʕa -lʔibhaam: *Bedouins eat it with two fingers and the thumb.* Note how the speaker is describing the way of eating certain kinds of food. Note also that most Qataris eat without using cutlery, especially Bedouins. Usually they use the index and the middle fingers with the thumb instead of spoons and forks.

14) maʃxuul: *Mashkhool.* This dish is very popular in most Gulf countries. It consists of not fully-cooked, drained rice sautéed with onion, dried lime, spices, raisins, and nuts, topped with either fried fish or fried chicken.





## Qatari Dishes

A : What are the popular Qatari dishes for Ramadan?

B : For Ramadan? {For} Ramadan, they fix Haris, Sago, Nish, and Tharid. This is every day, every day, you expect to see Haris and Sago. The Haris, is {made of} wheat grains m… they boil them. They cook them with meat and then they pound/mash them with a big m… wooden spoon until it is mixed well and becomes like a paste in consistency. After that they spread it on a platter and then they top it with butter. They call this Haris. I think all the Gulf people fix Haris. The Sago, I don't know… it's like… like Nisha, like gum/it's sticky. Its color becomes green when you cook it… when… the color of the kernels is white before you cook them. I don't know from what tree they get this dish. It is a white, round grain. It's a white grain, when you cook it, its color changes. It becomes transparent and colorless. While cooking it, they add sugar, cardamom, and something to change its color. Its color becomes green. It is sweet, but its grains are round, you can see them. You can separate them, but it is like… like gum sticking together. You don't see the round grains in Nisha as it shows {in Sago}. It is very well-blended like… like… like what? Like gum, but transparent. It is yellow in color. Throughout Ramadan, you expect to see all of these {dishes} on the table, Nisha, Sago, Haris, and Tharid. These are for breaking the fast; however, these are not the main meal. These are put on the side. You see this every day, but people would be cooking something else. Some people cook Machboos. This is {made of} rice, and meat, or chicken or fish cooked with seasoning and… onions, m… tomatoes. Our food is similar to Indian food. If the family is very large and there is no… most people… I don't think that most Qataris sit at the table and eat (lit., they eat on a table and chairs). They spread a sheet on the floor. When they eat Machboos, they put all… all the food in one big platter, from which they all eat. This is for the Qataris in general. At our home everyone puts {his food} on his plate. We don't sit on the floor. There are some people who eat from the… the big platter with their hand{s}, and there are some people who don't eat with their hands. At our house, we don't eat with our hands. We put… we take from the platter, everyone serves himself on a separate plate. We use spoon{s}, or fork{s} when we eat. The elderly are the ones who always want Tharid. Tharid is {made} of thin bread broken into pieces and placed on a m… a platter. They break the thin bread and they put it on a platter and then they pour the broth on it. For the broth, they cook m… onions, meat, tomatoes, dried lime, and seasoning. They pour this on the thin bread and they call it Tharid. The elderly want Tharid always. We always have this because my father is old. He is eighty-seven. All he wants is m… Sago, Tharid, and Nisha. My mother cooks the same thing every day. When people eat Tharid, m… the Bedouins eat it with two fingers and the thumb. They stick (lit., plant) their two fingers, {that is} the index and the middle fingers {in Tharid}, they hold it with their thumb, and they eat it in this manner. They eat Tharid like this with three fingers. When they eat Haris, they eat it in the same way with the two fingers and the thumb, and the Nisha is {eaten} the same way. The {way} they eat the Machboos, … you take a little {Machboos} with five

fingers, and then you press them a little, the rice adhere together. When you eat it you lift it up to your mouth with the thumb. I mean you make the rice like a ball, and then you lift it up this way. Many people eat this way. Up until now Bedouins eat like this. Many, many people in Qatar eat this way. Modern people don't eat this way, m… especially if the rice is hot, how can you eat it? You will burn your hand if you eat this way. The modern people eat Haris and all this food with a spoon. The popular dishes in Qatar… There is the Mashkhool. They call it Mashkhool because they strain the rice. They fix the rice; they boil white rice m… they don't cook it with a lot of water and then they strain it. They pour off the water and keep the rice, they put it back in the pot. They cook a stuffing m… they put… they fry onion, dried lime, and seasoning, and add to it raisins or nuts. They put pine nuts. They fry chicken, or fry fish {already}, they spread the rice on a platter, they put the stuffing on it and then they put m… the fried chicken or the fried fish on top. This is called Mashkhool.





## zzawaaj fii giṭar

ʕindinaa -lʔaʕraas b-tit… tɣayyarat[1], min ʔarbaʕiin sanah, xamsiin sanah kaanat ɣeer ʕani -lḥiin. ʔa… min zamaan kaani -lzooj maa yaʕrafʃ[2] ʃunuu zoojtah. maa, maa yaʕraf… ʔiðaa ʃaafhaa bi-ʃʃaariʕ maa yaʕrafhaa liʔanna daayman mɣaṭṭyah wayihhaa[3]. yoomi -lʕirs, huu leelti -lʕirs huu -lyoom ʔawwal yoom bi-ʃuuf wayihhaa. ʔa… bi-l… rrayaayiil yiḥtafloon[4] f-mukaan b-rooḥhum[5], wi-lḥ… nniswaan f-mukaan b-rooḥhum. baʕdeeni -l… lʕariis yrooḥ f-ḥijritah, w-yinṭur zoojtah. ʔa… ʔarbaʕ niswaan ɣxalluun -l… lmaraa tigʕid ʕala ʔa… sijjaad, w-kill waaḥdah minhum[6] bi-tʃiili -ssijjaadah min ṭaraf, min zaawyah, baʕdeen yʃilluunhaa ha-ʃʃakil wi-ywadduunhaa ḥaggi -lʕariis b-ḥijritah w-yiṭlaʕuun wi-ysakkruuni -lbaab. lammaa tidxil hiyy hnaak tkuun mɣaṭṭyah wayihhaa[7], maa ʔile… leen lwagt[8] haaðii maa yaʕrif ʔee ʃinnu ʃakilhaa, lammaa ykaʃʃif wayihhaa haaðii ʔawwal yoom yʃuufhaa fiih. ʕindinaa ʔalḥiin fi -ddooḥah, ʔa… lxawaat[9] w-hum ydawwruun ḥag ʔa… b-ḥag ʔixwaanhum. maθalan kill waaḥdah truuḥ tʃuuf, ʕindii rafiijtii hnii, tjiib ṣuurathaa wi-txallii ʔuxuuhaa yʃuuf ṣuurat rafiijathaa, w-nafsi -ʃʃayy ywarruun ṣuurtah ḥaggi -llii yabbii yitzawwajhaa. baʕdeen ʔiðaa hii ʕajabhaa ʃaklah w-maa tmaaniʕ zzawaaj, ʔa… yruuḥ ʔuhuu maʕah ʔubuuh, ʔaw ʔiðaa ʔubuuh mayyit yruuḥ maʕah ʕammah[10] wallaa maʕah ʔuxuuh likbiir ʔaw ʔayy ḥad, yruuḥuun ḥag ʔubuuhaa w-yiṭlubuunhaa minnah. ʔa… baʕdeen… baʕdeen yi… yi… yimličuun. ʕindanaa ysammuun lmalč, ʔinna lammaa tiktib liktaab ʕa-ḥaggi -zzoojah. ʔa… fii baʕẓi -nnaas ḥitta ʔiðaa katabti liktaab maa tigdariin tikallmiin zoojtič, maa tigdariin tʃuufiinhaa ʔillaa leelti -lʕirs. yoomi -lmalčah maa ysawwuun ḥaflah, killi-buuhum yruuḥuun lmaḥkamah wi-b-yiktibuun liktaab, ʔa… ʔaanaa… b-haaðii ʕindinaa ʃaayiʕ[11], ʔiḥnaa ʃwayyah f-beetnaa ɣeer, lammaa ʔixwaatii tzawwajuw, w-raaḥuu mlačaw kaan fii ʕindinaa miθil ḥaflah zɣiirah[12] fi -lbeet, bass haaðii maa kaanat ʕirs, lʕirs kaan baʕdeen, kaanat ḥaflah kbiirah. ʔa… bass ʔubuuy muub… muub miθil ligṭariyyiin θθaanyiin, lammaa xawaatii

mlačaw kaan yigdaruun ykallmuun zwaajhum bi-lfatrah bid… **gabli** -lʕirs, ʔa… w-yitʕaarafuun ʕaleehum. fii naas waajid maa yaʕirfuun… yaʕnii **yitfaajaʔuun** f… f-ʔazwaajhum f-leelati -lʕirs. ʔa… ḥittaa ʔiðaa riḥti… maθalan **waaḥid** ṭalab yad waḥdah, lʔubuu ygullah maθalan taʕaal baʕd ʔusbuuʕ willaa kam yoom[13] ḥaggi -rradd[14]. lfatrah ḥaaðii -lʔubuu yisʔal nnaas ʕan haað -llii tqaddam ḥag bintah, w-ʔuxwaanaa, ʔuxwaanaa killu-buuhum yisiʔluun ʕannah, yʃuufuun ʔiðaa kaan yiʃrab xamr[15], ʔiðaa kaan mudmin muxaddaraat, ʔiðaa kaan raaḥ fi -ssijin min gabil, ʔiðaa kaan ʕindah maʃaakil maʕa -nnaas, ʔa… ʔiðaa kaan… ʕindanaa ʔanna giṭar dawlah ɣiirah killi -nnaas yaʕirfuun baʕẓhum, ʔiðaa ḥad sawwa ʃayy **muub zeen** killi -nnaas yaʕirfuunah ma… muub sahil ʔinna -lwaaḥad yxiʃʃ ʃayy hnaak. ʔa… baʕd ha-lfatrah ʔiðaa maa liguu ʃayy ʕaleeh yguuluun ʔanna waafaquw, bass ʕindanaa hnaak limhuur ɣaalyah f… f-giṭar. ʔa… lla… b-ʔaɣla… fii ʕindanaa ẓaahrat ʕunuusah waajid, ykuunuu -lḥariim ʕumirhum ʔarbʕiin walla xamsiin w-maa tzawwijuw, ʔa… wi-ssabab, maa ʔadrii leeʃi -ssabab, baʕẓhum yguuluun ʔoh lmahr ɣaalii, **lmahr ɣaalii,** bass ʕindinaa ysaaʕduun llii maa ʕindah mahr, ʔil… ʃʃeex yaʕṭiihum **fluus** ʕaʃaan yitzawwajuun. fi -lʔimaraat kill waaḥid yaaxið sabʕiin ʔalf dirham ʕaʃaan **yitzawwaj,** ʕindinaa ʔa… maa yaʕṭuunhum ḥag zawaaj, ʔa… truuḥiin ḥaggi -lʔamiir tiṭlubiin fluus baʕdeen yaʕṭuunič ʃeek, maa yaʕṭuun… yaʕṭuun yimkin θalaaθiin ʔalf, lmahr ʕindinaa fi -ddooḥah mi… miyat ʔalf haaðii ʃaayiʕ waajid ʕindinaa, fii baʕẓi -nnaas xamsiin ʔalf. ʕaʃaan čiðii fii naas yitzawwajuun min barraʕ.





# الزَّوَاجْ فِي كَطَرْ

عِنْدِنَا الأَعْرَاس[1] بْتِتـ… تْغَيَّرَتْ، مِنْ أَرْبَعِينْ سَنَه، خَمْسِينْ سَنَه كَانَتْ غَيْرْ عَنْ الْحِينْ. أَ… مِنْ زَمَانْ كَانِ الزُّوجْ مَا يَعْرَفْش[2] شْنُو زُوجْتَه. مَا… مَا يَعْرَفْ… إِذَا شَافْهَا بِالشَّارِعْ مَا يَعْرَفْهَا لأَنَّ دَايْمَاً مْغَطْيَه وَيِهْهَا[3]. يُومِ الْعِرْسْ، هُو لَيلْةِ الْعِرْسْ هُو الْيُومْ أَوَّلْ يُومْ يْشُوفْ وَيِهْهَا. أَ… بِالـ… الرَّيَايِيلْ يِحْتَفْلُونْ[4] فْمكَانْ بْرُوحْهُمْ[5]، وَالْحَـ… النِّسْوَانْ فْمكَانْ بْرُوحْهُمْ. بَعْدَينِ الْعَرِيسْ يْرُوحْ فْحِجْرِتَه، وِيْنْطُرْ زُوجْتَه. أَ… أَرْبَعْ نِسْوَانْ يْخَلُّونْ الـ… الْمَرَا تِكْعِدْ عَلَى أَ… سِجَّادْ، وْكِلَّ وَاحْدَه مِنْهُمْ بِتْشِيلِ السَّجَّادَه مِنْ طَرَفْ، مِنْ زَاوْيَه، بَعْدَينْ يْشِلُّونْهَا هَالشَّكِلْ وِيْوَدُّونْهَا حَكْ الْعَرِيسْ بْحِجْرِتَه وْيِطْلَعُونْ وِيْسَكَّرُونِ الْبَابْ. لَمَّا تِدْخِلْ هِيَ هْنَاكْ تْكُونْ مْغَطْيَه وَيِهْهَا[7]. مَا إِلـ… لَينْ[8] الْوَكْتْ هَاذِي مَا يَعْرِفْ أَي شِنُو شَكِلْهَا، لَمَّا يْكَشِّفْ وَيِهْهَا هَاذِي أَوَّلْ يُومْ يْشُوفْهَا فِيه. عِنْدِنَا هَالْحِينْ فِي الدُّوحَه، أَ… الْخَوَاتْ[9] وْهُمْ يْدَوْرُونْ حَكْ أَ… بْحَكْ إِخْوَانْهُمْ. مَثَلاً كِلَّ وَاحْدَه تْرُوحْ تْشُوفْ، عِنْدِي رَفِيجْتِي هْنِي، تْجِيبْ صُورَتْهَا وِتْخَلِّي أُخُوهَا يْشُوفْ صُورَةْ رَفِيجِتْهَا، وْنَفْسِ الشَّيّ يْوَرُّونْ صُورْتَه حَكْ اللِّي يَبْيّ يِتْزَوَّجْهَا. بَعْدَينْ إِذَا هِي عَجَبْهَا شَكْلَه وْمَا تْمَانِعْ الزَّوَاجْ، أَ… يْرُوحْ هُو مَعَه أَبُوه، أَوْ إِذَا أُبُوه مَيِّتْ يْرُوحْ مَعَه عَمَّه[10] وَلاَّ مَعَه أُخُوه لِكْبِيرْ أَوْ أَيَّ حَدْ، يْرُوحُونْ حَكْ أُبُوهَا وِيْطِلْبُونْهَا مِنَّه. أَ… بَعْدَينْ… بَعْدَينْ بِـ… بِـ… يِمْلِتْشُونْ. عِنْدَنَا يْسَمُّونْ الْمَلْتْشْ، إِنَّ لَمَّا تِكْتِبْ لِكْتَابْ عَحَكّ الزُّوجَه. أَ… فِي بَعْظِ النَّاسْ حِتَّى إِذَا كَتَبْتِ لِكْتَابْ مَا تِكْدَرِينْ تِكَلِّمِينْ زُوجِتِتْشْ، مَا تِكْدَرِينْ تْشُوفِينْهَا إِلاَّ لَيلْةِ الْعِرْسْ. يُومِ الْمِلْتْشَه مَا يْسَوُّونْ حَفْلَه، كِلُّ بُوهُمْ يْرُوحُونْ الْمَحْكَمَه وِيْكِتْبُونْ لِكْتَابْ، أَ… أَنَا… بْهَاذِي عِنْدِنَا شَايِعْ[11]، إِحْنَا شْوَيَّه فْبَيتْنَا غَيرْ، لَمَّا إِخْوَاتِي تْزَوَّجُوا، وْرَاحُوا مْلَتْشَوْا كَانْ فِي عِنْدِنَا مِثِلْ حَفْلَه زْغِيرَه[12] فِي الْبَيتْ، بَسَّ هَاذِي مَا كَانَتْ عِرْسْ، الْعِرْسْ كَانْ بَعْدَينْ، كَانَتْ حَفْلَه كْبِيرَه. أَ… بَسَّ أُبُوِي مُوبْ… مُوبْ مِثِلْ لِكْطَرِيِّينْ الثَّانْيِينْ، لَمَّا خَوَاتِي مْلَتْشَوْا كَانْ يِكْدَرُونْ يْكَلّمُونْ زْوَاجْهُمْ بِالْفَتْرَه بِدِ… كَبْلِ الْعِرْسْ، أَ… وِيْتْعَارَفُونْ عَلَيهُمْ. فِي نَاسْ وَاجِدْ مَا يَعِرْفُونْ… يَعْنِي يِتْفَاجَؤُونْ فـ…

تأزواجهم فليلة العرس. أ... حتى إذا رحت... مثلاً واحد طلب يد وحده، الأبو يكله مثلا تعال بعد أسبوع ولا كم يوم[13] حك الرد[14]. الفتره هاذي الأبو يسأل الناس عن هاذ اللي تكدم حك بنته، وأخوانها، أخوانها كل بوهم يسألون عنه، يشوفون إذا كان يشرب خمر[15]، إذا كان مدمن مخدرات، إذا كان راح في السجن من كبل، إذا كان عنده مشاكل مع الناس، أ...إذا كان... عندنا أن گطر دوله زغيره كل الناس يعرفون بعظهم، إذا حد سوى شي موب زين كل الناس يعرفونه مـ... موب سهل إن الواحد يخش شي هناك. أ... بعد هالفتره إذا ما لگوا شي عليه يكولون أن وافكوا. بس عندنا هناك لمهور غاليه فـ... فگطر. أ... الـ... بأغلـ... في عندنا ظاهرة عنوسه واجد. يكونون حريم عمرهم أربعين ولا خمسين وما تزوجوا، والسبب، ما أدري ليش السبب، بعظهم يكولون أه المهر غالي، المهر غالي، بس عندنا يساعدون اللي ما عنده مهر، إلـ... الشيخ يعطيهم فلوس عشان يتزوجون. في الإمرات كل واحد ياخذ سبعين ألف درهم عشان يتزوج، عندنا أ... ما يعطونهم حك زواج، أ... تروحين حك الأمير تطلبين فلوس بعدين يعطونتش شيك، ما يعطون... يعطون يمكن ثلاثين ألف. المهر عندنا في الدوحه مية ألف هاذي شايع واجد عندنا. في بعظ الناس خمسين ألف. عشان تشذي في ناس يتزوجون من برع.

## Vocabulary

ɣeer ʕan غير عن *adj.* different than

mɣattyah مغطيه *act.par.f.* covering; covered (*var.* mɣaṭṭii (m.))

rooḥ روح *n.* (*pl.* ʔarwaaḥ) -self (nniswaan yiḥtafloon b-rooḥhum *Women celebrate by themselves*); soul; spirit (*var.* ruuḥ)

ḥijrah حجره *f.n.* (*pl.* ḥijar) room; chamber

kill كل *n.* each (one); every; all; all of

sijjaadah سجاده *f.n.* (*pl.* -aat, sijjaad) rug; carpet

ṭaraf طرف *n.* (*pl.* ʔaṭraaf) side; edge; corner (of s.th.)

zaawyah زاويه *f.n.* (*pl.* zawaayaa) corner; angle

sakkar سكر *imperf.* ysakkir *v.t.* to close; to lock; to shut

ʔi(u)xt إخت *n.* (*pl.* xawaat) sister

ʔax أخ *n.* (*pl.* ʔixwaan; ʔixwah) brother (*var.* ʔuxu)





warra ورى *imperf.* ywarri *v.* to show (s.th. to s.o.)

ʕajab عجب *imperf.* yiʕjib *v.* to please (s.o.); to delight (s.o.)

maanaʕ مانع *imperf.* ymaaniʕ *v.* to object; to oppose

mayyit ميت *adj.* (*pl.* -iin) deceased; dead

malač ملتش *imperf.* yimlič *v.* to sign the marriage contract

malč ملتش *n.* signing the marriage contract

katab liktaab كتب لكتاب *imperf.* yiktib liktaab *phr.* to sign the marriage contract; to marry

kallam كلم *imperf.* ykallim *v.* to talk (to s.o.); to speak (with s.o.); to call (s.o.)

malčah ملتشه *n.* signing the marriage contract

ʃaayiʕ شايع *adj.* common; (well-)known; widespread

ḥaflah zɣiirah حفله زغيره *phr.* (*pl.* ḥaflaat zɣaar) small party; small celebration

tʕaaraf ʕala تعارف على *imperf.* yitʕaaraf *v.* to get to know s.o.; to become acquainted

tfaajaʔ تفاجأ *imperf.* yitfaajaʔ *v.* to be surprised; to be taken by surprise

kam كم *interrog.part.* how much (*var.* čam)

radd رد *n.* answer; returning s.th.

tqaddam ḥag bintah تقدم حك بنته *expr.* He asked for his daughter's hand in marriage.

ʃarab xamr شرب خمر *imperf.* yiʃrab xamr *v.* to drink alcohol

mudmin مدمن *adj.* (*pl.* -iin) addicted; addict

muxaddiraat مخدرات *pl.n.* drugs; narcotics

xaʃʃ خش *imperf.* yxiʃʃ *v.t.* to hide

mahr مهر *n.* (*pl.* m(u)huur) dowry

ẓaahirah ظاهره *f.n.* phenomenon; fad

ʕunuusah عنوسه *n.* spinsterhood

## Notes

1) lʔaʕraas tɣayyarat: *Weddings have changed.* The term //ʔaʕraas// is a broken plural form of //ʕi(u)rs//. Broken plurals are formed from the singular by a change in the internal structure of the word. Note that this pattern //ʔafʕaal/ʔa$C_1C_2$aa$C_3$// has a variant pattern //fʕaal/$C_1C_2$aa$C_3$//, e.g., //ʕamm ---> ʕmaam// *paternal uncle.*

2) maa yaʕrafʃ: *He does not know*. Note that the negative particle //maa// is used to negate verbs. It can be paired with //-ʃ// which is suffixed to the negated term, as is the case in this text; however, this form, the double negative, is not very common in Gulf dialects.

3) daayman mɣaṭṭyah wayihhaa: *She always covers her face*. Most women in Qatar put on a black abayah and cover their faces when they go out in public.

4) yiḥtafloon: *They celebrate*. Note that when they choose, speakers make the phonological change of the diphthong //aw// or the long vowel //uu// to the mid-back rounded vowel //oo//, as is the case in this text.

5) b-rooḥhum: *By themselves*. The word //ruuḥ// *soul, spirit* functions as a reflexive pronoun when used as an object of a verb and when it governs a pronominal suffix referring to the subject of the verb, as is the case in this text. Note that conservative Qataris do not favor men and women congregating.

6) kill waaḥdah minhum: *Each one of them*. The noun //kill// is used in a nominal construction to express the idea of the whole. It may take pronoun suffixes.

7) lammaa tidxil… tkuun mɣaṭṭyah wayihhaa: *When she comes in, she will be covering her face*. Note that most conservative Gulf families still do not allow the man to see his wife before the wedding day.

8) leen lwagt haaðii maa yaʕrif ʔee ʃinuu ʃakilhaa: *Up until this time, he doesn't know what she looks like*. It is very common for a Qatari man to see his wife for the first time on his wedding day.

9) lxawaat: *The sisters*. Cf. MSA //ʔaxawaat//. Note the deletion of the first syllable //ʔa-//. Note also that Qatar is still a conservative Muslim society and Qatari men and women usually don't interact with each other. Therefore, it is customary for a man's mother, aunt, or sister to find a wife for him.

10) ʔiðaa ʔubuuh mayyit yruuḥ maʕah ʕammah: *If his father is deceased, his paternal uncle goes with him*. Note that kinship is an important element in the structure of the family in Qatar and in the other Gulf states as well. Qataris take pride in their family and kinship values which is apparent in this text.

11) ʃaayiʕ: *Common; (well-)known; widespread*. Cf. MSA //ʃaaʔiʕ//. Note the sound change of the glottal stop //-ʔ- ---> -y-//. This phonological change is common in most Arabic dialects.

12) ḥaflah zɣiirah: *A small party; small celebration*. Cf. MSA //ḥaflah ṣaɣiirah// (pausal form). Note that the sound change //ṣ- ---> z-// is not very common in Qatari and Gulf dialects, but it occurs in a few words (for more on this phonological feature, see Ibn Jinni 1954, Vol. I, 56).

13) kam yoom: *Few days; several days*. The particle //kam// usually functions as an interrogative, but, in its function as a partitive, it is usually used in construct only with a classificatory indefinite term, as is the case in this text.





14) ḥaggi -rradd: *For an answer*. Note that in most Gulf states, a man is supposed to ask the girl's father for his daughter's hand in marriage. Usually, the father does not respond right away, but tells the man that he will give him an answer in a few days. Meanwhile, the whole family, especially the girl's brothers, get involved in finding out all they can about this man.

15) yʃuufuun ʔiðaa kaan yiʃrab xamr: *They see if he drinks alcohol*. Qatar is an Islamic state which prohibits drinking alcohol. It is a punishable offense to drink alcohol or be drunk in public. Offenders may incur a prison sentence or deportation. The use of drugs is also prohibited in Qatar. Furthermore, the society in general looks down upon those who drink and use drugs.

## Marriage in Qatar

Weddings have changed in Qatar. Forty, fifty years ago they used to be different than now. M… long time ago, the husband didn't know what his wife was like. He didn't know… If he saw her on the street, he would not know her because she always has her face covered. The wedding day, the wedding night used to be the first day he would see her face. A… men celebrate {weddings} in one place by themselves, and women celebrate in another by themselves {as well}. Later on, the groom goes to his chamber and waits for his wife. A… four women let the woman/the bride sit on m… a rug (lit. rugs), and every one of them holds the rug from one side, one corner, then they carry her in this fashion and take her to the groom, to his chamber. They leave and close the door. She will have her face covered when she enters {the chamber}. Not… up until this time, he does not know what she looks like (lit. her shape). The first day he sees her would be when he uncovers her face. Nowadays in Doha m… the sisters are the ones who look {for wives} for their brothers. For example everyone looks around, {she may say}, "Oh, I have a friend here." She brings her picture and lets her brother see it [her friend's picture], and, as such, they show his picture to the girl he wants to marry. Later on if she likes his looks and she does not object to the marriage, he will go with his father, or if his father is deceased, his uncle or his older brother, or anybody will go with him to her father and ask him for her hand in marriage. M… then… then they contract the marriage. We call it contracting the marriage, that is when they record the marriage contract with the wife (lit. they write the book). There are some people, even after you contract the marriage, you will not be able to speak with your husband. You cannot see her but on the wedding night. They don't have a party on the day of contracting the marriage. They all go to court and contract the marriage. I… this is common in Qatar. Our family is a little different. When my sisters got married and they contracted the marriage, we had a little party at home. However, this was not the wedding. The wedding was later. It was a big party. Nevertheless, my father isn't… isn't like other Qataris. When my sisters contracted the marriage, they were able to talk with their husbands during the period before the wedding, and they got to know them. There are some people who don't get to know {their mates} at all … I mean they are surprised by their husbands on the wedding night. Even if you go… For example if one asks for a girl's hand in marriage, the father says to him, "Come back in a week or in few days to take an answer." During this period the father will ask the people about this person who has proposed to his daughter. Her brothers, all her brothers, will ask around about him. They will see if he drinks alcohol, if he is a drug an addict, if he had gone to prison before, if he has problems with people, and if he was… Qatar is a small country. All the people know each other. If someone does something bad, all the people will know it. It is not easy for one to hide anything there. After this period if they don't find anything against him, they say that they have agreed. However, the dowries are very high/expensive in Qatar. We have a strong phenomenon of spinsterhood. There are women who are forty or fifty years of age and have not been married. M… and the reason… I don't know what the reason is. Some of them say that the dowry is high/expensive. However, in Qatar they do help the person who does not have {enough money for} the dowry. The… the Sheikh gives one money to get married. In the Emirates everyone gets seventy thousand dirham to get married. In Qatar they don't give money for





marriage… You go to the Prince and ask for money, then they give you a check. Maybe they give thirty thousand {riyals}. The dowry in Doha is… a hundred thousand {riyals}. This is common in Qatar. There are some people who {pay} fifty thousand {riyals}. That's why there are some people who marry from other countries (lit. abroad).

# libsi -lḥariim

lḥariim ʕindanaa fii giṭar yɣaṭṭuun ʃaʕirhum[1] liʔann yiṭluʕuun barraʕ w-yilbasuun ʕabaayah[2], ʔa… baʕẓi -nnaas yilbasuun baraagiʕ, lbaduw yilbasuun baraagiʕ, wi-lle… wi-likbaar fi -ssinn lḥariim ʔillii muub baduw yilbasuun baṭṭuulah, baṭaaṭiil, ʔilbirgaʕ miθil qinaaʕ wu-ṭwiil, ṭwiil yinzal leen ʔa… yimkin, ʃkiθir ṭuulah[3]? ṭuulah taqriiban θalaaθiin santii[4], yinzal yaʕnii yinzal leen taḥt hnii[5], wi-ybayyin… ybayyin lʕeen waaẓḥah ha-ʃʃakil weʃ… wu… wi-l… wi-lxeeṭi -llii fi -nniṣṣ muubi… muubi mtiin, ẓʕiif wu-ṭwiil, lbaduw ha-ʃʃakil, libduwyyaat čiðii yilbasuun. ʔa… kaan ʕindanaa ʔiḥnaa min… min zamaan, min ʔarbaʕiin sanah ʔaw ʔakθar, ʔaw θlaaθiin sanah, ʔiðaa -lmaraa tzawwijat tilbas baṭṭuulah, w-maa tʃiilhaa ʕan wayihhaa. ʔiðaa ʃifti waḥdah laabsah baṭṭuulah f… f-ʔayy mukaan f-giṭar maʕnaataa ʔanna hii mitzawwjah[6]. ʔawwal maa titzawwaj tṣiir tilbasi -lbaṭṭuulah. ʔiðaa tiṭlaʕ barraʕ b… laabsah baṭṭuulah. lbaṭṭuulah nafsi -lbirgaʕ miθli -lqinaaʕ, bass ʔinna -lfarg ʔinna ybayyin… ʔinna leen… leeni -lḥalj, bass gaddi -lwayh, muub kbiir waajid. haaðii kaanuu bassi -llii mitzawwjaat yilbasuunhaa. ḥitta marraat waajid, ʔa… ʔaanaa murt ʔubuuy kaanat tilbas baṭṭuulah. maa ʔatðakkar marrah ʃift wayihhaa biduuni -lbaṭṭuulah. huu ṭallaghaa min zamaan, bass lammaa kint zɣiir ʔaa…, lammaa kaanat tṣallii tʃiilhaa ʕan wayihhaa w-baʕdeen lammaa tit… txalliṣ ṣalaat tirjaʕ tilbashaa[7] marrah θaanyah. maa ʔaẓinn ynaamuun fiihaa, b… b-miʃkilah, laʔanna ʔiðaa yiʃirbuun gahwaah, yirufʕuunhaa ʕala janb w-yiʃirbuun lgahwah ʕala ṣoob[8]. maa ḥad yilbas baṭṭuulah halḥiin. ʔakθari -nnaas ṣaaruu maa yilbasuun lʕabaayah miθli -llii kaanuu yilbasuunhaa, yilbasuunhaa miθli -lbiʃt ʃakilhaa muub… muub ʕabaayah. haaðeela fii-lhum kumm miθli -lbiʃt bass loonhum ʔaswad[9], w-yilbisuun ʔa… ʃuuni ysammuunah ʔa… niqaab, ʔa… haaðii muub baṭṭuulah walaa, walaa birgaʕ, haaðii miθli -lɣiʃwah yḥuṭṭuunhaa ʕala wayihhum w-yarbuṭuunhaa min waraa, tṣiir mɣaṭṭyah nuṣṣ wayihhum taḥt ʕeenhum. w-liʔanna yilibsuun ḥjaab, killi -llii tʃuufiin ʕeenhum bass. ʔiðaa kaanat







lmaraa mkaʃʃfah wayihhaa, ʔaw mṭallʕah ʃwayyat ʃaʕr barraʕ ʔa s… w-raaḥat titsawwag, ʔirrijaajiil yiftarẓuun ʔinna ʔe hii ddawwar ʕala rijjaas yruḥuun yɣaazluunhaa wallaa yẓaayguunhaa, ʕaʃaan čiðii fi-d.. f-giṭar lḥariim muub muub ʔa… middayniin[10] bass yɣaṭṭuun ha-ʃʃakil bass ʕaʃaan yitjannaboon… ʕalaʃaan maa ysiir lwaaḥid waraahum ylaʕwizhum. walaa marrah b-ḥayyatii simiʕt fi -ʔiyṭṣaab ṣaar, maa ḥad ysawwii čiðii. ʔa… b-ʔallii… b-ʕindinaa ʔamaan waajid, ʔiðaa truuḥiin ḥaggi -l l-ATM tisḥabiin minhaa fluus maa fii-lhaa kemerah, tidxiliin lbank maa fii s…. maa fii ʃurṭii barraʕ waagif, maa fii kemeraat, maa ḥad yisrig libnuuk, maa ḥad yiðbaḥ ḥad. dawlah zɣiirah waajid, sukkaanhaa b-xamsi miyah w-ʕiʃriin ʔalf, ʔa… ʔimyah w-ʕiʃriin ʔalf ʔaẓinn wallaa miyah w-xamsiin ʔalf gṭariyyiin wi-lbaagii muub gṭariyyiin. fii ʔamaan waajid. maa yẓaayguun ʔillii muub gṭariyyaat, liʔanna yigdaruun yaʕirfuun ʔiðaa maθalan waḥdah ʔajnabiyyah fii giṭar maa yigiʕduun ylaʕwizuunhaa wi-yɣaazluunhaa ha-ʃʃakil. ʔiðaa ʃaafuu gṭariyyah wi-mṭallʕah b-ʃaʕirhaa wallaa mkaʃʃfah yaḥassbuunhaa ṭaalʕah ddawwir tɣaazil ʔa… yuṣbuḥuun ygiṭṭuun ʕaleehaa raqm telifoonaat w-ʔaʃayaaʔ ha-ʃʃakil.

# لِبْسِ الْحَرِيمْ

الْحَرِيمْ عِنْدَنَا فِي كْطَرْ يْغَطُّونْ شَعَرْهُمْ[1] لأنَّ يِطْلَعُونْ بَرَّعْ وِيْلِبْسُونْ عَبَايَه[2]، أ... بَعْظ النَّاس يِلْبِسُونْ بَرَاكِعْ، الْبَدُوْ يِلْبِسُونْ بَرَاكِعْ، والـ... والْكِبَارْ فِي السِّنّ الْحَرِيمْ اللِّي مُوبْ بَدُوْ يِلْبِسُونْ بَطُولَه، بَطَاطِيلْ. الْبِرْكَعْ مِثْلْ قِنَاعْ وُطْوِيلْ، طْوِيلْ يِنْزَلْ لَيْنْ أ... يِمْكِنْ، شْكِثِرْ طُولَه[3]؟ طُولَه تَقْرِيبًا ثَلَاثِينْ سَنْتِي[4]. يِنْزَلْ، يَعْنِي يِنْزَلْ لَيْنْ تَحْتْ هْنِي، وِيْبَيِّنْ... يْبَيِّنْ الْعَيْنْ وَاضْحَه هَالشَّكْلْ وَشْ... وُ... والـ... والْخِيطْ اللِّي فِي النَّص مُوبْ... مُوبْ مْتِينْ، ظْعِيفْ وُطْوِيلْ. الْبَدُوْ هَالشَّكْلْ، لِبْدُوِيَّاتْ تْشِذِي يِلْبِسُونْ. أ... كَانْ عِنْدَنَا إِحْنَا مِنْ... مِنْ زَمَانْ، مِنْ أَرْبَعِينْ سَنَه أوْ أَكْثَرْ، أوْ ثَلَاثِينْ سَنَه، إِذَا الْمَرَا تْزَوَّجَتْ تِلْبَسْ بَطُولَه، وْمَا تْشِيلْهَا عَنْ وَيِهْهَا. إِذَا شِفْت وَحْدَه لَابْسَه بَطُولَه فـ... فَأَيْ مُكَانْ فْكِطَرْ مَعْنَاتَا أنَّ هِي مِتْزَوَّجَه[6]. أَوَّلْ مَا تِتْزَوَّجْ تْصِيرْ تِلْبَسْ بَطُولَه. إِذَا تِطْلَعْ بَرَّعْ بـ... لَابْسَه بَطُولَه. الْبَطُولَه نَفْسِ الْبِرْكَعْ مِثْلِ الْقِنَاعْ، بَسْ إِنَّ الْفَرْكْ إِنَّ يْبَيِّنْ... إِنَّ لَيْنْ لَيْنِ الْحَلْجْ بَسْ كَدّ الْوَيْه، مُوبْ كْبِيرْ وَاجِدْ. هَاذِي كَانُوا بَسّ اللِّي مِتْزَوَّجَاتْ يِلْبِسُونْهَا. حَتَّى مَرَّاتْ وَاجِدْ، أ... آنَا مُرْةْ أُبُوي كَانَتْ تِلْبَسْ بَطُولَه. مَا أَتْذَكَّرْ مَرَّه شِفْتْ وَيِهْهَا بِدُونِ الْبَطُولَه. هُو طَلَّكْهَا مِنْ زَمَانْ، بَسْ لَمَّا كِنْتْ زْغِيرْ أ... لَمَّا كَانَتْ تْصَلِّي تْشِيلْهَا عَنْ وَيِهْهَا وْبَعْدَيْنْ لَمَّا تِتـ... تْخَلِّصْ صَلَاةْ تِرْجَعْ تِلْبَسْهَا[7] مَرَّه ثَانْيَه. مَا أَظِنّ يْنَامُونْ فِيهَا، بـ... بْمَشْكَلَه، لأنَّ إِذَا يِشْرِبُونْ كَهْوَه، يِرْفَعُونْهَا عَلَى جَنْبْ وِيْشِرْبُونْ الْكَهْوَه عَلَى صُوبْ[8]. مَا حَدْ يِلْبَسْ بَطُولَه هَالْحِينْ. أَكْثَرِ النَّاسْ صَارُوا مَا يِلْبِسُونْ الْعَبَايَه مِثْل اللِّي كَانُوا يِلْبِسُونْهَا، يِلْبِسُونْهَا مِثْلِ الْبِشْتْ، شَكْلْهَا مُوبْ... مُوبْ عَبَايَه. هَذِيلَ فِي لَهُمْ كُمّ مِثْلِ الْبِشْتْ بَسْ لُونْهُمْ أَسْوَدْ[9]، وِيْلِبْسُونْ أ... شُونْ يْسَمُّونَه أ... نِقَابْ، أ... هَاذِي مُوبْ بَطُولَه وَلَا بِرْكَعْ، هَاذِي مِثْلِ الْغَشْوَه يْحُطُّونْهَا عَلَى وَيِهْهُمْ وِيْرَبْطُونْهَا مِنْ وَرَا، تْصِيرْ مْغَطْيَه نُصّ وَيِهْهُمْ تَحْتْ عَيْنْهُمْ. وْلأنَّ يِلْبِسُونْ حْجَابْ كِلّ اللِّي تْشُوفِينْ عَيْنْهُمْ بَسّ. إِذَا كَانَتْ الْمَرَا مْكَشْفَه وَيِهْهَا، أوْ مْطَلْعَه شْوَيَّةْ شَعَرْ بَرَّعْ أ... سـ... وْرَاحَتْ تِتْسَوَّكْ، الرَّجَاجِيلْ يِفْتَرْظُونْ إِنَّ أَيه هِي دَوَّرْ عَلَى رِجَّاسْ يْرُوحُونْ يْغَازْلُونْهَا وَلَا يْظَايْكُونْهَا، عَشَانْ تْشِذِي فِد... فْكِطَرْ الْحَرِيمْ مُوبْ، مُوبْ أ... مِدَيَّنِينْ[10] بَسْ يْغَطُّونْ هَالشَّكْلْ بَسّ عَشَانْ يِتْجَنَّبُونْ... عَلَشَانْ مَا يْسِيرْ الْوَاحِدْ وَرَاهُمْ يْلَعْوِزْهُمْ. وَلَا مَرَّهْ بْحَيَاتِي سِمِعْتْ فِي إِغْتِصَابْ صَارْ، مَا حَدْ يْسَوِّي تْشِذِي. أ... بْأَلْلِيـ... بْعِنْدَنَا أَمَانْ وَاجِدْ. إِذَا تْرُوحِينْ حَكّ الـ... ATM تِسْحَبِينْ مِنْهَا فْلُوسْ مَا فِيلْهَا كَمْرَه، مَا حَدْ يِسْرِكْ لِبْنُوكْ، مَا حَدْ يِذْبَحْ حَدْ. دَوْلَه زْغِيرَه وَاجِدْ، سُكَّانْهَا بْخَمْسْ مْيَه وْعِشْرِينْ أَلْفْ، أ... إِمْيَه وْعِشْرِينْ أَلْفْ أَظِنّ وَلَا مِيَه وْخَمْسِينْ أَلْفْ كْطَرِيِّينْ وِالْبَاكِي مُوبْ كْطَرِيِّينْ. فِي أَمَانْ وَاجِدْ. مَا يْظَايْكُونْ إِلِّي مُوبْ كْطَرِيَّاتْ لأنَّ يِكْدَرُونْ يَعْرِفُونْ، إِذَا مَثَلًا وَحْدَه أَجْنَبِيَّه فِي كْطَرْ مَا يِكْعِدُونْ يْلَعْوِزُونْهَا وِيْغَازْلُونْهَا هَالشَّكْلْ. إِذَا شَافُوا كْطَرِيَّه وِمْطَلْعَه بْشَعِرْهَا وَلَا مْكَشْفَه يَحْسَبُونْهَا طَالْعَه دَوَّرْ تْغَازِلْ أ... يْصَبْحُونْ يْكَطُّونْ عَلَيْهَا رَقْمْ تِلِفُونَاتْ وْأَشْيَاءْ هَالشَّكْلْ.

### Vocabulary

ḥurmah حُرْمَه *f.n.* (*pl.* ḥariim) woman; wife

ɣaṭṭa غَطَّى *imperf.* yɣaṭṭii *v.t.* to cover; to cover up

birgiʕ بِرْكَعْ *n.* (*pl.* baraagiʕ) a kind of veil

kabiir fi-ssin كَبِير فِي السِّنّ *phr.* (*pl.* kibaar fi-ssin) old (person)

baṭṭuulah بَطُّولَه *f.n.* (*pl.* baṭaaṭiil) veil (a traditional Qatari veil with openings for the eyes, long enough to cover a woman's whole face)

qinaaʕ قِنَاع *n.* (*pl.* ʔaqniʕah) head veil; mask

kiθir كِثْر *n.* large quantity; abundance; plenty

santii سَنْتِي *n.* centimeter

xeeṭ خِيط *n.* (*pl.* xiiṭaan, xuyuuṭ) string; thread

m(a)tiin مْتِين *adj.* strong; thick

maʕnaataa مَعْنَاتَا *phr.* this means

murt ʔubuuy مُرْةْ أُبُوي *n.* (*lit. my father's wife*) my stepmother

ṭallag طَلَّك *imperf.* yṭallig *v.t.* to divorce

rajaʕ رِجَع *imperf.* yirjaʕ *v.* to return; to do s.th. again

ṣoob صُوب *adv.* side; toward

bišt بِشْت *n.* (*pl.* bʃuut) (man's) cloak; an outer garment

kum(m) كُمّ *n.* (*pl.* ʔakmaam) sleeve

ʔaswad أسْوَد *adj.* (*pl.* suud) black

niqaab نقاب *n.* veil (a black cloth put under the eyes, wrapped around the head and tied in the back)

ɣiʃwah غشْوَه *f.n.* veil; cover

mkaʃʃfah wayihhaa مْكَشْفَه وَيهَّا *phr.* having her face uncovered

tsawwag تْسَوَّگ *imperf.* yitsawwag *v.* to go shopping

ʔiftaraẓ إفْتَرَظ *imperf.* yiftariẓ *v.* to assume; to suppose

dawwar دَوَّر *imperf.* ydawwa(i)r ʕala *v.* to look for s.o. or s.th (with the preposition ʕala); to make (s.th.) round

rajis رِجس *adj.* (*pl.* rijjaas) dirty (man); immoral (man)

ɣaazal غازَل *imperf.* yɣaazil *v.t.* to speak words of love (to a woman); to flirt (with a woman)

middayyin مدَيِّن *adj.* (*pl.* -iin) religious

tjannab تْجَنَّب *imperf.* yitjannab *v.t.* to avoid s.o. or s.th.

laʕwaz لَعْوَز *imperf.* ylaʕwiz *v.t.* to bother; to annoy

walaa marrah b-ḥayaatii وَلا مرَّه بْحَيَاتي *expr.* never in my life

ʔiɣtiṣaab إغْتِصاب *n.* rape (of a woman)

ʔamaan أمان *n.* security; safety

kemerah كَمره *f.n.* (*pl.* -aat) Eng. camera

ʃurṭii شرْطي *n.* (*pl.* ʃurṭah) policeman

ðabaḥ ذَبَح *imperf.* yiðbaḥ *v.* to kill s.o.; to murder; to massacre; to slaughter; to butcher

## Notes

1) yɣaṭṭuun ʃaʕirhum: *They cover their hair.* Islamic teaching requires Muslim woman not to show any body hair to men whom she can marry according to the Shari'a.

2) yilbasuun ʕabaayah: *They wear abayah.* Islam instructs Muslim women to guard their beauty from all men whom they are allowed to marry according to the Shari'a. They wear a black abayah on top of their regular clothing to completely cover themselves so as not to expose any bodily attributes or beauty.

3) ʃ-kiθir ṭuulah: *How long is it?* See Selection 10, Note 2 for information on the interrogative particle //ʃ-//.

4) taqriiban θalaaθiin santii: *About thirty centimeters.* Cf. MSA //taqriiban θalaaθiin santiimitran//. Note that most Arabic speakers don't use the term //mitr// *meter* after //santii// because it is understood.







5) yinzal leen taḥt hnii: *It goes down to here.* Note that at times speakers use gestures instead of words to express their thoughts, as the speaker in this text is pointing down to his waist.

6) maʕnaataa ʔanna hii mitzawwjah: *This means that she is married.* Note that the word //maʕna// *meaning* takes the suffix //-aat// when it appears in construct with pronoun suffixes, as is the case in this text. Note also that this form does not occur in MSA.

7) tirjaʕ tilbashaa: *She puts it back on.* Note that when the verb //rijaʕ// is used as an auxiliary it has to agree in tense, number, and gender with the verb it accompanies.

8) yiʃirbuun lgahwah ʕala ṣoob: *They drink the coffee on one side.* The term //ṣoob// may function as a noun, an adverb, or a preposition, e.g., //min ʔayy ṣoob yiit?// *From which direction did you come?*; //ʔigʕid ha-ṣṣoob// *Sit on this side*; //maʃeenaa ṣoob lmaktab// *We walked toward the office.* Most conservative Muslim veiled women don't take off their veils when they drink or eat. They usually lift the veil to the side with one hand and eat or drink with the other.

9) loonhaa ʔaswad: *Its color is black.* The common Islamic teachings require women to cover their entire bodies. The black abayah ensures that a woman's form stays hidden from men whom she can marry according to the Shari'a.

10) middayniin: *Religious.* Cf. MSA //mutadayyiniin//. Note the assimilation of the //-t- ---> d// and some vowel changes and deletions.

## Women's Clothing

Women in Qatar cover their hair and wear a cloak when they go out. M… some people wear veils. Bedouins wear burkas/veils, and the old women who are not Bedouins wear "battoolas." The burka/veil is like a long mask. It is long, it goes down to… maybe… how long is it? It is about thirty centimeters {long}. It goes down… I mean it goes down to here {to the waist}, and it shows like… the eye{s} show very clearly, just like that. And… and the thread that is in the middle is not… is not strong/thick. It is thin and long. The Bedouins are like that. Bedouin women dress like that. M… in Qatar, long time ago, about forty years ago or more, or thirty years ago, when a woman got married, she would wear a "battoola, veil" and she wouldn't take it off her face. If you see a woman wearing a battoola in… in any place in Qatar, this means that she is married. She wears the battoola as soon as she gets married. When she goes out, she wears a battoola. The battoola is like a veil, like a mask, but the difference is that it shows… it goes down to the mouth. It is just as big as the face. It is not very big. Only the married women used to wear this. Even a lot of times… my stepmother (lit., my father's wife) used to wear a battoola. I never remember I saw her face once without a battoola. He, {my father} divorced her a long time ago, but when I was little m… she used to take it off her face when she prayed. Later, when she finished praying she would wear it again. I don't think they sleep in it. It could be a problem because when they drink coffee, they lift it up to one side and drink from the other. No one wears a battoola nowadays. Most people don't wear the "aba, cloak," as they used to wear it before. They wear it… it looks like a "bisht, garment" not like a cloak. These {'abas} have sleeves like a garment, but they are black in color. They wear m… what do they call it, m… a veil m… it is not a battoola or a long veil, it is like a cover/veil. They put it on their face and tie it in the back {of the head}. It covers half of their face from the eyes down. Because they wear the veil, the only thing you see is their eye{s}. If a woman uncovers her face or she leaves a little of hair out m… and goes shopping, then, men think that she is looking for dirty men, to harass her and flirt with her. That's why Qatari women, although they are not religious, but they still cover themselves like this to avoid… So that no one walks behind them and harasses them. I have never in my life heard of a rape happening. No one does this. M… it is very safe in Qatar. When you go to withdraw money from an ATM machine, there is no camera. You enter a bank m… there is no police/guard standing outside, there are no cameras. In Qatar, no one robs banks. No one kills the other. It is a very small country. Its population is five hundred twenty thousand, I think a hundred twenty or a hundred fifty thousand of which are Qataris and the rest are not Qataris. It is very safe. They don't bother those who are not Qataris, because they can tell if for example, she/a women is a foreigner in Qatar. They will not bother her and flirt with her like this. However, when they see a Qatari woman leaving some of her hair out or uncovered, they think that she is looking around to flirt m… so they start throwing at her phone numbers and things like that.





## ʔalʕamaalah -lʔajnabiyyah fii giṭar[1]

b-ʕindinaa ʔakθari -lʕamaalah njiibhum mini ʔa… lhind ʔaw mini -lfilippiin. ʔakθari -nnaas ykuun ʕindahum… lammaa yjiibuun xaddaamaat ʔa… bi-ẓaahrah ʔalḥiin yjiibuun xaddaamaat filippiiniyyaat laʔannhum ʔanẓaf mini -lhindiyyaat[2]. ʔa… ʔilʕummaali -llii yiʃtaɣloon fi -lbinaa[3], yibnuuni -l… libuyuut wi-lʕamaraat ykuunuun hnuud ʔaw pakistaaniyyiin ʔaw ʔiiraaniyyiin. ʔa… taqriiban θilθeen ʔel… b-sikkaan f-giṭar ʕummaal, ʕamaalah ʔajnabiyyah, muub… muubi gṭariyyiin. b-ʔaaxir ʔiḥṣaaʔiyyah gareethaa kaanuu yguuluun ʔinnhaa b-xamsi miyah w-sittiin ʔalf[4]. min haaðii yimkin ʔimyah w-θalaaθiin ʔalf gṭariyyiin, lbaagiin muub gṭariyyiin. kill ʕaaʔilah fii giṭar laazim ykuun fii ʕindahum xaddamah w-sawwag[5] ʕala -lʔaqall. maθalan xawaatii ʔaanaa kill ʔixt ʕindahaa xaddaamah ḥag binithaa laʔanna xawaatii yiʃtaɣloon w-banaathum yruuḥuun lmadrisah. lxaddaamah, lammaa yirjʕuun lbanaat lbeet lxaddaamah tɣayyir-luhum θyaabhum, tjib-luhum ʔakil. b-ʔakθar nnaas ʔillii ʕindahum xaddaamaat, lḥariim maa yiʃtaɣloon[6], laʔanna -rrijjaal ʔu-huu -lmafruuẓ y… yiʃtiɣul[7] wi-ydaxxili fluus. ba… yimkin ʔillii ysawwuunah yiṭluʕuun baraa y… yiʃtiruun, yilbasuun, maa ʔadrii. yuṣrufuun lifluus (laughs). lʔaʃyaaʔi -ssalbiyyah[8] llii titrattab ʕan… lʔawlaad lizɣaar ysiiruun yitkallamuun miθili -lxaddaamiin. haaðii muub zeen, ḥitta fii marraat kaanuu min… min zamaan, kaanuu yjiibuun xaddaamaat hindiyyaat, yiʕbuduun naar. baʕdeen nnaas yiṭluʕuun yitrukuun ʕyaalhum fi -lbeet. marrah kaanat waḥdah fi -lmaṭbax maʕ binithaa lizɣiirah kaan ʕumirhaa sinteen ʔaw θalaaθi sniin, kaanati - lʔumm tabbii tiṭbax, wallaʕati -nnaar, raaḥati -lbint tisjid ḥaggi -nnaar[9], miθli -lxaddaamah laʔanna -lxaddaamah kaanat tiʕbadi -nnaar, ʔa.. w-ṣaaraw yjiibuun muslimaat ʔa… ʔalḥiin. ʔiðaa bi-jiibuun hindiyyaat, ʔakθari -nnaas yjiibuun muslimaat hindiyyaat. ʔanaa ba-ʔaẓinn ʔixtii ʔawlaadhaa yitkallamuun ʕarabii ʕala ʔingeleezii[10] maxluuṭ laʔinna xaddaamathaa titkallam ʔingeleezii, filibbiiniyyah hii, tkallim ʕyaalhaa ʔingeleezii, bassi -lʔingiliiziyyah -llii yitkallamoonhaa ma…

maxluuṭah ʕarabii ʕala ʔingeliizii, ʔa… maa haaðii yitʔaθθar ʕala -lʔawlaad[11] yṣiiruun maa yitkallamuun miθil b-ʔahilhum[12]. baʕdeen yitʕalliguun bi-lxaddaamaat waajid ʔiðaa… ʔiðaa maθalan… miθil ʔaanaa ʔixtii fannaʃat[13] xaddaamathaa, raaḥat lfilippiin, baʕdeen ʔawlaadhaa kaanuu zɣaar w-mitʕallgiin bi-lxaddaamah, ṣaaruu yabbuun lxaddaamah, raaḥat jaabat lahum filibbiiniyyah θaanyah, wi-filibbiiniyyah tiʃbah filibbiiniyyah nafs haaðiik, w-hum zɣaar, ṣaaruu yabbuun filibbiiniyyaat maa tjiib xaddaamaat hindiyyaat. tṣiir marraat ʔinna -l… lxaddaamaat yisiruguun mini -lbeet, ʔaw ʔakθari -lmarraat lammaa ykuun… kill sinteen lʕaqdi -lʕamalii yintihii ḥaggi -lxaddaammaat, baʕdeen yruuḥuun lhind ʔaw lfilibbiin ʔijaazah θalaaθi -ʃhuur maθalan baʕdeen yijuun ḥag ʕaqd θaanii. ʔiḥnaa ʕindinaa b-xaddaamiin wi-ssawwaag maali -nnaas llii yiʃtaɣloon ʕindinaa yimkin min ʕaʃri sniin xamistaʕʃar sanah, kill sinteen yruuḥuun lhind ʔubuuy yaʕṭiihum… yiʃtiriilhum taðkarah w-yaʕṭiihum… yidfaʕ luhum ḥag θalaaθi -ʃhuur wa-hum fi -lhind, baʕdeen yirjʕuun marrah θaanyah yiʃtaɣloon sinteen. ʔaa… lammaa -lhindiyyaat yabbuun yuṭluʕuun, yirjuʕuun, yruuḥuun yusruguun mini -lbeet wi-yḥuṭṭuunah f-ʃunaṭhum ʕaʃaan yaaxðuunah maʕaahum fi -lmaṭaar. ʔa.. ṣaar ʔalḥiin lammaa -lhindiyyah tabbii tiṭlaʕ tsaafir, fi -lmaṭaar yiftuḥuun wi-yʃuufuun ʃunuu xaðat maʕaahaa. marraat yusruguun, ʔiðaa kaanat saargah truuḥ maa… maa yrajjʕuunhaa marrah θaanyah.





## العَمَالَه الأجْنَبِيَّه فِي كِطَرْ[1]

بْعِنْدِنَا أكْثَر العَمَالَه نْجِيبْهُمْ مِنِ أ... الْهِنْدْ أَوْ مِنِ الْفِلِپِّين. أكْثَر النَّاسْ يْكُونْ عِنْدَهُمْ... لَمَّا يْجِيبُونْ خَدَّامَاتْ... بِظَاهْرَه ألْحِينْ يْجِيبُونْ خَدَّامَاتْ فِلِپِّنِيَّاتْ لأنَّهُمْ أنْظَفْ[2] مِنِ الْهِنْدِيَّاتْ. أ... إلْعُمَّالْ اللِّي يِشْتَغْلُونْ فِي الْبِنَا[3]، يِبْنُونِ الـ... لِبْيُوتْ والْعِمَرَاتْ يْكُونُونْ هْنُودْ أَوْ پَاكِسْتَانِيِّينْ أَوْ إيرَانِيِّينْ. أ... تَقْرِيباً ثِلْثَيْنْ ألـ... بْسِكَّانْ فْكِطَرْ عُمَّالْ، عَمَالَه أجْنَبِيَّه، مُوبْ... مُوبْ كْطَرِيِّينْ. بْآخِرْ إحْصَائِيَّه كَرَيْتْهَا كَانُوا يْكُولُونْ إنَّهَا بْخَمْسِ مِيَه وْسِتِّينْ ألْفْ[4]. مِنْ هَاذِي يِمْكِنْ إمْيَه وْثَلاثِينْ ألْفْ كْطَرِيِّينْ. الْبَاكِينْ مُوبْ كْطَرِيِّينْ. كِلّ عَائِلَه فِي كِطَرْ لازِمْ يْكُونْ فِي عِنْدَهُمْ خَدَّامَه وْسَوَّاكْ[5] عَلَى الأقَلّ. مَثَلاً خَوَاتِي أنَا كِلّ إخْتْ عِنْدَهَا خَدَّامَه حَكْ بِنْتْهَا لأنَّ خَوَاتِي يِشْتَغْلُونْ وْبَنَاتْهُمْ يْرُوحُونْ الْمَدْرَسَه سَـ... الْخَدَّامَه لَمَّا يِرْجْعُونْ الْبَنَاتْ الْبَيْتْ إلْخَدَّامَه تْغَيِّرْ لْهُمْ ثْيَابْهُمْ، تْجِبْلُهُمْ أكِلْ. بْأكْثَرْ أ... النَّاسْ إلِّلى عِنْدَهُمْ خَدَّامَاتْ، الْحَرِيمْ مَا يِشْتَغْلُونْ[6]، لأنَّ الرِّجَّالْ أهُو الْمَفْرُوضْ يـ... يِشْتَغِلْ[7] وِيْدَخِّلْ فْلُوسْ. بـ... يِمْكِنْ إلِّلي يْسَوُّونَه يِطْلُعُونْ بَرَّا يـ... يِشْتِرُونْ، يِلْبَسُونْ، مَا أدْرِي. يْصَرْفُونْ لِفْلُوسْ. الأشْيَاءِ السَّلْبِيَّه[8] اللِّي تِتْرَتَّبْ عَنْ... الأوْلادْ لِزْغَارْ يْسِيرُونْ يِتْكَلَّمُونْ مِثِلِ الْخَدَّامِينْ. هَاذِي مُوبْ زَيْنْ، حَتَّى فِي مَرَّاتْ كَانُوا مِنْ... مِنْ زَمَانْ، كَانُوا يْجِيبُونْ خَدَّامَاتْ هِنْدِيَّاتْ، يِعْبُدُونْ نَارْ. بَعْدَيْنْ النَّاسْ يِطْلُعُونْ يِتْرُكُونْ عْيَالْهُمْ فِي الْبَيْتْ. مَرَّه كَانَتْ وَحْدَه فِي الْمَطْبَخْ مَعْ بِنْتْهَا لِزْغِيرَه كَانْ عُمِرْهَا سِنْتَيْنْ أَوْ ثَلاثْ سْنِينْ، كَانَتِ الأمّ تَبِّي تِطْبَخْ، وَلَّعَتِ النَّارْ، رَاحَتِ الْبِنْتْ تِسْجِدْ حَكّ النَّارْ[9]، مِثِلِ الْخَدَّامَه، لأنَّ الْخَدَّامَه كَانَتْ تِعْبَدِ النَّارْ، أ... وْصَارُوا يْجِيبُونْ مُسْلِمَاتْ ألْحِينْ. إذَا بْجِيبُونْ هِنْدِيَّاتْ، أكْثَرِ النَّاسْ يْجِيبُونْ مُسْلِمَاتْ هِنْدِيَّاتْ. أنَا بَأظِنّ إخْتِي أوْلادْهَا يِتْكَلَّمُونْ عَرَبِي عَلَى إنْكَلِيزِي[10] مَخْلُوطْ لإنَّ خَدَّامَتْهَا تِتْكَلَّمْ إنْكَلِيزِي، فِلِبِّينِيَّه هِي، تْكَلِّمْ عْيَالْهَا إنْكَلِيزِي، بَسّ الإنْكِلِيزِيَّه اللِّي يِتْكَلَّمُونْهَا مَـ... مَخْلُوطَه عَرَبِي عَلَى إنْكَلِيزِي، أ... مـ... هَاذِي يِتْأثَّرْ عَلَى الأوْلادْ[11] يْصِيرُونْ مَا يِتْكَلَّمُونْ مِثِلْ أهِلْهُمْ[12]. بَعْدَيْنْ يِتْعَلَّكُونْ بِالْخَدَّامَاتْ وَاجِدْ إذَا... إذَا مَثَلاً... مِثِلْ أنَا إخْتِي فَنَّشَتْ[13]

خَدَّامَتْهَا، رَاحَتْ الْفِلِپِّينْ، بَعْدَينْ أَوْلَادْهَا كَانُوا زْغَارْ وْمِتْعَلْكِينْ بِالْخَدَّامَه. صَارُوا يَبُّونْ الْخَدَّامَه، رَاحَتْ جَابَتْ لَهُمْ فِلِبِّينِيَّه ثَانْيَه، وِالْفِلِبِّينِيَّه تِشْبَه فِلِبِّينِيَّه نَفْسْ هَاذِيكْ. وْهُمْ زْغَارْ صَارُوا يَبُّونْ فِلِبِّينِيَّاتْ، مَا تْجِيبْ خَدَّامَاتْ هِنْدِيَّاتْ. تْصِيرْ مَرَّاتْ إِنَّ الـ... الْخَدَّامَاتْ يِسْرُكُونْ مِنِ الْبَيتْ، أَوْ أَكْثَرِ الْمَرَّاتْ لَمَّا يْكُونْ... كِلّ سِنْتَينْ الْعَقْدِ الْعَمَلِي يِنْتِهِي حَكّ الْخَدَّامَاتْ بَعْدَينْ يْرُوحُونْ الْهِنْدْ أَوْ الْفِلِبِّينْ إِجَازَه ثْلَاثْ شُهُورْ مَثَلاً بَعْدَينْ يِجُونْ حَكّ عَقْدْ ثَانِي. إِحْنَا عِنْدِنَا بْخَدَّامِينْ وِالسَّوَّاكْ مَالِ النَّاسْ اللِّي يِشْتَغْلُونْ عِنْدِنَا يِمْكِنْ مِنْ عَشْرِ سْنِينْ خَمِسْطَعْشَرْ سَنَه، كِلّ سِنْتَينْ يْرُوحُونْ الْهِنْدْ، أُبُوي يَعْطِيهُمْ... يِشْتِرِيلْهُمْ تَذْكَرَه وْيَعْطِيهُمْ... يِدْفَعْ لُهُمْ حَكّ ثْلَاثْ شْهُورْ وْهُمْ فِي الْهِنْدْ، بَعْدَينْ يِرْجْعُونْ مَرَّه ثَانْيَه يِشْتَغْلُونْ سِنْتَينْ. لَمَّا الْهِنْدِيَّاتْ يَبُّونْ يْطَلْعُونْ يِرْجْعُونْ، يْرُوحُونْ يُسْرُكُونْ مِنِ الْبَيتْ وِيْحُطُّونَه فْشُنَطْهُمْ عَشَانْ يَاخْذُونَه مَعَاهُمْ فِي الْمَطَارْ. أ... صَارْ أَلْحِينْ لَمَّا الْهِنْدِيَّه تَبِّي تِطْلَع تْسَافِرْ، فِي الْمَطَارْ يِفْتَحُونْ وِيْشُوفُونْ شُنُو خَذَتْ مَعَاهَا. مَرَّاتْ يُسْرُكُونْ، إِذَا كَانَتْ سَارْكَه تْرُوحْ مَا... مَا يْرَجْعُونْهَا مَرَّه ثَانْيَه.

### Vocabulary

ʕamaalah عَمَالَه *f.n.* labor force; agent's fees, brokerage

ʔajnabiyyah أَجْنَبِيَّه *f.adj.* (*pl.* -aat, ʔajaanib) foreign; foreigner; alien (*var.* ʔajnabii (m.))

filippiiniyyah فلپينيَّه *f.adj.* (*pl.* -aat) Philippine (female) (*var.* filippiinii (m.))

naẓiif نَظيفْ *adj.* clean

binaa بِنَا *v.n.* building; construction

pakistaanii پَكِسْتَاني *adj.* (*pl.* -iin) Pakistani

θilθ ثِلْثْ *n.* (*pl.* ʔθlaaθ) one-third

ʔiḥṣaaʔiyyah إِحْصَائِيَّه *f.n.* (*pl.* -aat) census; statistics (pl. form)

sikkaan سِكَّانْ *n.* population; inhabitants

daxxal fluus دَخَّلْ فْلُوسْ *imperf.* ydaxxil fluus *phr.* (*lit. to bring in money*) to earn a living

salbii سَلْبِي *adj.* negative

ʕabad عَبَدْ *imperf.* yiʕbud *v.* to worship (a god); to adore (s.o.); to idolize







maṭbax مَطْبَخْ *n.* (*pl.* maṭaabix) kitchen

sajad سَجَدْ *imperf.* yisjid *v.* to bow in worship; to worship; to bow down

ʕarabii ʕala ʔingeleezii عَرَبِي عَلَى إِنْگَلِيزِي *phr.* (They speak) Arabic (mixed) with English.

maxluuṭ مَخْلُوطْ *adj.* (*pl.* -iin) mixed; blended; mixture

ʔaθθarθ ʕala أَثَّرْ عَلَى *imperf.* yʔaθθa(i)r ʕala *v.* to affect (s.o. or s.th.); to influence; to make an impression (on s.o. or s.th.)

tʕallag bi- تْعَلَّكْ بـ *imperf.* yitʕallag bi- *v.* to be fond of s.o.; to be attached to s.o.

fannaʃat فَنَّشَتْ *imperf.* tfanniʃ *v.t.* Eng. to terminate s.o. (job); to fire; to discharge; to dismiss s.o.

mitʕallig bi- مِتْعَلِّكْ بـ *act.par.* being fond of s.o. or s.th.; being dependent on s.th.; being tied to s.th.

sarag سَرَكْ *imperf.* yisrig *v.* to steal; to rob

ʕaqd ʕamali عَقْدْ عَمَلِي *phr.* work contract

ʃa(u)nṭah شَنْطَه *f.n.* (*pl.* ʃunaṭ) suitcase

saarig سَارِكْ *act.par.* (*pl.* -iin) thief; stealing

### Notes

1) ʕamaalah ʔajnabiyyah: *Foreign labor force*. Note that the state of Qatar was built using mostly foreign labor and expertise with funding from oil revenues. There is still a large demand for foreign labor.

2) ʔanẓaf min: *Cleaner than*. Note that this statement is the speaker's opinion. See Selection 3, Note 3 for comparative adjectives.

3) binaa: *Building; construction*. Cf. MSA //binaaʔ//. Note the deletion of the glottal stop, a usual phonological change in most words ending in //-aaʔ//, i.e., //samaaʔ ---> samaa// *sky*; //ṣaḥraaʔ ---> ṣaḥraa// *desert*.

4) kaanuu yguuluun ʔinnhaa b-xams miyah w-sittiin ʔalf: *They said that it was 560,000*. Note that according to the last census conducted in 1997, the population of Qatar was 522,000. The Planning Council of Qatar National Bank put the country's population at 742,883 in the latest edition of its periodical Qatar Economic Review. Note also that less than one-third of the population are natives of Qatar.

5) kill ʕaaʔilah laazim ykuun fii ʕindahum xaddaamah: *Every family has to have a maid*. The dependence of Qataris and Gulf people in general on foreign baby sitters and domestic servants has negative effects on their children, their families, and on Gulf society in general. There have been numerous studies on this trend and its effects in the Gulf region.

6) lḥariim maa yiʃtaɣloon: *Women don't work.* Note that a large number of Qatari women have joined the labor force, but the cultural and religious norm is that women should stay at home.

7) rrijjaal ʔu-huu -lmafruuẓ yiʃtiɣul: *The man is supposed to work.* Note that an independent pronoun is often used for emphasis after the noun to which it refers. Note also that the male is considered the breadwinner of the family and the female is the homemaker. This practice is fiercely defended as part of the cultural heritage and is considered divinely ordained in most Arab societies and in the Gulf region in particular.

8) lʔaʃyaaʔi -ssalbiyyah: *The negative things.* In most Arabic dialects, inanimate plural nouns take singular feminine adjectives, just as is the case in MSA.

9) wallaʕati -nnaar raahati lbint tisjid ḥaggi -nnaar: *She turned on the fire and the girl started bowing to the fire.* The verb //raaḥat// *she went* is used before an imperfect verb to indicate the beginning of an action as a result of another one. Note that it has to agree with the imperfect verb in number and gender.

10) ʕarabii ʕala ʔingeleezii: *(They speak) Arabic (mixed) with English.* Note that the structure of this sentence is very common especially when one is talking about different kinds of tastes and different shades of colors, e.g., //ḥiliw ʕala ḥaamiẓ//; *between sweet and sour*; //ʔaṣfar ʕala burtuqalii// *(between) yellow and orange.*

11) yitʔaθθar ʕala -lʔawlaad: *It affects the children.* Cf. //yʔaθθir ʕala -lʔawlaad//. Note that the speaker used the wrong form of the verb, which could be due to spontaneity of speech. The form //yitʔaθθar// is used to mean *to be influenced; to be affected.*

12) yṣiiruun maa yitkallamuun miθil ʔahilhum: *They end up (lit. become) not speaking like their parents.* El-Haddad Yahya, in his study "Major Trends Affecting Families in the Gulf Countries," cites many studies focusing on this subject, and he states, "Those studies assume that such relations have serious consequences on Arab values and language, which in turn could have negative effects on Arab children's behavior.... Those studies indicate that the Gulf family is facing a problem in its socialization function, especially since most domestic servants (maids) are not trained to raise children or to care for them. They add that the characteristics of the maids, such as education, language, religion, and age don't qualify them to raise children."

13) fannaʃat xaddaamathaa: *She fired her maid.* Note that the source word of this verb is the English word *finish.* Note also how this loan word is fully naturalized into the Arabic morphological system. (For more information on lexical expansion, loan words from English, and morphological integration, see Smeaton 1973, 61.)







## The Foreign Labor Force in Qatar

In Qatar, we bring most of the labor force from m... India or from the Philippines. Most of the people have... when they bring maids... now, the fad is, they bring maids from the Philippines because they are cleaner than the Indians. The laborers who work in construction and who build homes and buildings are Indians, or Pakistanis, or Iranians. About two-thirds of the population in Qatar are laborers, foreign laborers not Qataris. {According to} the last census I read, they were saying that the population is five hundred sixty thousand, maybe a hundred thirty thousand of which are Qataris, and the rest are not. For example, every one of my sisters has a maid for her daughter because they work and their daughters go to school. When the maid... when she comes... as soon as the girls come home, the maid changes their clothes and brings them food. Most people have maids, the women don't work, because the man is supposed m... to work and earn money. M... maybe what the women do is go out shopping, and get dressed up, I don't know. They spend the money. The little children talk like the maids. This is not good. Even sometimes... a long time ago they used to bring Indian maids who worshiped the fire, something else the people would go out and leave their children at home. Once, a woman was in the kitchen with her little two-or three-year-old daughter. The mother wanted to cook, so she turned on the fire/stove, and the girl began worshiping the fire. Just like the maid because the maid worshiped the fire. Nowadays they bring Muslim maids. If they bring Indians, most people bring Muslim Indian maids. I think my sister's children speak Arabic mixed with English, because her maid speaks English. She is a Philippine and she speaks English with her children. However, the English they speak is a mix of Arabic and English. This affects the children, and they end up not speaking like their parents. Something else, they become very much attached to the maids. If... if for example... for example, my sister terminated her maid. She went back to the Philippines. Her children were little and they were attached to the maid. So they were asking for the maid. So my sister went ahead and brought them another Philippine who looks like the {first} Philippine {one}. They are little, they {just} want Philippine maids. She does not bring them Indian maids. Sometimes it happens that... maids steal from the home, or most of the time... every couple of years the maids' work contract expires, after that they go back to India or to the Philippines for example, for a three-month vacation. Later on they come back to work on another contract. We have servants and the chauffeurs... the people who have been working for us, maybe for ten, fifteen years, every two years go back to India. My father gives them... he buys them tickets and gives them... he pays them for three months while they are in India. Later on they come back again and work for two years. When the Indian maids want to leave, go back, they steal from the home, and they put {what they steal} in their luggage to take with them to the airport. However, nowadays when an Indian wants to leave, to travel, at the airport they open {her luggage} and see what is she taking with her. Sometimes they steal, if one stole {something}, {they let her} leave, but they will not let her come back again.

# United Arab Emirates






## Background

The United Arab Emirates (UAE) //dawlat ʔal-ʔimaaraat ʔal-ʕarabiyyah ʔal-muttaḥidah// is a federation of seven sheikhdoms or states: Abu Dhabi, Ajman, Dubai, Fujarah, Ras-Al-Khaimah, Sharjah, and Umm Al-Quwain. It is located along the southeastern tip of the Arabian Peninsula. The capital is the city of Abu Dhabi. All of these states, with the exception of Ras Al-Khaimah, merged to form the federation which was formally established on December 2, 1971. These states were joined by Ras Al-Khaimah in February 1972. Prior to independence, the UAE was known as the Trucial States. In 1892, the United Kingdom assumed responsibility for these sheikhdoms' defense and external relations until they became independent on December 2, 1971.

## Geography

UAE borders the Gulf of Oman and the Arabian Gulf. Saudi Arabia lies to the south and west, Oman to the north and east, and Qatar to the west. It has a total area of 83,600 sq km. The landscape is a flat, barren coastal plain merging into rolling sand dunes of vast desert wasteland. Its Al-Hajar Al-Gharbi Mountains separate the Al-Batinah coast from the rest of the UAE and they extend to the southernmost UAE-Oman frontier on the Gulf of Oman. It has a population of 4,621,399 based on the results of its 2005 census.

## Government

The UAE is a federal constitutional monarchy. Each emirate is headed by a hereditary ruler. Sheikh Zayid Bin Sultan Al-Nahyan ruled Abu Dhabi from 1966 until his death in November 2004. He was referred to as "the father of the nation," and because of his strong leadership and commitment to forming the federation, he was elected the first president of the UAE in 1971 for a five-year term. However, he was reelected at every successive five year interval. He was the driving force in establishing the federation. He used Abu Dhabi's oil revenues to fund projects throughout the federation and worked hard to achieve his dream of a society with high quality welfare, education, health services, and housing for all citizens.

Sheikh Maktoum Bin Rashid Al-Maktoum was the ruler of Dubai and the vice-president and prime minister of the UAE from 1990 until his death in January 2006. Both Maktoum and Zayid were widely admired locally and internationally for their fairness in distributing the country's wealth and for their skillful diplomacy. Sheikh Zayid's oldest son, Sheikh Khalifa Bin Zayid Al Nahyan, became the ruler of Abu Dhabi and was elected President of the UAE. Also Crown Prince, Sheikh Muhammad Bin Rashid, the younger

brother of Sheikh Maktoum, assumed the rule of Dubai and was elected vice-president and prime minister of UAE.

The government consists of the Federal Supreme Council of Rulers of the seven emirates, the highest constitutional authority in the UAE. This council is headed by the president of the federation, and the rulers of Abu Dhabi and Dubai have effective veto power. There is also the Council of Ministers (or Cabinet) which forms the executive branch. The prime minister is chosen by the president in consultation with the Supreme Council of Rulers to head the cabinet. The prime minister himself selects the cabinet members from any of the seven emirates. In addition to these branches, there is a 40-member Federal National Council, //majlis ʔalʔittiḥaad ʔalwaṭani//, that forms the consultative and legislative branch, to which the Council of Ministers refers. Twenty members are selected by the rulers and twenty members are elected to serve two-year terms.

## Economy

The UAE has witnessed phenomenal internal growth and financial expansion as a result of its oil exports. It has an open economy with a high per-capita income and a sizable annual trade surplus. Oil was first discovered in Abu Dhabi in 1958, and there were further discoveries in Dubai and Sharjah. Offshore exports began in 1962 and, a year later, onshore exports. The oil and gas revenues have transformed the pearl-diving area of Abu Dhabi and Dubai into two of the wealthiest cities in the world. The economic diversification, the large foreign exchange reserves, and the overseas investments have kept the UAE economy relatively well-insulated at times of low oil prices. The UAE has a highly industrialized economy and one of the fastest growing economies in the world. This makes the country one of the most developed in the world. The government has increased spending on job creation and infrastructure expansion, and it is opening the doors for private sector involvement.

The city of Abu Dhabi is located in north central UAE. It is the capital of the emirate of Abu Dhabi, which is the largest of the seven emirates, and also the capital of the UAE. It has about 10% of the world's oil reserves and 5% of the gas reserves. Dubai is considered the world's fastest growing city, and it has a vibrant tourist industry and thriving free-trade zone.

## Society

UAE has a fast growing youthful population. About 20% of the total population is native and therefore has citizenship. About 85% of the native Emirates are Sunni Muslims and the rest are Shi'a Muslims from Persian descent who have been long-established in





UAE, as well as in other Gulf states. They spoke Arabic as their first language. The rest of the population is made up of foreign workers from various parts of the world. The largest group is from South Asia, such as India, Pakistan, and Bangladesh. The next largest group consists of Arabs from other Arab countries. There is also a large number of expatriates from Europe and North America. Native Emirates usually avoid social interaction with outsiders and spend most of their leisure time in family activities. The society does not encourage marriage with foreigners. Although the country has been transformed from a tribal culture reliant on fishing and pearling to a modernized society, it has remained consistent with its history and cultural values and is committed to the teachings of Islam.

- https://www.cia.gov/library/publications/the-world-factbook/geos/uae.html
- https://www.mongabay.com/reference/country_studies-persian-gulf-states//History.html
- http://www.lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+uae0027)
- http://countrystuies.us/persian-gulf-states/90.htm

## ʔinta ʔakbar minhaa b-marrateen[1]

(Sultan was planning to marry Haj Ibrahim's daughter, who is much younger than him. It seems that he didn't want to tell his brother Abdulkarim about the matter.)

A : ʕabdilkariim

B : ṣulṭaan

A : ʔafaa[2] yaa ṣulṭaan! ʔafaa wallah, maa hadeetnaa mink yaa ṣulṭaan. w-ʕeen ʔubuuy[3], yaa -xii[4] ʔiʕtibirnii waaḥid mi-lʔajaanib[5]. ʔiʕtibirnii waaḥid min ʔabʕadi -ljiiraan. saww teeliifoon yaa -xii, gul, 'haloo, ʔaxuuy taraanii ba-tzawwaj'.

B : ʔaxuuy ʕabdilkariim, laa tiʃabb, laa tiʃarraḥ ʕalyyi min faẓlak. haaðaa -lmawẓuuʕ tammi b-sirʕah. baʕdeen ʔanaa ʕala kull ḥaal kint ba-ttiṣil fiik w-ba-xabbirk.

A : ʔeeh, xabbirnii, tammi b-sirʕah. ʕa-lʕumuum yiʕlam ʔallah b-haaðaa -lkalaam. bass, ba-gul-lak ʃayy, ʔanaa samiʕti -lḥagiigah ʔanna haaðii -lbint ʔaṣɣar mink, w-ʔinta ʔakbar minhe ʔib-marrateen, ṣaḥiiḥ?

B : ʔoh, ʔoh, btadeenaa ʕaad fi -lhamm wi-lɣamm wi-llii yẓayyigi -lxilg. zeen yaa ʕabdilkariim! zeen yaa xuuy! guul baʕd, ʃuu waṣṣatk ḥurmatk tguul-lii.

A : yaa xuuy ʔanaa ba-sʔalk suʔaal. ʔanti leeʃ ṭuul ʕimrak ḥaaṭṭ doobak w-doob ḥurmtii[6]? raɣm ʔinna ḥurmtii haay taḥtirmak wi-tqaddirk w-titmannaa-lak lxeer. w-baʕdeen ba-guul-lak ʃayy yaa ṣulṭaan...

B : ʔaa.

A : haaðii -lbinti -llii ba-taaxiðaa laa taṣlaḥ-lak, w-laa taṣlaḥ-lak bataatan[7].

B : ʔeeh manuu[8] -l-yiṣlaḥ lii? ʔixit ḥurmatk lla-tḥinnuun ʕalayy min ʕiʃriin sinah[9] ʔinnii ʔaaxiðha?

A : weeʃ balaahaa? maa ḥad yiṣlaḥ-lak ʔillaa haaðii. baʕdeen bint mazyuunah, wi-llii ʔahamm min haaðaa killah ʔanna fii kibrak w-sinnak yaa ʔaxii.

B : ʔinta -lḥiina tabaanii ʕugb ha-lisniin haay killahaa w-haaðaa -ṣṣabr killah ʔaaxið-lii waḥdah[10] ʕayuuz[11]?

A : ʕayuuz? maʕnaatik ʔiʕtaraft yaa ʔaxii, ʔanna -ʃʃaayib maa yaaxið ʔillaa ʕayuuz. w-baʕdeen ha-lḥurmah lla-tatkallam ʕanhaa liʕyuuz, haay ba-taḥtirmak w-ba-tqaddirk w-hii -llii ba-tḥaafiẓ ʕaleek w-ba-tabʕidk ʕani -ʃʃukuuk wa-ẓẓunuun. maa b-ṣiir taaxið-lii waḥde yaahil, nuṣ wayyihaa ḥamar, nuṣ wayyihaa xaẓar, w-ba-tiẓḥak ʕala ʔaaxiri -zzaman ʕala ʃeebaatek.

B : ʔinta -lḥiin xaayif ʕala ʃeebaatii willaa lak ɣaraẓ θaanii?

A : ɣaraẓ θaanii ʕindii ʔana? ʔalɣaraẓ θθaanii ʕind ʔansaabak. ʔisʔalhum. willaa ba-llah ʕaleek[12] haaðaa zuwaaj? haaðaa beeʕ w-ʃire. haaðoolaa ṭamʕaaniin fiik yaa ṣulṭaan.

B : weeʃ daʕwah ʕaad ʔint w-ḥurmatk ʕaleehum ṭamʕaaniin. ʔanaa ʔaraf ʔintu leeʃ maa tabuunii ʔatzawwaj waḥdah ṣɣiirah, ʕalaʃaan laa yiyuunnii ʕyaal[13] yaaxðuun naṣiibii mina -lwirθ.

A : laa wallah yaa ṣulṭaan. ʔaḥiin niḥna ruuḥnaa xaay… xaayfiin ʕala naṣiibne?

B : xalaṣ, baṣiiṭah naylis wiyyaa baʕaẓ w-nitaḥaaseb w-kill waaḥid yaaxið naṣiibah wi-niftakk.

A : ʔaah, badeenaa, maʕnaati haaðii -libnayyeh bidat bi-ttafriqah, w-haaðii binti -braahiim. gaaylin-lak min ʔawwal yaa ṣulṭaan, taʕrifnii ʔannii ʔanaa maa ʔaʕrif ʃayy fi -ttijaarah.







B : ʔismaʕ yaa xuuyi ʕabdilkariim, hii kalmah waḥdah, w-balliɣhaa l-ḥurmatk, giltuu hee, giltuu laʔ, ʔanaa ba-tazawwaj samaaḥ, ba-tzawwajhaa qaṣban ʕankum[14]. w-ʔiyyaanii w-ʔiyyaakum titdaxxaloon fii haaðaa -lmawẓuuʕ[15] ʔaw tsiiruun lihum wi-tkallmuunhum. w-ʔiðaa b-taḥẓar ʕirsii, ḥayyaaka -llah yaa xuuy.

# إِنْتَ أَكْبَرْ مِنْهَا بْمَرَّتَين[1]

أ : أفَـا يَا صُلْطَان[2]! أفَـا وَالله. مَـا هَدَيتْنَا مِنْكْ يَا صُلْطَان. وْعَينْ أُبُويْ[3]، يَا خِي[4] إِعْتِبِرْنِي وَاحِدْ مِـلأجَانِبْ[5]. إِعْتِبِرْنِي وَاحِدْ مِنْ أَبْعَدِ الْجِيرَانْ. سَوَّ تَلِيفُونْ يَا خِي، كُلْ "هَلُو، أَخُويْ تَرَانِي بَتْزَوَّجْ".

ب : أَخُويْ عَبْدِ الْكَرِيمْ لاَ تِشَبّ، لاَ تِشَرَّحْ عَلَيَّ مِنْ فَظْلَكْ. هَاذَا الْمَوْظُوعْ تَمّ بْسِرْعَه. بَعْدَينْ أنَا عَلَى كُلّ حَالْ كِنْتْ بَتِّصِلْ فِيكْ وْبَخَبِّرْكْ.

أ : أيه، خَبِّرْنِي، تَمّ بْسِرْعَه. عَالْعُمُومْ يِعْلَمْ أَلله بْهَاذَا الْكَلاَمْ. بَسّ بَكُلُّكْ شَيّ، أنَا سَمِعْتِ الْحَكِيگَه أنَّ هَاذِي الْبِنْتْ أصْغَرْ مِنْكْ، وْإِنْتَ أَكْبَر مِنْهَا إِبْمَرَّتَين، صَحِيحْ؟

ب : أُه، أُه، بَدَينَا عَادْ فِي الْهَمّ وِالْغَمّ وِاللِّي يْظَيِّكِ الْخِلْكْ. زَينْ يَا عَبْدِ الْكَرِيمْ! زَينْ يَا خُويْ! گُولْ بَعْدْ، شُو وَصَّتْكْ حُرْمَتْكْ كُلْ لِي.

أ : يَا خُويْ أنَا بَسْأَلْكْ سُؤَالْ. أَنْتِ لَيشْ طُولْ عِمْرَكْ حَاطّ دُوبَكْ وْدُوبْ حُرْمْتِي[6]؟ رَغْمْ إِنَّ حُرْمْتِي هَايْ تَحْتِرْمَكْ وِتْقَدِّرْكْ وْتِتْمَنَّالَكْ الْخَيرْ. وْبَعْدَينْ بَاگُولْ لَكْ شَيّ يَا صُلْطَانْ...

ب : آ.

أ : هَاذِي الْبِنْتِ اللِّي بَتَاخِذَا لاَ تَصْلَحْ لَكْ، وَلاَ تَصْلَحْ لَكْ بَتَاتاً[7].

ب : أيه مَنُو[8] الْيِصْلَحْ لِي؟ إِخِتْ حُرْمَتْكْ الَّتْحِنُّونْ عَلَيَّ مِنْ عِشْرِينْ سِنَه[9] إِنِّي آخِذْهَا؟

أ : وَيشْ بْلاَهَا؟ مَا حَدْ يِصْلَحْ لَكْ إلاَّ هَاذِي. بَعْدَينْ بِنْتْ مَزْيُونَه، وِاللِّي أهَمّ مِنْ هَاذَا كِلَّه أنَّ فِي كِبْرَكْ وْسِنَّكْ يَا أخِي.

ب : إِنْتَ الْحِينَ تَبَانِي عُكْبْ هَلسْنِينْ هَايْ كِلَّهَا وْهَاذَا الصَّبْرْ كِلَّه آخِذْ لِي[10] وَحْدَه عَيُوز[11]؟







أ : عَيُوزْ؟ مَعْنَاتِكْ إِعْتَرَفْتْ يَا خِي، أنَّ الشَّايِبْ مَا يَاخِذْ إلاَّ عَيُوزْ. وْبَعْدَينْ هَالْحُرْمَه الَّتَكَلَّمْ عَنْهَا لِعْيُوزْ، هَايْ بَتَحْتِرْمَكْ وْبَتْقَدِّرْكْ وْهِي اللِّي بَتْحَافِظْ عَلَيكْ وْبَتَبْعِدْكْ عَنِ الشُّكُوكْ وَالظُّنُونْ. مَا بْصِيرْ تَاخِذْ لِي وَحْدَه يَاهِلْ، نُصّ وَيهَا حَمَرْ، نُصّ وَيهَا خَظَرْ، وْبَتِظْحَكْ عَلَى آخِرِ الزَّمَنْ عَلَى شَيبَاتَكْ.

ب : أنْتَ الْحِينْ خَايِفْ عَلَى شَيبَاتِي وِلاَّ لَكْ غَرَظْ ثَانِي؟

أ : غَرَظْ ثَانِي عِنْدِي أنَا؟ ألْغَرَظْ ثَانِي عِنْدْ أنْسَابَكْ. إِسْأَلْهُمْ. وِلاَّ بَالله عَلَيكْ[12] هَاذَا زُوَاجْ؟ هَاذَا بَيعْ وْشِرَ. هَاذُولاَ طَمْعَانِينْ فِيكْ يَا صُلْطَانْ.

ب : وَيشْ دَعْوَه عَادْ إِنْتْ وْحُرْمَتْكْ عَلَيهُمْ طَمْعَانِينْ. أنَا أعْرَفْ إِنْتُو لَيشْ مَا تَبُونِي أتْزَوَّجْ وَحْدَه صْغِيرَه. عَلْشَانْ لاَ يُونِّي عْيَال[13] يَاخْذُونْ نَصِيبِي مِنَ الْوِرْثْ.

أ : لاَ وَالله يَا صُلْطَانْ. أحِينْ نِحْنَ رُوحْنَا خَايـ... خَايْفِينْ عَلَى نَصِيبْنَا؟

ب : خَلَصْ، بَصِيطَه نَيلِسْ وِيَّا بَعْظْ وْنِتْحَاسَبْ وْكِلّ وَاحِدْ يَاخِذْ نَصِيبَه وِنِفْتَكّ.

أ : آه، بَدَينَا، مَعْنَاةِ هَاذِي لِبْنَيَّه بَدَتْ بِالتَّفْرِقَه، وْهَاذِي بِنْتِ بْرَاهِيمْ. گَايْلِينْ لَكْ مِنْ أوَّلْ يَا صُلْطَانْ، تَعْرِفْنِي أنِّي أنَا مَا أعْرِفْ شَيّ فِي التِّجَارَه.

ب : إِسْمَعْ يَا خُويِ عَبْدِ الْكَرِيمْ، هِي كَلْمَه وَحْدَه، وْبَلِّغْهَا لْحُرْمَتْكْ. كِلْتُوا هَي، كِلْتُوا لأ، أنَا بَتْزَوَّجْ سَمَاحْ، بَتْزَوَّجْهَا قَصْباً عَنْكُمْ[14]. وْإِيَّانِي وْإِيَّاكُمْ تِتْدَخَّلُونْ فِي هَاذَا الْمَوظُوعْ[15] أوْ تْسِيرُونْ لِهُمْ وِتْكَلِّمُونْهُمْ. وْإِذَا بْتَحْظَرْ عِرْسِي، حَيَّاكَ الله يَا خُويْ.

## Vocabulary

ʔinta ʔakbar minhaa b-marrateen إِنْتَ أَكْبَرْ مِنْهَا بْمَرَّتَينْ *phr.* You are twice her age.

ʔafa(a) أفَـا *part.* shame (on you, when followed by the vocative particle yaa + a name or by the the preposition ʕala + pronoun suffix)

ṣultaan صُلْطَانْ *m.prop.n* Sultan; authority

w-ʕeen ʔubuuy وْعَينْ أُبُويْ *expr.* I swear by my father's eye.

yaa -xii يَا خي *phr.* brother; my friend

ʕabdi-lkariim عَبْدالْكَرِيمْ *prop.n* Abdulkarim (m.prop.n.)

ʃabb شَبّ *imperf.* yiʃabb *v.* to jump all over s.o. (angrily); to break out (fire, war)

ʃarrah شَـرَّحْ *imperf.* yiʃarraḥ *v.* to lecture s.o. (with ʕala); to explain; to dissect; to slice

min fazlak مِنْ فَظْلَكْ *expr.* If you (m.) please.

bi-sirʕah بِسرِعْه *adv.* quickly

ʕala kull ḥaal عَلَى كُلّ حَالْ *expr.* anyhow; in any case; at any rate

ʕa-lʕumuum عَالْعُمُومْ *expr.* in general; generally; generally speaking; anyway

yiʕlam ʔallah يعْلَمْ أَللَّه *expr.* God knows (said when doubting s.th. said).

ḥagiigah حَكِيگَه *f.n.* (*pl.* ḥagaayig) truth

hamm هَمّ *n.* (*pl.* h(u)muum) worry; burden; concern; affliction; distress

ɣamm غَمّ *n.* worry; affliction; sadness; distress

btadeenaa ʕaad fi-lhamm wi-lɣamm ابْتَدَيْنَا عَادْ فِي الْهَمّ والْغَمّ *expr.* Now we started with doom and gloom.

waṣṣa وَصَّى *imperf.* yiwaṣṣii *v.t.* to charge (s.o. with a task); to direct (s.o. to do s.th.); to advise

ṭuul ʕi(u)mrak ḥaaṭṭ doobak w-doob ḥurmatii طُولْ عِمْرَكْ حَاطّ دُوبَكْ ودُوبْ حُرْمَتِي *expr.* You have been after my wife all your life.

raɣm رَغْم *prep.* although; though; in spite of; despite

ṣalaḥ li- صَلَحْ لِـ *imperf.* yiṣlaḥ li- *v.* to be good; to be right; to be useful; to be suitable

bataatan بَتَاتًا *adv.* absolutely not; by no means; definitely not

manuu مَنُو *interrog.part.* who

ḥann ʕala حَنّ عَلَى *imperf.* yḥinn ʕala *v.* to insist; to nag; to moan and groan

balaa بَلَى *imperf.* yiblii *v.* to afflict s.o.; to test s.o.; to try s.o.

weeʃ balaahaa وِيشْ بَلَاهَا *expr.* (*lit. what afflicted her*) What's wrong with her?

mazyuunah مَزْيُونَه *f.adj.* nice; pretty

ʕayuuz عَيُوزْ *adj.* (*pl.* ʕayaayiiz) old woman (*var.* ʕajuuz)

ʃakk شَكّ *n.* (*pl.* ʃukuuk) suspicion; doubts

ẓunn ظَنّ *n.* (*pl.* ẓunuun) doubt; suspicion; distrust; negative supposition

ʃeebah شَيْبَه *f.n.* (*pl.* -aat) old age; grayness of hair; gray or white hair

ɣaraẓ غَرَظْ *n.* (*pl.* ʔaɣraaẓ) (personal, selfish) interest; motive; purpose; aim; goal; stuff; odds and ends (pl. form)







nasiib نَسِيبْ (*pl.* ʔansaab) kinsman (by marriage); relative

ba-llah ʕaleek بَاللَّه عَلَيكْ *expr.* for God's sake; I implore you; I beg you.

weeʃ daʕwah وِيشْ دَعْوَه *interrog.part.* why (*var.* ʃ-daʕwah)

ṭamʕaan طَمْعَانْ *act.par.* (*pl.* -iin) taking advantage of s.o.; greedy; covetous; being obsessed with ambition

naṣiib نَصِيبْ *n.* share of profits; fate; luck; portion

wirθ وِرْث *n.* inheritance

yalas يَلَسْ *imperf.* yaylis *v.* to sit down (*var.* jalas)

tḥaasab تْحَاسَبْ *imperf.* yitḥaasab *v.* to settle an account

ftakk فْتَكّ *imperf.* yiftakk *v.* to get it over with; to be done with s.th.; to be set free; to be relieved

samaaḥ سَمَاحْ *prop.n.* Samah (f.prop.n.); forgiveness; allowing

qaṣban ʕan- قَصْبًا عَنْ *expr.* against s.o.'s will; in defiance of s.o. (*var.* ɣaṣban ʕan-)

ʔiyyaa- إيَّا *part.* Don't you dare (followed verb, to do s.th.); beware of doing s.th.

ḥazar حَظَرْ *imperf.* yaḥzar *v.* to attend; to be present

## Notes

1) ʔinta ʔakbar minhaa b-marrateen: *You are twice her age*. Note that it is socially accepted for an older man to marry a much younger girl.

2) ʔafaa yaa ṣulṭaan: *It's a shame oh Sultan*. The particle //ʔafa// is very common in some Gulf dialects, used to express disappointment.

3) w-ʕeen ʔubuuy: *I swear by my father's eye*. In Arabic this //waaw// is called //waaw ʔalqasam// *the swearing* //waaw// constructed with the object sworn by, in this case //ʕeen ʔubuuy// *my father's eye*. The expression //w-allah// *by God* is the most common form of swearing. Note that Middle Easterners swear frequently, often for emphasis. Note also that the verb of swearing is omitted.

4) yaa -xii: *Brother! my friend*. Cf. //yaa ʔaxii//. Note the deletion of the //ʔa-// due to elision. Note also that the speaker in this text voices the //ʔa-// when speaking at a slower pace.

5) waaḥid mi-lʔajaanib: *One of the foreigners*. Cf. //waaḥid min lʔajaanib//. Note the deletion of the //-n// in //min// *from*. The assimilation //-n ---> l-// is a common phonological change in most Gulf dialects.

6) ṭuul ʕi(u)mrak ḥaaṭṭ doobak w-doob ḥurmatii: *You have been after my wife all your life*. This expression is used when someone is after someone else to hurt him/her. The particle //doob// is usually used to mean *barely; hardly; just* and it is often preceded by the vocative particle //yaa// *oh*.

7) bataatan: *Absolutely not; by no means; definitely not.* Many adverbs in UAE dialects are also formed from nouns by simply suffixing //-an//, the accusative nunation which is not an inflection for case (See Selection 15, Note 7).

8) manuu -l-yiṣlaḥ lii: *Who is good for me.* Note that the interrogative particle //manuu// is a compounded form of //man// and //huu//. Note also that the pronoun can be attached as an enclitic, e.g., //man-huu//.

9) tḥinnuun ʕalayy min ʕiʃriin sinah: *You have been nagging me for twenty years.* The MSA verb //ʔanna// *to moan, to groan, to keep on insisting* may be the origin of this verb. The sound change //ʔa ---> ḥ// does occur in some Gulf dialects.

10) ʔaaxið-lii waḥdah: *I marry (lit. take) me someone.* The ethic dative also occurs in most UAE dialects. It consists of a verb with the preposition suffix //l-// followed by a pronoun suffix referring to the subject of the verb or to the person engaged in the conversation (See Selection 2, Note 10).

11) ʕayuuz: *Old woman.* Cf. MSA //ʕajuuz//. Note the sound change //j ---> y//, a phonological feature of most Gulf dialects. Note also that it is more culturally accepted for a man to marry a much younger girl rather than a woman his age or older.

12) ba(i)llaah ʕaleek: *For God's sake; I implore you; I beg you; please.* This expression is borrowed from MSA //bi-llaahi ʕalayka//. It is commonly used in most Gulf dialects.

13) ʕalaʃaan laa yuunnii ʕyaal: *So that I will not have children (lit. so that children don't come to me).* The verb //jaa/yijii// or //yaa/yii// *to come* is often used with a pronoun suffix followed by a noun to mean *to have*, e.g. //maa yaanii furṣah// *I didn't have a chance.* Note that the inheritance law in most Gulf countries is based on the teachings of the Qur'an.

14) ba-tzawwajhaa qaṣban ʕankum: *I will marry her against your will.* Cf. MSA //sa-ʔatzawwajuhaa ɣaṣban ʕankum//. The future or the present progressive tense is rendered in UAE dialects by adding the prefix //b(a)-// to imperfect verbs. Note the sound change //ɣ ---> q//, a phonological feature of some Arabic dialects.

15) ʔiyyaanii w-ʔiyyaakum titdaxxaloon fii haaðaa -lmawẓuuʕ: *Don't you dare interfere in this subject.* The particle //ʔiyyaa + pron. suff.// repeated twice with the conjunction //wa-// before the second one is usually followed by an imperfect verb to strongly emphasize a negative imperative.







## You Are Twice Her Age

A : What a shame Sultan! By golly, it's a shame. This is your gift to us/this is what you have given us, Sultan. I swear by my father's eye! Brother, consider me one of the foreigners. Consider me one of the most distant neighbors. Brother, give me a telephone call and say, "Hi, brother. It seems that I am getting married."

B : Brother Abdulkarim don't get mad at me and don't lecture me, please! This matter was done quickly. Anyway, I was going to call you and tell you.

A : Yeah! Tell me! It happened quickly! Anyway, God knows {if} this talk {is true}. But I'll tell you something, I have heard the truth. This girl is younger than you. You are twice her age (lit., you are two times older than her), right?

B : Uh, uh! We have started with the doom and gloom which is depressing. OK Abdulkarim! Fine, brother! Say it; what else did your wife ask you to do? Tell me.

A : Brother, I am asking you a question. You have been on my wife's case for all your life, why? Although, this wife of mine respects you, values you, and wishes you the best. Furthermore, I will say something to you Sultan...

B : Uh...

A : This girl, you are going to marry is not good for you. She is not good for you at all.

B : Yea! Who is good for me? Is it your wife's sister whom for the past twenty years you have been nagging me to marry?

A : What's wrong with her? No one is good for you other than her (lit., this). Something else, she is a beautiful girl, and what's more important than all of this is that she is your age, man (lit. brother)!

B : After all these years and after all the waiting, now you want me to marry an old woman?

A : Old woman? Brother, this means that you have admitted that an old man should not marry other than an old woman. Furthermore, this old woman you are talking about will respect you and adore you. She is the one that will keep you away from {all} doubts and suspicions. It is not conceivable to marry (lit., for me) a little girl who has half of her face red and the other half green and at later time she will make fun of your old age.

B : Now, are you worried about my old age, or do you have another motive?

A : Do I have another motive? Your in-laws have another motive, ask them. For God's sake, is this a marriage? This is a trade off (lit., selling and buying). These {people} are taking advantage of you Sultan.

B : Why do you and your wife say that they are taking advantage {of me}? I know why you don't want me to marry a young woman so that I don't have children to take my share of the inheritance.

A : No Sultan, I swear to God. Now, {do you think} we ourselves.... are worried about our share?

B : Fine then, it is simple, we sit with each other and we settle the account. Each one takes his share and we will be free.

A : Oh {here we go}, we just started. This means that this girl has started a division {among us}, and {mind you that} she is Haj Ibrahim's daughter! Sultan, we have told you before, and you know me that I don't know a thing about business.

B : Listen brother Abdulkarim, it is one word, tell it to your wife. I am going to marry Samah whether you say yes or no. I will marry her in spite of your will. Don't you dare interfere in this subject, or go talk to them/her family; and if you attend my wedding, {then} may God bless you, brother.







## tahaanii fi -lmustaʃfe

A = ḥajj braahiim
B = nuurah (the niece of Haj Ibrahim's wife)
C = wafaaʔ (Haj Ibrahim's daughter)
(The doorbell rings, and Haj Ibrahim is struggling to get to the door.)

A : zeen, zeen, yaak, yaak, ʔe… wee… leeʃ mistaʕyil? balaak, ṣabr! ʔa… ʔaa… wel wel wel… tfaẓẓal….

B : ṣabbaḥka -llah bi-lxeer[1] ḥajji -braahiim.

A : ʔaah… ʔaah… xeer! ʔayy xeer yaa binti -lḥalaal[2]? ʔayy xeer ma-daam ʔintu wraayeh laaḥgiinnii leen maa (ḥalluuntii)[3]? wel wel wel, ʔaax!

B : ʔeʃ-balaak ḥajji -braahiim? balaaki -lyoom miʕtiwii či… ča-nnak rubyaan[4]?

A : ʔaax!!! ʃoofat ʕeenič, ʔay yiyyi yiy…. ʔah… ḥaaltii maa tsirr hah… laa ʕaduw walaa ḥabiib.

B : ʔeeh, ʔallah yʕiinak.

A : w-baʕdeen taʕaalii gulii-lii, ʔanti ʃuu yaaybinnič beetii[5] mni -ṣbaaḥ ʔallah xeerah? ʔaa, ba-twazzʕiin jaraayid ʕal-libyuut ʔintii?

B : bi-smii ḷḷaahi -ṛṛaḥmaani -rraḥiim[6]! ʔaʕṣaabek, ʔi-ððabiiḥeh ʔillii ṭaabxiin-lii -yyaahaa maa ʔabɣiihe. ʔanaa yaayeh ʕalaʃaan ʔaaxið bint xaaltii wafaaʔ wi-nsiir l-tahaanii fi -lmistaʃfe.

A : tahaanii? weeʃ yaab tahaanii ʕindinaa fi -lbeet?

B : maa xðuu ʕaad fassruw ʔalḥiine. yaayah ʔaaxið wafaaʔ nsiir ḥag tahaanii -lmistaʃfe.

A : ʔeh… he… he, tahaanii ḥurmat fuʔaad! weeʃ tsaww -lmustaʃfe? tarkati -lmadrisah

wi-ʃtaɣlat ners fi -lmustaʃfe?

B : ʔallaahummaa ṣabbirč yaa ruuḥ! ʔalḥiin ʔinte waladk ʕaadil maa xabbark[7]? wafaaʔ maa fahhamatk? ʔallaahumm yaa kaafii[8]! ʔallaahummaa yaa kaafii! tahaanii, tahaanii ṭalaʕ ʕindhaa waram, waram, saraṭaan! bi-smi -ḷḷaah -rraḥmaani -rraḥiim, ʔallaahummaa yaa kaafii!

A : ʔeh, ʔeh, ʔeh, ʔeh, tahaanii miriiẓah, ḥleelhe, maa tistaahal[9], maa tistaahal (ḥajji braahiim acts as if he is praying).

B : ʃu tsawwii čiðii ḥajji -braahiim?

A : laa, ʔabdan, bass ʔaṭlub min ʔallah subḥaanahu wa-taʕaala[10] ʔi-yʃilli -lwaram min tahaanii wi-yḥiṭṭah fii lsaanič[11] ʕalaʃaan ygiṣṣuunah w-niftakki mnah marrah wiḥdeh.

B : ʔallah ʔakbar ʕaleek!

C : xeer nuurah? mni -ṣṣibḥ ʕindanaa, ʕasa maa ʃarr?

B : ʔintu balaakum maa xabbarkum, yaʕnii ʕajiib willaa ɣariib ʔinna ʔayii beet bint xaaltii -ṣṣubḥ ssaaʕah tisiʕ čiðii (claps her hands)[12]. ʔanaa yaayeh ʔaaxðič ʕalaʃaan nsiir l-tahaanii li-lmistaʃfa.

C : laʔ, tukfeen[13], wi-llii yirḥam waaldeeč[14], laa tsiriin maʕaay ḥag tahaanii.

B : w-leeʃ maa siir la-tahaanii? (claps) leeʃe? maa ʔaʕraf lʔuṣuul wi-lwaajib ʔane? tahaanii miθil-maa hii ṣadiiqatkum, ṣadiiqtii baʕd, w-laazim ʔawgaf wiyyaaha fi -ha-lmuṣiibeh -llii hii fiiheh.

C : haaðii ʔawwalhe, muṣiibeh! haaðii kilmah tingaal ʔallah hadaač raayḥah ḥag waḥdah mariiẓah msawwyah ʕamaliyyah w-ḥaalthaa ḥaalah, haaðaa lsaan miftalit.

B : ʔinzeen, haaðaa -lmiftalit ba-nirbuṭah w-ba-naskit, huh, yallaa[15].







C : ʔubuuye, ʔaḥmad maa saari -rrawẓah -lyoom, naayim b-ɣurfitah daaxil.

A : ʔaḥmad? ʔayya ʔaḥmadi -llii raagid b-ḥijirtah b-daaxil?

C : ʔaw... ʕalaamak yuba[16] -lyoom? wildii ʔaḥmad, ʃ-fiik naseetah? yaa yuba ʔinta saaʕaat ttiðakkari -llii maa ḥad yitaðakkarah, w-saaʕaat tinsa -llii -nnaas killhaa -ttiðakkarah.

A : ʔay, mʃawwab w-xarfaan w-baʕd ʔillii tabeen tguuliineh

C : ṣaddignii yuba muu haaðaa qaṣdii, ʕumuuman ʔanaa saayrah tabqii ʃayy[17]?

A : laa, bass ʔaguul, ʔiðaa yabuun ḥad yitbarraʕ b-dammah ḥag tahaanii, taraa ʔanaa mistaʕidd. ʔalyoom maakil ʕasal[18], w-beeẓ, ʔuw... w-ḥaliib, w-dammii nimrah waaḥid, ʔaṣliy walaaytii[19], maa fii minneh.

C : maʕi -ssalaamah yuba.

B : tabɣii tiðbaḥi -lḥarmah ʔinte?

# تَهَانِي فِي الْمُسْتَشْفَى

أ : زَينْ، زَينْ، يَاكْ، يَاكْ، أ... وَيـ...لَيش مِسْتَعْيِلْ؟ بَلاَكْ، صَبْرْ، أ... آ... وَلْ وَلْ وَلْ... تْفَظَّلْ...

ب : صَبَّحْكَ اللَّه بِالْخَير[1] حَجّ بْرَاهِيمْ.

أ : آه... آه... خَيرْ! أيَّ خَيرْ يَا بِنْتِ الْحَلاَلْ[2]؟ أيَّ خَيرْ مَا دَامْ إنْتُو وَرَايَه، لاَحْكِينِي لَينْ مَا (حَلُونْتِي[3]) وَلْ وَلْ وَلْ، آخْ!

ب : أيشْ بَلاَكْ حَجّ بْرَاهِيمْ؟ بَلاَكِ الْيُومْ مِعْتِوِي تْشِ... تْشَنَكْ رُبْيَان[4].

أ : آخْ !!! شُوفَةْ عَينِتْشْ أيْ يِي يِيْ...آه... حَالْتِي مَا تْسِرّ هَه... لاَ عَدُوْ وَلاَ حَبِيبْ.

ب : أيه، أللَّه يْعِينَكْ.

أ : وْبَعْدَينْ تَعَالِي كُلِيلِي، أنْتِ شُو يَايْبِنَّتْشْ بَيتِي[5] مْنِ صْبَاحْ أللَّه خَيرَه؟ أ، بَتْوَزّعِينْ جَرَايِدْ عَلِبْيُوتْ إنْتِي؟

ب : بِاسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمْ[6]! أعْصَابَكْ، إلذَّبِيحَه إلِّي طَابْخِينْ لِي ايَّاهَا مَا أبْغِيهَا. أنَا يَايَه عَلَشَانْ آخِذْ بِنْتْ خَالْتِي وَفَاءْ وِنْسِيرْ لْتَهَانِي فِي المِسْتَشْفَى.

أ : تَهَانِي؟ وَيشْ يَابْ تَهَانِي عِنْدِنَا فِي الْبَيتْ؟

ب : مَا خْذُوا عَادْ فَسَرُوا ألْحِينَ. يَايَه آخِذْ وَفَاءْ نْسِيرْ حَكْ تَهَانِي الْمِسْتَشْفَى.

أ : آه... هَـ... هَـ...، تَهَانِي حُرْمَةْ فُؤَادْ! وَيشْ تَسَوَّ الْمُسْتَشْفَى؟ تَرْكَتِ الْمَدْرِسَه واشْتَغَلَتْ نَرسْ فِي الْمُسْتَشْفَى؟

ب : ألَّلهُمَّ صَبِّرْتْشْ يَا رُوحْ! ألْحِينْ إنْتَ وَلَدْكْ عَادِلْ مَا خَبَّرْك[7]؟ وَفَاءْ مَا فَهَّمَتْكْ؟ ألَّلهُمَّ يَا كَافِي[8]! تَهَانِي، طَلَعْ عِنْدْهَا وَرَمْ، وَرَمْ، سَرَطَانْ! بِاسْمِ اللَّه الرَّحْمَانِ الرَّحِيمْ، ألَّلهُمَّ يَا كَافِي!







أ : أيه، أيه، أيه، أيه، تَهَانِي مَرِيظَه، حْلَيلْهَا مَا تِسْتَاهَلْ[9].

ب : شُو تْسَوِّي تْشِذِي حَجّ بْرَاهِيمْ؟

أ : لاَ، أبْداً، بَسَ أطْلُبْ مِنْ أللَّه سُبْحَانَهُ وَتَعَالَى[10] إيْشِلِّي الْوَرَمْ مِنْ تَهَانِي وِيْحِطَّه فِي لْسَانِتْشْ[11] عَلَشَانْ يْكِصُّونَه وْنِفْتَكّ مْنَه مَرَّه وِحْدَه.

ب : أللَّه أكْبَرْ عَلَيكْ!

ج : خَيرْ نُورَه؟ مْنِ الصِّبْحْ عِنْدَنَا، عَسَى مَا شَرّ؟

ب : إنْتُو بَلاَكُمْ مَا خَبَّرْكُمْ، يَعْنِي عَجِيبْ وِلاَ غَرِيبْ إنَّ أبِي بَيتْ بِنْتْ خَالْتِي الصُّبْحْ السَّاعَه تِسِعْ تْشِذِي[12]. أنَا يَايَه آخِذِتْشْ عَلَشَانْ نْسِيرْ لْتَهَانِي لِلْمِسْتَشْفَى.

ج : لاَ، تْكْفَينْ[13] واللِّي يِرْحَمْ وَالْدَيتْشْ[14]، لاَ تْسِرِينْ مَعَايْ حَكْ تَهَانِي.

ب : وْلَيشْ مَا سِيرْ لَتَهَانِي؟ لَيشَه؟ مَا أعْرَفْ الأُصُولْ وِالْوَاجِبْ أنَا؟ تَهَانِي مِثِلْ مَا هِي صَدِيقَتْكُمْ، صَدِيقْتِي بَعْدْ، وْلاَزِمْ أوْكَفْ وِيَّاهَا فِي الْمُصِيبَه اللِّي هِي فِيهَا.

ج : هَاذِي أوَّلْهَا، مُصِيبَه! هَاذِي كِلْمَه تِنْگَالْ أللَّه هَدَاتْشْ رَايْحَه حَكْ وَحْدَه مَرِيظَه مْسَوِّيَه عَمَلِيَّه وْحَالَتْهَا حَالَه، هَاذَا لْسَانْ مِفْتَلِتْ.

ب : إنْزَينْ، هَاذَا الْمِفْتَلِتْ بَنِرْبُطَه وْبَنَسْكِتْ، هُه، يَلاَّ[15].

ج : أبُوِي، أحْمَدْ مَا سَارِ الرَّوْظَه الْيُومْ، نَايِمْ بْغُرْفِتَه دَاخِلْ.

أ : أحْمَدْ؟ أيَّ أحْمَدِ اللِّي رَاگِدْ بْحِجِرْتَه بْدَاخِلْ؟

ج : أوْ... عَلاَمَكْ يُبَى[16] الْيُومْ؟ وِلْدِي أحْمَدْ، شْفِيكْ نَسَيتَه؟ يَا يُبَى إنْتَ سَاعَاتْ تَذَكِّرِ اللِّي مَا حَدْ يِتْذَكَّرَه، وْسَاعَاتْ تِنْسَى اللِّي النَّاسْ كِلْهَا تَذَكَّرَه.

أ : أيْ، مْشَوَّبْ وْخَرْفَانْ وْبَعْدْ إلِّي تَبْغِينْ تْگُولِينَه.

ج : صَدِّگْنِي يُبَى مُوبْ هَاذَا گَصْدِي، عُمُوماً أنَا سَايْرَه، تَبْقِي شَي[17]؟

أ : لاَ، بَسَ أگُولْ، إذَا يَبُونْ حَدْ يِتْبَرَّعْ بْدَمَّه حَكْ تَهَانِي، تَرَا أنَا مِسْتَعِدّ، ألْيُومْ مَاكِلْ عَسَلْ[18]، وْبَيظْ، أوْ... وْحَلِيبْ، وْدَمِّي نِمْرَه وَاحِدْ، أصْلِي وَلاَيْتِي[19] مَا فِي مِنَّه.

ج : مَعْ السَّلَامَه يُبَى.

ب : تَبْغِي تِذْبَحِ الْحَرْمَه إِنْتَ؟

**Vocabulary**

tahaanii تَهَانِي *prop.n.* Tahani (f.prop.n.); well-wishes; congratulations

mustaʃfe مُسْتَشْفَى *n.* (*pl.* mustaʃfayaat) hospital

yaak! yaak! يَاكْ! يَاكْ! *expr.* I am coming! I am coming! (*var.* jaak! jaak!)

mistʕyil مِسْتَعْيِل *adj.* rushing; being in a hurry (*var.* mistaʕjil)

ṣabr صَبْر *n.* patience

ṣabbaḥka -llah bi-lxeer صَبَّحْكَ اللّٰه بِالْخَير *expr.* good morning

ḥajj حَجّ *n.* honorific title for an old man or for a man who has performed the pilgrimage to Mecca

braahiim بْرَاهِيم *prop.n.* Ibrahim (m.prop.n.) (*var.* ʔibraahiim)

maa-daam مَادَام *conj.* as long as

laaḥig لَاحِگ *act.par.* (*pl.* -iin) following

miʕtiwii مِعْتِوِي *adj.* crooked; curved; bowed (*var.* miʕtiwij)

činn- تْشِنّ *conj.* as if; as; like

rubyaan رُبْيَان *n.* prawn; shrimp

sarr سَرّ *imperf.* ysirr *v.* to please s.o.; to make s.o. happy

ʕaduw عَدُو *n.* (*pl.* ʔaʕdaa(ʔ)) enemy

ḥabiib حَبِيب *n.* (*pl.* ḥabaayib) loved one; dear (one); lover; friend; Habeeb (m.prop.n.)

ʕaan عَان *imperf.* yʕiin *v.* to help; to aid

ʔallah yʕiinak أَللّٰه يْعِينَكْ *expr.* May God help you. Poor thing!

bi-smi -llaahi -rraḥmani -rraḥiim بِسْمِ اللّٰهِ الرَّحْمَانِ الرَّحِيم *expr.* in the name of God, the merciful and compassionate

ðabiiḥeh ذَبِيحَه *f.n.* (*pl.* ðabaayiḥ) a whole roasted lamb stuffed with rice and meat (usually prepared for important events); blood sacrifice; offering

xaalah خَالَه *f.n.* (*pl.* -aat) maternal aunt (*var.* xaal (m.))

wafaaʔ وَفَاء *prop.n.* Wafa (f.prop.n.); faithfulness; loyalty

fuʔaad فُؤَاد *prop.n.* Fouad (m.prop.n.); heart

ners نَيرْس *n.* (*pl.* -aat) Eng. nurse







ʔallaahummaa اَللَّهُمَّ *phr.* O God!

ʔallaahummaa ṣabrič yaa ruuḥ اَللَّهُمَّ صَبْرتْشْ يَا رُوحْ *expr.* O God give me patience!

ʕaadil عَادِل *prop.n.* Adel (m.prop.n.); just; fair (person, when used as an adjective)

xabbar خَبَّر *imperf.* yxabbi(a)r *v.t.* to tell s.th. to s.o.; to inform

kaafii كَافِي *adj.* sufficient; enough

ʔallaahummaa yaa kaafii اَللَّهُمَّ يَا كَافِي *expr.* (*lit. O God the sufficient*) O God protect us!

waram وَرَم *n.* (*pl.* ʔawraam) tumor; swelling

saraṭaan سَرَطَان *n.* cancer

miriiẓah مرِيظَه *f.adj.* sick; ill; a patient (*var.* miriiẓ (m))

ḥleelhe حْلَيلْهَا *expr.* Poor thing! She does not deserve this.

staahal سْتَاهَل *imperf.* yistaahal *v.* to deserve s.th.; to be worthy

lsaan لْسَان *n.* (*pl.* -aat) tongue; language; dialect

ʕasa maa ʃarr عَسَى مَا شَرّ *expr.* I hope it is not bad. I hope there is nothing wrong.

ʕajiib عَجِيب *adj.* strange; odd; wonderful; amazing

waaldeeč وَالْدَيتْش *n.dual* your (f.) parents

muṣiibeh مُصِيبَه *f.n.* (*pl.* maṣaayib) tragedy; misfortune

ngaal انْگَال *imperf.* yingaal *pass.v.* to be said

ʔallah hadaač أَللّٰه هَدَاتْش *expr.* May God guide you. May God direct you. (*var.* ʔallah hadaak (m.))

miftalit مِفْتَلِت *adj.* loose; uncontrolled; be set at liberty; good for nothing

rabaṭ رَبَط *imperf.* yirbuṭ *v.* to silence s.o. (with lisaan *tongue*); to tie; to fasten; to tie up

sakat سَكَت *imperf.* yaskit *v.* to be silent; to hush up; to say nothing

ʔaḥmad أَحْمَد *prop.n.* Ahmad (m.prop.n.)

rawẓah رَوْظَه *f.n.* (*pl.* -aat) kindergarten; nursery school; garden; meadow

saar سَار *imperf.* ysiir *v.* to go; to walk

naayim نَايِم *act.par.* (*pl.* -iin) asleep; sleeping

raagid رَاگِد *act.par.* (*pl.* -iin) asleep; sleeping

ʕalaamak yaa yuba عَلَامَكْ يَا يُبَا *expr.* What's wrong with you Dad? (*var.* ʃ-fiik)

ʃ-fiik شْفِيك *expr.* What's wrong with you? What's bothering you?

mʃawwab مْشَوَّب *adj.* gray-headed; old man

xarfaan خَرْفَان *adj.* (*pl.* -iin) senile; feeble-minded

ṣaddignii صدّگني *expr.* Believe me!

tabqii ʃayy تبقي شي *expr.* Do you want anything? (*var.* tabɣii ʃayy)

tbarraʕ تبرّع *imperf.* yitbarraʕ *v.* to donate; to contribute; to give; to volunteer

maakil ماكل *act.par.* (*pl.* -iin) eating

nimrah waaḥid نمره واحد *phr.* first class; number one

ʔaṣli(y) أصلي *adj.* genuine; original; unadulterated; authentic; pure; primary

w(a)laaytii ولايتي *adj.* very good (material or thing)

## Notes

1) ṣabbaḥka-llah bi-lxeer: *Good morning.* Cf. MSA //ṣabbaḥaka -llaahu bi-lxayri//. Note the deletion of the vowel //-a-// before the pronoun suffix in the verb. This is the most common form of morning greeting in the Gulf dialects.

2) xeer! ʔayy xeer yaa binti -lḥalaal: *Good! What good, ma'am?* The structure of this sentence is very common in the course of a conversation when one cannot see the positive thing mentioned by the other speaker. One repeats the word in doubt and then questions it. This is similar to the English *What's good about it?*

3) leen maa ḥalluuntii: *To where my wife is.* The word //ḥalluuntii// is not clear, but it could be the pampering or exaltation form //faʕluul m. faʕluulah f. $C_1aC_2C_3uuC_4$/$C_1aC_2C_3uuC_4$ah// of the MSA word //ḥaliilah// *wife*. It seems that the speaker cannot see the *goodness* as long as they are following him to where his wife is, that is to the grave.

4) miʕtiwii čannak rubyaan: *You are curved like a shrimp.* The occurance of the sound //y// as a variant of //j// and the sound //č// as variant of //k// is very common in some Gulf dialects. Note that //činn-// is also used as a conditional particle, e.g., //xiðnii maʕaak čannak raayḥi -ssuug// *Take me with you if you are going to the market.*

5) ʃuu yaaybinnič beetii: *What brings (lit. is bringing) you to my house?* Note that indefinite nouns may have the //tanwiin// *nunation* endings //-an, -in, -en// which are not inflected for case, as in //yaaybinnič//. This phonological feature is very common in most Gulf dialects. However, it does not occur in most other Arabic dialects except in fixed expressions, (i.e., borrowed adverbs from MSA and proverbs), e.g., //ṭabʕan// *of course.*

6) bi-smi -llaahi -rraḥmani -rraḥiim: *In the name of God, the merciful and compassionate.* This expression is used to call on God for assistance. It is also used when one is about to begin an activity.





7) waladak maa xabbark: *Didn't your son tell you?* Cf. //waladak maa xabbarak//. Note the deletion of the final vowel before the pronoun suffix in the verb. Note also the same deletion in the verb //fahhamatk// *She made you understand; she explained to you.*

8) ʔallaahummaa yaa kaafii: *O God protect us (lit. O God the sufficient).* This expression is usually used upon mentioning something tragic or an awful disease, such as cancer.

9) ḥleelhe maa tistaahal: *Poor thing! She does not deserve it.* This expression is used to express regret or shock. Note that the vocative particle //yaa// is usually used before this expression. Note also the final //ʔimaalah// in //ḥleelhaa ---> ḥleelhe//, a phonological feature common in some UAE and Gulf dialects.

10) ʔaṭlub min ʔallah subḥaanahu wa taʕaala: *I am asking God the sublime, may He be praised.* This expression is borrowed from MSA. It is used as an exclamation of surprise.

11) yʃilli -lwaram min tahaanii wi-yḥiṭṭah fii lsaanič: *To take the tumor from Tahani and put it on your tongue.* Note that Nourah is a chatterbox and a very annoying person whom Haj Ibrahim cannot stand. That's why he is wishing her cancer of the tongue so that it will be cut off.

12) Note that a single, forceful, oblique strike of one hand against the other preceded by a sharp rise in voice pitch is used to express exclamation, surprise, disapproval, and/or disbelief. Gestures are very important in Middle Eastern culture, and Western learners may not understand some conversations if they are not aware of them.

13) tukfeen: *Enough!* This expression is said to someone making a mistake or to show one's inadequacy.

14) wi-llii yirḥam waaldeeč: *I swear to God (lit. I swear by the one who has mercy on your parents).* This sentence consists of the particle //wi(a)// which in Arabic is called //waaw ʔalqasam// *the swearing* //waaw// constructed with the object sworn by, in this case //llii yirḥam waaldeeč//, that is *God.* This is a common form of swearing. Note that Middle Easterners swear frequently, often for emphasis.

15) yallaa: *Let's (go); come on.* This word is very common in most Arabic dialects. See Selection 5, Note 6.

16) ʕalaamak yaa yuba: *What's wrong with you Dad?* Cf. MSA //ʕalaama//, which is a contraction of //ʕala maa//. Note that adding pronoun suffixes to the word //ʕalaama// is only dialectal. This word can stand alone to inquire about what is bothering someone, and it can also be followed by the vocative particle and the name of the person in question, as is the case here. Note also that the word //yuba// *my dad; daddy* is very common in most Gulf dialects. The expression //ʃ-fiik// *What's wrong with you?* is also common in Gulf dialects.

17) tabqii ʃayy: *Do you want anything?* Cf. //tabɣii ʃayy//. Note the sound change //ɣ ---> q//, a phonological feature of some Gulf dialects. One has to be aware that this is a sound change only and it does not have any effect on the meaning.

18) ʔalyoom maakil ʕasal: *I ate honey today.* The word //maakil// is the active participle of the verb //ʔakal// or its short form //kal//. The active participles of most hamzated verbs are formed after the pattern //maa$C_1$i$C_2$// for masculine and //maa$C_1C_2$ah// for feminine. Note that the initial //m-// is used interchangeably with //w-//, i.e., //waakil//.

19) walaaytii maa minneh: *It's a very good kind. There is nothing like it.* The term //walaaytii// is used to describe a good kind of substance or material. This term is also used in Kuwaiti and Baghdadi dialects. (See Al-Baghdadi 1964, 393.)







## Tahani Is in the Hospital

A : OK! OK! I am coming... Why are you in a hurry? What's wrong with you?. Be patient. Ouch... ah... Come in...

B : Good morning Haj Ibrahim.

A : Ah... ah... good! What's good {about it} ma'am? What kind of good is it, as long as you are after me and you keep following me to my grave (lit. to where my wife is)? Uh! Ouch!

B : What's wrong with you Haj Ibrahim? What's wrong? You are bent over like a shrimp.

A : Ah! Just as (lit., your eye) you see. Ouch... ah... my condition is not pleasing neither to an enemy nor to a friend.

B : Yea, may God help you.

A : What is it with you? Come here tell me, what brings you to my house this early in the morning. Are you delivering newspapers [to homes]?

B : In the name of God the merciful! Calm down, {listen}, I don't want the lamb that you have cooked for me. I came to take my cousin Wafa to go {see} Tahani at the hospital.

A : Tahani? What brought Tahani to our house?

B : I cannot take it anymore; now I have to explain. I came to take Wafa to go see Tahani at the hospital.

A : Yea... Tahani, Fuad's wife, what is she doing at the hospital? Did she quit {her job} at the school to work as a nurse at the hospital?

B : Oh God, give me patience (lit., Oh God, be patient oh soul)! You mean (lit., now) your son Adel didn't tell you! Didn't Wafa explain to you! Oh God the protector! {I am saying} Tahani, Tahani has a tumor, cancer! In the name of God the merciful! Oh God the protector!

A : Yea, yea, Tahani is sick, poor one, she does not deserve it.

B : What are you doing Haj Ibrahim?

A : No, nothing, I am asking God, may He be praised, to take the cancer away from Tahani and put it on your tongue, so that they will cut it off and we will get rid of it once and for all.

B : I cannot believe this (lit., God is great)!

C : What is it, Nourah? You are here early in the morning, I hope it is nothing bad.

B : What's wrong with you? Didn't he tell you, or is it so odd, or so strange for me I come to my cousin's house [like that] at nine in the morning? I came to take you to go see Tahani at the hospital.

C : No, enough, please! By God (lit. by the one who makes your parents rest in peace) don't go with me to Tahani.

B : Why shouldn't I go to Tahani? Don't I know the principles and the proper conduct? Tahani is my friend as much as she is yours, and I must stand by her at this time of tragedy.

C : This is the beginning "tragedy"! Is this the kind of word to say? May God guide you. You are going to see a sick woman, who just had a surgery, and who is in very bad shape. This tongue {of yours} slips away.

B : Fine, I will tie up this loose {tongue}, and I will shut up. Let's go!

C : Dad! Ahmad did not go to kindergarten today. He is inside sleeping in his room.

A : Ahmad? Which Ahmad is sleeping inside in his room?

C : What's wrong with you today, Dad? My son, Ahmad, did you forget him? What's wrong? Dad, sometimes you do remember things no one else does, and sometimes you forget the things which everyone remembers.

A : Yea, I am an old man and senile, and what else would you like to say?

C : Believe me Dad, this is not what I meant. I am leaving, do you want anything?

A : No, but listen, if they want anybody to donate blood for Tahani, you see, I am ready. I ate honey, eggs, and milk today. My blood is first class, genuine, and there is nothing like it.

C : Goodbye Dad.

B : Do you want to kill the woman?







## xaalii ʔanaa taʕbaan[1]

(Haj Ibrahim is watching TV. Salem, his nephew, comes in and asks to borrow money.)
A = saalim (ʔibn ʔuxt ḥajji braahiim/Haj Ibrahim's nephew)
B = ḥajji braahiim

A : xaalii bayeetk b-saalfah ʔallah yxalliik[2] (ḥajj -braahiim is watching the news, and does not want to be interrupted.)

B : guul, guul, ʔasmaʕk, bass laa ṭṭawwil, guul, guul.

A : xaalii taraa ʔanaa… ʔanaa taʕbaan, taʕbaan waayid, maa yeetak ʔillaa ʕugb-maa[3] tgargaʕt b-wayhii killi -lʔabwaab.

B : ʃuu gaaloolak ʕannii? daktoor? taʕbaan yaa buuy tiddall la-lisbeetaar, sir li-sbeetaar.

A : laa, laa ṭaal ʕumrak, ʔanaa…ʔanaa xaalii jeebii… jeebii taʕbaan, muub jismii. xaalii, ʃuuf-lii ʕindak, ʔimyah w-xamsiin, willaa ʔaguul-lak xalliihum miteen ʔalf wi-nʃaallah ʕugb ʃahr mina -lḥiin ʔifluusak[4] ʕindak.

B : baass! miteen ʔalf! zeen, w-ʃuu tibɣaahin[5] ʔe… doolaaraat willaa starliinii?

A : ʔeheh, wallah ṭaal ʕumrak maa ʕala -l… maa ʕala -lkariim ʃarṭ, doolaar baʕd xeer w-barakah.

B : ʔante ʃuu ʔante ba-txabbirk haa? ʔante ʃuu? mɣaʃʃim, ʔa-mdammaɣ, maa tiftihim? ʔante ḥad gaal-lak ʔinna xaalak yaalis ʕala kanz ʕalii baabaa[6], willaa ḥad gaṣṣ ʕaleek w-gaal-lak ʔi… xaalak ʕindah biir nafṭ? gum maa ʃuufk, gum! gum! gum -ʔiðlif, min ʔaḥli -llaa yiik bi-lḥaʃwiyyah[7] ʕala raasak, gum -ʔiðlif.

A : xa… xaa… xaalii… xaalii ʔallah yxalliik… zeen, ʃuuf, ʔiðaa, ʔiðaa maa ba-taʕṭiinii fluus, diʃʃ wiyyaayi ʃariik, w-kill ha-ʃʃahr ba-taaxið fluusak w-ʕaleehum lʔarbaaḥ.

B : ʃariik fii -ʃʃuu? ʃariik fi -ʃʃuu ɣarbalk ʔallah yaa salluum[8]. yaa saalim, yaa saalim, yaa wild ʔixtii ʔallaah yirḥamhaa llii maatet, ṭiiʕ ʃoorii, ʔanti min sawweet ha-lmaktab haaðe, maa jid[9] laa biʕt walaa ʃtareet. xalliik fii waẓiiftak w-ṭiiʕ ʃoorii ʔabrak-lak.

A : yaʕnii, yaʕnii xaalii ʔafham min kalaamak ʔinnak maa ba-taʕṭiinii fluus.

B : laa ḥawla -ḷḷaah[10], 'ʔaguul-lah θoor, yguul-lii ʔiḥilbeh'. min ween ʔayiib-lik? maa ʕindii. ha-lkam beezeh[11] -llii ʕindii, haaðii maali -lbanaat, maa ʔagdar ʔatṣarraf fiihin[12]. ʔistaḥ yaa salluum! ʔistaḥ ʕala wayhik[13]. huh! (a car honking) haaða… haa… haa sayyaarat ʕaadil, wṣalaw, wṣalaw.

A : ʔix… xa… xaalii… guul-lii yirḥam waaldeek, w-raas ʔixtak ʔallaah yirḥamhaa[14]…

B : ʔallah yirḥamhaa.

A : ʔallah yirḥamhaa, maa ʔabɣii ʕaadil yaʕrif ʔinnii yeet ṭalabt mink fluus…

B : ʔeh.

A : zeen xaalii? ʔarjuuk! wa… wa w-haaðaa raasii… ra.. raa… raasak ʔaḥibbeh[15], guum, guum, guum siir daaxil, siir siir daaxil, ʔirkiẓ, ʔirkiẓ taʕbaan, xaalii ʃaklak taʕbaan.

B : hah.

A : wuw l… ʔaguul-lak ʃrab maay, w-sawwii -llii tibɣaah. siir xaalii siir. f-ʔamaani -ḷḷaah, rawwiḥ rawwiḥ daaxil, maʕi -ssalaamah xaalii. maʕi -ssalaamah.







# خَالِي أَنَا تَعْبَان[1]

أ : خَالِي بَغِيتَكْ بْسَالْفَه أَللَّه يْخَلِّيكْ[2].

ب : كُولْ، كُولْ، أَسْمَعْكْ، بَسّ لاَ طَوِّلْ، كُولْ، كُولْ.

أ : خَالِي تَرَا أَنَا… أَنَا تَعْبَانْ، تَعْبَانْ وَايِدْ، مَا يَيتَكْ إِلاَّ عُكْبْ مَا[3] تْكَرْكَعْتْ بْوَيْهِي كِلَّ الأَبْوَابْ.

ب : شُو كَالُولَكْ عَنِّي؟ دَكْتُورْ؟ تَعْبَانْ يَا بُويْ تِدِلّ لِلسْبَيطَارْ، سِرْ لِسْبَيطَارْ.

أ : لاَ، لاَ طَالْ عُمْرَكْ، أَنَا… أَنَا خَالِي جَيبِي… جَيبِي تَعْبَانْ مُوبْ جِسْمِي. خَالِي، شُوفْ لِي عِنْدَكْ، إِمْيَه وْخَمْسِينْ، وِلاَّ أَكُولْ لَكْ خَلِّيهُمْ مِتَينْ أَلْفْ وِانْشَالله عُكْبْ شَهْرْ مِنَ الْحِينْ إِفْلُوسَكْ[4] عِنْدَكْ.

ب : بَاس! مِتَينْ أَلْفْ! زَينْ، وْشُو تِبْغَاهِنْ[5] أ… دُولاَرَاتْ وِلاَّ اسْتَرْلِينِي؟

أ : أَهَه، وَاللَّه طَالْ عُمْرَكْ مَا عَلَى الـ… مَا عَلَى الْكَرِيمْ شَرْطْ، دُولاَرْ بَعْدْ خَيرْ وْبَرْكَه.

ب : أَنْتِ شُو أَنْتِ بَتْخَبِّرْكْ هَا؟ أَنْتِ شُو؟ مْغَشِّمْ، أَمْدَمَّغْ، مَا تِفْتِهِمْ؟ أَنْتِ حَدْ كَالْ لَكْ إِنَّ خَالَكْ يَالِسْ عَلَى كَنْزْ عَلِي بَابَا[6]، وِلاَّ حَدْ كَصّ عَلَيكْ وْكَالْ لَكْ إِ… خَالَكْ عِنْدَه بِيرْ نَفْطْ؟ كُمْ مَا شُوفْ، كُمْ! كُمْ! كُمّ إِذْلِفْ مِنْ أَحْلِ اللاَ يِيكْ بِالْحَشْوِيَّه[7] عَلَى رَاسَكْ؟ كُمّ إِذْلِفْ.

أ : خَـ… خَا… خَالِي… خَالِي أَللَّه يْخَلِّيكْ… زَينْ، شُوفْ، إِذَا مَا بَتَعْطِينِي فْلُوسْ، دِشّ وِيَّايْ شَرِيكْ، وْكِلّ هَالشَّهْرْ بَتَاخِذْ فْلُوسَكْ وْعَلَيهُمْ الأَرْبَاحْ.

ب : شَرِيكْ فِي الشُّو؟ شَرِيكْ فِي الشُّوْ غَرْبَلْكْ أَللَّه يَا سَلُّومْ[8]. يَا سَالِمْ، يَا سَالِمْ، يَا وِلْدْ إِخْتِي أَللَّه يِرْحَمْهَا اللِّي مَاتَتْ، طِيعْ شُورِي، إِنْتِ مِنْ سَوَّيتْ هَالْمَكْتَبْ هَاذَا، مَا تْجِدْ[9] لاَ بِعْتْ وَلاَ اشْتَرَيتْ. خَلِّيكْ فِي وَظِيفْتَكْ وْطِيعْ شُورِي أَبْرَكْ لَكْ.

أ : يَعْنِي، يَعْنِي خَالِي أَفْهَمْ مِنْ كَلاَمَكْ إِنَّكْ مَا بَتَعْطِينِي فْلُوسْ

ب : لاَ حَوْلَ اللَّه[10]، "أَكُولْ لَه ثُورْ، يْكُولْ لِي إِحلْبَه". مِنْ وَينْ أَيِيبْ لَكْ؟ مَا عِنْدِي. هَالْكَمْ بَيزَه[11] اللِّي عِنْدِي، هَاذِي مَالِ الْبَنَاتْ، مَا أَكْدَرْ أَتْصَرَّفْ فِيهِنْ[12]. إِسْتَحْ يَا سَلُّومْ! إِسْتَحْ عَلَى وَيْهِك[13]. هُه! هَدَ... هَايْ سَيَّارَةْ عَادِلْ، وْصَلَوْا، وْصَلَوْا.

أ : إِخـ... خَـ... خَالِي... كُولْ لِي يِرْحَمْ وَالْدَيك، وْرَاسْ إِخْتَكْ أَللّه يِرْحَمْهَا[14]...

ب : أَللّه يِرْحَمْهَا.

أ : أَللّه يِرْحَمْهَا، مَا أَبْغِي عَادِلْ يَعْرِفْ إِنِّي يَيتْ طَلَبْتْ مِنْكْ فْلُوسْ...

ب : أيه.

أ : زَينْ خَالِي؟ أَرْجُوكْ! وَ... وَ... وْهَاذَا رَاسِي... رَ... رَا... رَاسَكْ أَحِبَّه[15] كُومْ، كُومْ، كُومْ سِيرْ دَاخِلْ، إِرْكِظْ، إِرْكِظْ تَعْبَانْ، خَالِي شَكْلَكْ تَعْبَانْ.

ب : هَه.

أ : وُو... الـ... أَكُولْ لَكْ اشْرَبْ مَايْ، وْسَوِّي اللِّي تِبْغَاه. سِيرْ خَالِي سِيرْ. فْأَمَانِ اللَّه، رَوِّحْ رَوِّحْ دَاخِلْ، مَعِ السَّلاَمَه خَالِي. مَعِ السَّلاَمَه.

### Vocabulary

xaal خَالْ *n.* (*pl.* xiilaan, ʔaxwaal) maternal uncle (*var.* xaalah (f.))

taʕbaan تَعْبَانْ *adj.* (*pl.* -iin) broke (financially); not feeling well; tired; weary

saalfah سَالْفَه *f.n.* (*pl.* suwaalif) a matter; something; an issue; story

ʔallah yxalliik أَللّه يْخَلِّيكْ *expr.* Please! I beg you! May God keep you.

ʕugb-maa عُگْبْ مَا *conj.* after

tgargaʕat تْكَرْكَعَتْ *imperf.* titgargaʕ *v.* to be closed; to rumble; to snap

tgargaʕat bi-wayhii killi -lʔabwaab تْكَرْكَعَتْ بِوَيْهِي كِلّ الأَبْوَابْ *expr.* All doors were shut in my face. I reached a dead end.

tidall تدَلّ *imperf.* yit(d)dall *v.* to find one's way (to a place); to take directions (to a place)

sbeeṭaar سْبِيطَارْ *n.* (*pl.* -aat) hospital

jeeb جَيبْ *n.* (*pl.* jyuub; jyaab ) pocket

jism جِسْمْ *n.* (*pl.* ʔajsaam) body





ʕugb ʃahr mina -lḥiin عُگْبْ شَهْرْ مِنَ الْحِينْ *expr.* a month from now

baɣa بَغَى *imperf.* yibɣa *v.* to want

starliinii سْتَرْلِينِي *n.* Eng. pounds sterling

kariim كَرِيمْ *adj.* (*pl.* kuramaa) generous; hospitable; precious; noble; Karim (m.prop.n.)

ʃarṭ شَرْطْ *n.* (*pl.* ʃuruuṭ) stipulation; condition

maa ʕala -lkariim ʃarṭ مَا عَلَى الْكَرِيمْ شَرْطْ *expr.* There is no stipulation on a generous person.

barakah بَرَكَه *f.n.* (*pl.* -aat) blessing

xeer w-barakah خَيرْ وْبَرَكَه *expr.* blessing upon blessing

mɣaʃʃim مْغَشِّمْ *adj.* stupid; dumb; ignorant; foolish; inexperienced

mdammaɣ مْدَمَّغْ *adj.* (*pl.* -iin) being hit on the head

yaalis يَالِسْ *act.par.* (*pl.* -iin) sitting (*var.* jaalis)

kanz كَنْزْ *n.* (*pl.* k(u)nuuz) treasure

ʕalii baabaa عَلِي بَابَا *prop.n.* Ali Baba (a major figure in the stories of the One Thousand and One Nights)

ʔiðlif إِذْلِفْ *v.impv.* Step aside! Move it!

ʕaʃwiyyah عَشْوِيَّه *f.n.* (*pl.* -aat) stick; rod

ɣarbal غَرْبَلْ *imperf.* yɣarbil *v.t.* to sieve; to sift

ɣarbalak ʔallah غَرْبَلَكْ أَللّه *expr.* (*lit. May God sift you*) May God purge you. May God shake you up.

salluum سَلُّومْ *prop.n.* little Salim

wild ʔixtii وِلْدْ إِخْتِي *phr.* (*lit. my sister's son*) my nephew (*var.* ʔibn ʔixtii)

ʔallah yirḥamhaa أَللّه يِرْحَمْهَا *expr.* May God have mercy on her. May she rest in peace.

maat مَاتْ *imperf.* ymuut *v.* to die

ṭaaʕ طَاعْ *imperf.* yṭiiʕ *v.* to obey (*var.* ṭiiʕ (impv.))

ʃoor شُورْ *n.* advice; council; guidance

jid جِدْ *part.* already (with following perfect verb indicates the termination of an action) (*var.* gi(a)d)

ʔabrak-lak أَبْرَكْلَكْ *adj.* You will be better off. You will be more blessed. You will be luckier. You will be more fortunate.

laa ḥawla -llaah لاَ حَوْلَ اللّه *expr.* (*lit. Oh power of God*) Oh God, give me strength.

θoor ثُورْ *n.* (*pl.* θiiraan) bull; ox

ḥalab حَلَبْ *imperf.* yiḥlib *v.t.* to milk

ʔaguullah θoor yguullii ʔiḥilbeh أَكُولَه ثُورْ يْكُولَي إحلْبَه *prov.* (*lit. I say to him, "It's a bull"; he says to me, "Milk it"*) You don't understand. You are impossible. You are on a different wavelength.

min ween مِنْ وَيْنْ *interrog.part.* where from

ʔistaḥa إسْتَحى *imperf.* yistaḥii *v.i.* to be bashful; to be embarrassed; to be shy; to be ashamed of s.th.

yirḥam waaldeek يِرْحَمْ وَالْدَيك *expr.* (*lit. May God have mercy on your parents*) May your parents rest in peace.

w-raas ʔixtak وْرَاسْ إخْتَك *expr.* I swear by the head of your sister.

ḥabb حَب *imperf.* yḥibb *v.t.* to kiss; to love

ʃaklak taʕbaan شَكْلَك تَعْبَانْ *phr.* You look sick. You seem to be tired.

rawwaḥ رَوَّح *imperf.* yrawwiḥ *v.* to go; to leave

### Notes

1) ʔanaa taʕbaan: *I am broke.* There are many patterns used for the formation of nouns and adjectives. The //faʕlaan/$C_1aC_2C_3aaC_4$// pattern is one of the more common nominal patterns.

2) ʔallah yxalliik: *Please! I beg you! May God keep you.* This is a very common optative expression used to wish one a long life. It is also used when one begs the other to do something.

3) ʕugb-maa: *After.* This is a compounded conjunction with //maa//. Note that many prepositions are compounded with the relative //maa// to form conjunctions, e.g., //gabil-maa// *before*; //miθil-maa// *as.*

4) ʔifluusak: *Your money.* Note that prefixing one of the helping vowel, //ʔi, ʔa, or ʔe-// is very common in some Gulf dialects.

5) w-ʃuu tibɣaahin: *And how do you want them?* Note that the pronoun suffix for the third person feminine plural //-hin// is commonly used in most Gulf dialects. However, some speakers, especially the young, use //-hum// instead.

6) yaalis ʕala kanz ʕalii baabaa: *Sitting on Ali Baba's treasure; very rich.* Note the sound change //j- ---> y-//, a phonological feature of some of the Gulf dialects. Note also that Ali Baba is a fictional character described in the adventure of Ali Baba and the Forty Thieves in the One Thousand and One Nights. Ali Baba found the thieves' treasure hidden in a cave and took some of it.

7) ʕaʃwiyyah: *Stick, rod.* This word could be the diminutive of the word //ʕaʃwa// *stick*, which is used in the dialect of Abu Dabi. (See Johnston 1967, 37 and Qafisheh 1977, 12.)







8) ɣarbalak ʔallah yaa salluum: *May God purge you, little Salim.* Note that the form //$C_1aC_2C_2uuC_3$/faʕʕuul// of certain names is used either as a term of endearment or to belittle the person with the name, e.g., //samiir ---> sammuur// *Samir ---> little Samir.*

9) jid: *Already.* Cf. MSA //qad//. This particle and its variants //gad, gid// followed by a perfect verb is used to indicate the termination of that action. It usually corresponds to the English *already.*

10) laa ḥawla -llaah: *Oh, the strength of God.* Cf. //laa ḥawla wa-laa quwwata ʔillaa bi-llaah// *There is no power and strength save in God.* This is a very common expression used when one is frustrated and helpless. Note that the speaker did not complete this expression, or he may have wanted to say //yaa ḥawla -llaah// *Oh God give me strength.*

11) ha-lkam beezeh: *This little money.* The demostrative prefix //ha-// followed by the modified particle //-kam + s.n.// is used to indicate *few; little.*

12) ʔatṣarraf fiihin: *I can {not} use them.* Cf. MSA //ʔataṣarrafu bihaa//. Note that most Gulf dialects use the third person feminine plural pronoun suffix when referring to the inanimate plural, as is the case in //fiihin//, while MSA uses the third person feminine singular pronoun suffix, e.g. //ʔamwaalun laa ʔastaṭiiʕu -ttaṣarrufa bihaa// *Money that I cannot use.*

13) ʔistaḥ ʕala wayhik: *Shame on you.* Note that the final //yaaʔ or ʔalif maqṣuurah// in weak perfect verbs is usually dropped in the imperative form for the second masculine singular, e.g., //ʔistaḥa ---> yistaḥii ---> ʔistaḥ//. This is a common morphological feature in most Gulf dialects

14) w-raas ʔixtak ʔallah yirḥamhaa: *I swear by the head of your sister, may she rest in peace.* This is a form of swearing usually used when one is begging someone else to do something. The speaker in this text is swearing indirectly by his mother; however, he wanted his uncle to do him a favor for the sake of his deceased sister.

15) w-haaðaa... raasak ʔaḥibbeh: *Here, let me kiss your head.* Note that the utmost show of respect to an elderly person is to kiss his/her head.

## Uncle I Am Broke

A : Uncle, please, I need you for something.

B : Speak up! Speak up, I hear you, but don't make it long. Speak up, talk.

A : You see uncle, I am... I am tired/not well, very tired. I didn't come to you until all the doors were closed in my face.

B : What do you think I am (lit., what did they tell you about me)? A doctor? Sonny, if you are not well, go find you a hospital. Go to the hospital.

A : No, no, may you live long. Uncle, I... my pocket... my pocket is the one that is not well, not my body. Uncle, find me a hundred fifty, let us say two hundred thousand {dirhams}. God willing, in a month from now, you will have your money back.

B : Just two hundred thousand! Fine, and how do you want them, in dollars or in pounds sterling?

A : Uh... may you live long. By golly, the generous man is unlimited (lit. does not need stipulations), yet in dollars will be very good.

B : What are you? What are you? Are you naive, crazy, and don't understand? Did anyone tell you that your uncle is sitting on Ali Baba's treasure, or did someone lie to you and tell you that your uncle has an oil well? Get out! I don't want to see you. Move it! Get out or else I am going to hit you with this pillow on your head! Move it!

A : Un... un... uncle... uncle, please! Fine! Look, if you don't want to give me money, then be a partner with me, and you will take your money plus profit throughout this month.

B : Partner in what? A partner in what? May God purge you little, Salloum! Oh Salim, Salim, the son of my late sister (lit., that passed away), may she rest in peace, obey my advice. You have not sold or bought anything since you opened this office. Obey my advice. It is better for you to stay in your job.

A : I mean, I mean, uncle, I understand from your talk that you are not going to give me money.

B : Oh God, give me strength. I say to him it's a bull, he says [to me] milk it/he says do the impossible. Where do I get you {the money} from? I don't have {that kind of money}. The very little money I have is for the girls and I am not free to use it. Shame on you Salloum, shame on you. Huh... this... this is Adel's car. They arrived, they arrived.

A : Un... un... uncle tell me, by your late parents, by the head of your sister, may she rest in peace...

B : May she rest in peace.

A : May she rest in peace. I don't want Adel to know that I came to ask you for money...





B : Yes.

A : OK uncle? Please! And this is my head... here is your head, let me kiss it. Get up! Get up, go inside! Run! Run, you are tired! Uncle you look tired.

B : Huh.

A : And... I tell you, drink water, and do whatever you want. Go uncle, go inside. Goodbye uncle! Goodbye!

## raaʕii[1] -nnaẓẓaarah -ssoodeh

(Adel and his wife Wafa and Tahani are coming home, while Salim is trying to leave. Salim is trying to avoid Adel because he borrowed money from him and has not paid it back.)
A = ʕaadil
B = saalim
C = wafaaʔ

A : ʔux[2]! maa ʃaaʔa -llaah! maa ʃaaʔa -llaah!

B : haha.

A : saalim!

B : halaa!

A : saalim fii beetanaa? yaa marḥaban bi-ẓyuufanaa....

B : halaa ʔabuu ʔaḥmad.

A : čeef ḥaalak ḥabiibii? ʃe-xbaarak?

C : ʃloonak saalim?

B : ʔallaah ysallimk, ʔanaa bi-xeer.

A : yaa ʔallaah[3] raaʕii -nnaẓẓaarah -ssoodeh!

B : ʔeh.

A : halaa buuy, halaa. wallah ʔinnak wild ḥalaal.

B : ʔeh.

A : gabli ʃwayy naṭriik.

B : ʔallaah yxalliik, xeer nʃaallah, b-xeer?





A : yaa ʔafaa ʕaleek wallah ʔaxx saalim, yaa marḥabaa.

B : ʕaadil, smaḥ-lii ya xuuy ʕaadil.

A : naʕam.

B : ʔanaa ʕindii muuʕid w-ṭaaf ʕaleeh rubʕ saaʕah[4], wi-rrayyaal yitrayyaanii, yallah maʕi -ssalaamah.

A : ʔafaa ʕaleek ʔinta maa ṣaddagnaa nʃuufak ʔallah yxalliik (all laugh) killaa dagiigteen, bass dagiigteen.

C : ʔallah yhadaakum bi-tkallamuun hnii ʕindi -lbaab, ʔii diʃʃuu daaxil!

A : ʔintu waaqfiin? ʔe... tfaẓẓalaw, ʔintu diʃʃuu daaxil ʔanaa wa-xuuy saalim ʔillii ʔaḥibbah ʔana, ʔoogaf[5] ʔasoolif wiyyaah, tfaẓẓalaw, tfaẓẓalaw.

B : yaa halaa, yaa halaa.

A : taʕ taʕ taʕ... taʕaal[6], taʕaal ʔabɣiik fii saalfah, yeh yeh yeh[7]! maaʃaallah! ween yaay ween?

B : wallah haað ʔanaa hnii wiyyaak yaa ʕaadil hah. ʃuuf ʕaadil ʔanaa ʔadrii ʔint ʔeʃ tabɣii, bass ṣaddignii yaa ʔaxuuy ʔanaa muub naasii. wallaahi -lʕaẓiim muub naasinnak. wi-lʔimiyyat ʔalf llii xðeethum ʕank, ʔaḥlam fiihum leel w-nahaar. ʃe-sawwii yaa ʔaxuuy? ʔa.... ʔanaa bi-ruuḥii mistiḥii min ʕumrii.

A : ʔalḥiin ʔa... ʔanaa ʃu -lʔastafiidah yaa saalim ʔallah yihdiik? beezaatii ʔint taḥlami -bhaa w-mistiḥii minnii fii, ṭayyib ʔanaa ʃu -llii ʔastafiidah? gilt li ʃ... ʃahr maa-drii sbuuʕ w-ṭaafin[8] sitt ʔaʃhur ʔallah yihdiik.

B : saamiʕ yaa ʔabuu ʔaḥmad ʔinta leeʃ xaayif yaa wildi -lḥalaal? ʔefluusak baa-tuuṣalk, w-fooghum booseh baʕd.

A : booseh? ʔayy booseh ʔaʕ…? ʃuu yibɣiinaa bi-lbooseh? xallii -lbooseh lik ham… bas… ʔem min zeeni -lbooseh ʕaad ma… ʔanaa maa ʔabɣii -lboosah ʔallah… ʔallah yirẓa ʕaleek. ʔabɣii beezaatii, ʔabɣii fluusii ʔallaah ybaarič fiik, xallnaa jadd ʃwayy yaa saalim, ʔant mata ba-trajjiʕ beezaatii?

B : ḥiina maysarah, w-haaðaa waʕd.

A : ʃuu ḥiina maysarah? ʔayy maysarah haaðii? ʃuu maysarah maṣxarah? ʔanaa rayyaal fii maʕsarah. ʔanaa fii maʕsarah yaa rayyaal, fii maʕ…

B : tabɣii hoteel?

A : fii maʕsarah w-gul-lak, tgul-lii ḥiina maysarah. rayyaal ʔabbii beezaatii ʔanaa, laa tistaẓaḥḥak čiðii ʔinta, ʔallah yhadiik bass yaa rayyaal ʔanaa raasmaalii ha-lfilseen[9] wi-lḥurmah tadrii ʔannii ḥaaṭṭinhum fi -lbank[10]. baačir taṭlabat minnii beezaat ʃe ʔagul-lhaa weeni -lbeezaat?

B : yaa xuuyi ʕaadil ʔallah yxalliik, ʔitṣarraf, tṣarraf. ʃuuf ʔiðaa ṭalbat fluus, ʔitsallaf lihaa mini -lbank. xalaaṣ ba-tinḥalli -lmuʃkileh.

A : yaa saalim ʔint rayyaal ʕood, ʔint rayyaal waaḥd mi-lʔahil[11]. la-ʔakesirk bi-ha-liʕgaal[12], ʔasiir ʔatsallaf min ʕind xalg ʔallah w-beezaatii ʕindak ʔallah yihdiik!

B : ʃuuf, ʃuuf, xalaṣ, laa tʕaṣṣub, laa tʕaṣṣub, ʃuuf yoomeen θalaaθi -yyaam ba-yiib-lak ʕaʃrah, ʕiʃriin ʔalf miʃ ʕaarif, xalaṣ, maaʃii!







# رَاعِي[1] النَّظَّارَه السُّودَه

أ : أَخْ[2]! مَا شَاءَ اللّٰه! مَا شَاءَ اللّٰه!

ب : هَهَه.

أ : سَالِمْ!

ب : هَلاَ.

أ : سَالِمْ فِي بَيتَنَا؟ يَا مَرْحَبَاً بِظْيُوفَنَا...

ب : هَلاَ أَبُو أَحْمَدْ.

أ : تْشَيفْ حَالَكْ حَبِيبِي؟ شَخْبَارَكْ؟

ج : شْلُونَكْ سَالِمْ؟

ب : أَللّٰه يْسَلِّمْكْ، أَنَا بِخَيرْ.

أ : يَا أَللّٰه[3] رَاعِي النَّظَّارَه السُّودَه،

ب : أيه.

أ : هَلاَ بُوي، هَلاَ. وَاللّٰه إِنَّكْ وِلْدْ حَلاَلْ.

ب : أيه.

أ : كَبْلِ شْوَيَ نَطْرِيكْ.

ب : أَللّٰه يْخَلِّيكْ، خَيرْ انْشَا اللّٰه، بْخَيرْ؟

أ : يَا أَفَا عَلَيكْ وَاللّٰه أَخَ سَالِمْ، يَا مَرْحَبَا.

ب : عَادِلْ، اسْمَحْ لِي يَا خُويْ عَادِلْ.

أ : نَعَمْ.

ب : أنَا عِنْدِي مُوعِدْ وْطَافْ عَلَيه رُبْعْ سَاعَه[4]، والرَّيَّالْ يِتْرَيَّانِي، يَلاَّ مَعِ السَّلاَمَه.

أ : أفَا عَلَيكْ إنْتَ مَا صَدَّكْنَا نْشُوفَكْ ألله يْخَلِّيكْ كِلَّا دَكِيكْتَينْ، بَسَّ دَكِيكْتَينْ.

ج : ألله هَدَاكُمْ بِتِتْكَلَّمُونْ هْنِي عِنْدِ الْبَابْ إِي دِشُّوا دَاخِلْ!

أ : إِنْتُوا وَاكْفِينْ؟ أ... تْفَضَّلَوْا، إِنْتُوا دِشُّوا دَاخِلْ أنَا وَخُويْ سَالِمْ إِلِّي أحِبَّه أنَا، أوكَفْ أسُولِفْ وِيَّاه، تْفَضَّلَوْا، تْفَضَّلَوْا.

ب : يَا هَلاَ، يَا هَلاَ.

أ : تَعـ... تَعـ... تَعَالْ[6]، تَعَالْ أبْغِيكْ فِي سَالْفَه، يَه يَه يَه[7]! مَاشَا اللَّه! وَينْ يَايْ وَينْ؟

ب : وَاللَّه هَاذْ أنَا هْنِي وِيَّاكْ يَا عَادِلْ هَه. شُوفْ عَادِلْ أنَا أدْرِي إِنْتْ أيشْ تَبْغِي، بَسَّ صَدِّكْنِي يَا أخُويْ أنَا مُوب نَاسِي. وَاللَّهِ الْعَظِيمْ مُوب نَاسِنَكْ. وَالإِمِيَّةْ ألْفْ اللِّي خَذَيتْهُمْ عَنْكْ، أحْلَمْ فِيهُمْ لَيلِ وْنَهَارْ. شَسَوِّي يَا أخُويْ؟ أ... أنَا بِرُوحِي مِسْتِحِي مِنْ عُمْرِي.

أ : ألْحِينْ أ... أنَا شُو الأَسْتَفِيدَه يَا سَالِمْ ألله يِهْدِيكْ؟ بَيزَاتِي إِنْتْ تَحْلَمِ بْهَا وْمِسْتِحِي مِنِّي فِي، طَيِّبْ أنَا شُو اللِّي أسْتَفِيدَه؟ كِلْتْ فِي شـ... شَهْرْ مَادْرِي سَبُوعْ وْطَافِنْ[8] سِتَّ أشْهُرْ ألله يِهْدِيكْ.

ب : سَامِعْ يَا أبُو أحْمَدْ إِنْتَ لَيشْ خَايِفْ يَا وِلْدِ الْحَلاَلْ؟ أفْلُوسَكْ بَتُوصَلْكْ، وْفُوكْهُمْ بُوسَه بَعْدْ.

أ : بُوسَه؟ أيَّ بُوسَه أعـ...؟ شُو يِبْغِينَا بِالْبُوسَه؟ خَلِّي الْبُوسَه لِكْ هَمْ... بَسـ... إِمـ مِنْ زَينِ الْبُوسَه عَادْ مـ...أنَا مَا أبْغِي الْبُوسَه ألله يْبَارِتْشْ فِيكْ خَلَّنَا جَدَّ شْوَيَّ يَا سَالِمْ، أنْتْ مَتَى بَتْرَجِّعْ بيزَاتِي؟

ب : حَيْنَ مَيْسَرَه، وَهَاذَا وَعْدْ.

أ : شُو حِينَ مَيسَرَه؟ أيَّ مَيسَرَه هَاذِي؟ شُو مَيسَرَه مَسْخَرَه؟ أنَا رَيَّالْ فِي مَعْسِرَه يَا رَيَّالْ، فِي مَع...







ب : تَبْغِي هُوتَيلْ

أ : فِي مَعْسِرَه وْكُلَّكْ، تْكُلِّي حِينَ مَيْسَرَه. رَيَّالْ أبِي بَيزَاتِي أنَا، لاَ تِسْتَظَحَكْ تْشْذي إِنْتَ ألله يْهَدِيكْ بَسَّ يَا رَيَّالْ أنَا رَاس مَالِي هَالْفِلْسَينْ[9] وِالْحُرْمَه تَدْرِي أنِّي حَاطَّنْهُم فِي الْبَنْكْ[10]. بَاتْشِرْ تـ... طَلَبَتْ مِنِّي بَيزَاتْ شَأكُلَّهَا وَينِ الْبَيزَاتْ؟

ب : يَا خُويِ عَادِلْ ألله يْخَلِّيكْ، إِتْصَرَّفْ، تْصَرَّفْ. شُوفْ إِذَا طَلَبَتْ فْلُوسْ إِتْسَلَّفْ لِهَا مِنِ الْبَنْكْ. خَلاَصْ بَتِنْحَلَّ الْمُشْكِلَه.

أ : يَا سَالِمْ إِنْتْ رَيَّالْ عُودْ، إِنْتْ رَيَّالْ وَاحْدْ مِلْ أهِلْ[11] لـ أكَسِرْكْ بْهَالِعْكَالْ[12]، أسِيرْ أتْسَلَّفْ مِنْ عِنْدْ خَلْكْ ألله وْبَيزَاتِي عِنْدَكْ ألله يِهْدِيكْ!

ب : شُوفْ، شُوفْ خَلَص، لاَ تَعَصَّبْ، لاَ تْعَصَّبْ، شُوفْ يُومَينْ ثْلاَثِ ايَّامْ بَيِيبْلَكْ عَشَرَه، عِشْرِينْ ألْفْ مِشْ عَارِفْ، خَلَص، مَاشِي!

## Vocabulary

raaʕii رَاعِي *act.par.* (*pl.* riʕyaan, ruʕaat) owner (of s.th.); shepherd; herdsman

nẓaarah نَظَّارَه *f.n.* (*pl.* -aat) eyeglasses

soodeh سُودَه *f.adj.* black (*var.* ʔaswad (m.))

ʔux(x) أُخ *interj.* Well!

marḥaban مَرْحَباً *adv.* Welcome!

yaa ʔallaah يَا ألله *expr.* Oh God!

ṭara طَرَى *imperf.* yaṭrii *v.t.* to praise (s.o.); to extol, to laud

ṭaaf طَافْ *imperf.* yṭuuf *v.* to exceed (with ʕala); to walk around; to become flooded; to float

rubʕ رُبْعْ *n.* (*pl.* ʔarbaaʕ) a quarter, one-fourth

trayya تْرَيَّ *imperf.* yitrayya *v.t.* to wait (for s.o.); to expect (s.o. to come)

ṣaddag صَدَّگْ *imperf.* yṣadda(i)g *v.* to believe (s.o. or s.th.)

dagiigah دَكِيگَه *f.n.* (*pl.* dagaayig) minute

wigaf وِگَفْ *imperf.* yoogaf *v.* to stand; to stop

taʕaal تَعَالْ *v.impv.* Come!

yeh يَه *interj.* Well!

wallaahi -lʕaẓiim وَاللَّهِ الْعَظِيمْ *expr.* By God the almighty!

naasii نَاسِي *act.par.* (*pl.* -iin) forgetting, being forgetful

ḥalam حَلَم *imperf.* yiḥlam *v.* to dream

leel لَيل *n.* (*pl.* layaalii) night

nhaar نْهَار *n.* (*pl.* -aat) day

mistiḥii مِسْتَحِي *act.par.* (*pl.* -iin) ashamed; bashful

mistiḥii min ʕumrii مِسْتِحِي مِنْ عُمْرِي *expr.* (*lit. I am ashamed of my life*) I am ashamed of myself.

ʔistafaad إِسْتَفَادْ *imperf.* yistafiid *v.* to profit, to benefit, to gain

sbuuʕ سْبُوعْ *n.* (*pl.* ʔasaabiiʕ) week

xaayif خَايِفْ *act.par.* (*pl.* -iin) afraid; fearful; scared, frightened; worried

boose(a)h بُوسَه *f.n.* (*pl.* -aat) kiss

ʔallah yirẓa ʕaleek أَللّه يِرْظَى عَلَيكْ *expr.* May God be pleased with you.

ʔallaah ybaarič fiik أَللّه يْبَارِتْشْ فِيكْ *expr.* May God bless you.

jadd جَد *n.* seriousness; working hard

maysarah مَيْسَرَه *f.n.* prosperity; abundance

waʕd وَعْدْ *n.* (*pl.* wuʕuud) promise

masxarah مَسْخَرَه *f.n.* ridiculous; laughingstock; object of ridicule

maʔsarah مَأْسَرَه *f.n.* being in a bind; being in a difficult situation; having one's hands tied

staẓaḥḥak اسْتَظَحَّكْ *imperf.* yistaẓaḥḥak *v.* to laugh sarcastically

raasmaal رَاسْمَالْ *n.* capital (finances)

fils فِلْسْ *n.* (*pl.* f(u)luus) a small coin; fils, a penny

tṣarraf تْصَرَّفْ *imperf.* yitṣarraf *v.* to take action; to behave; to act

tsallaf تْسَلَّفْ *imperf.* yitsallaf *v.* to borrow (money); to take money in advance; to take a loan

nḥall انْحَلّ *imperf.* yinḥall *pass.v.* to be solved; to be unraveled; to be dissolved

ʕgaal عْگَالْ *n.* (*pl.* ʕigl) a headband usually made of camel hair used to hold the kuufiyyah headdress in place

xalg ʔallah خَلْگْ أَللّه *phr.* God's creatures; God's creation; strange people

ʕaṣṣab عَصَّبْ *imperf.* yʕaṣṣub *v.* to be nervous; to be angry; to be mad (at s.o. or s.th.)







## Notes

1) raaʕii -nnaẓaarah -ssoodeh: *The one with the black eyeglasses.* The active participle //raaʕii// *owner; shepherd; herdsman* is used before a definite noun to express ownership.

2) ʔux: *Well!* This interjection is used to express amazement or surprise, and it may be repeated more than once.

3) yaa ʔallaah: *Oh God!* Note that this expression is used to express amazement or surprise. In this case, the long vowel in the vocative particle //yaa// or in the word //ʔallaah// may be lengthened to twice its normal length.

4) ṭaaf ʕaleeh rubʕ saaʕah: *Fifteen minutes have passed.* Fractions are formed from the triconsonantal roots of the cardinals according to the pattern //$C_1uC_2C_3$//, e.g., //θulθ// *one-third*; //xums// *one-fifth*; //suds// *one-sixth.*

5) ʔoogaf: *I stand; I stop.* Cf. MSA //ʔaqifu//. Unlike MSA, the initial //w-// in perfect verbs usually changes to //-oo-// in the imperfect form, e.g., //waṣal ---> yooṣal// *to arrive.*

6) taʕaal: *Come!* This imperative verb does not have a perfect or an imperfect form. It is the imperative of the corresponding verb //jaa// *to come.*

7) yeh, yeh, yeh: *Well, well, well!* This interjection is used by most Gulf speakers to express amazement or surprise, and it is usually repeated more than once.

8) ṭaafin sitt ʔaʃhur: *Six months have passed by.* Note that some Gulf dialects add the pronoun suffix //-in// to verbs for the third person feminine plural.

9) ha-lfilseen: *This little money (lit. these two pennies).* Note that this construction, the demonstrative prefix //ha + definite noun in the dual//, is always used to indicate a small amount or a small number of something. This construction does not occur in MSA.

10) ḥaaṭṭinhum fi -lbank: *I have put them in the bank.* Note the linguistic feature of adding //tanwiin + pron.suff.// to active participles with the pattern //$C_1aaC_2(i)C_3$//. This feature does not occur in MSA (See Selection 17, Note 7).

11) mi-lʔahil: *From the family.* Cf. //min lʔahil//. Note the assimilation of the sound //-n// with the //-l// of the definite article due to rapid speech.

12) ʔaneksirk bi-ha-liʕgaal: *Should I beat you up (lit. break you) with this headband?* Note that prefixing an //ʔalif// to the first word in a sentence to form a question is not a dialectal feature. This is borrowed from MSA. Note also that the //ʕgaal// is worn by men over a //kuufiyyah// *a square cloth folded diagonally* as a headdress.

## The One with Black Eyeglasses

A : Wow! Amazing! Amazing!

B : Hahaha.

A : Salim!

B : Hi!

A : Salim is in our house! Welcome to our guests…

B : Hi Abu Ahmad.

A : How are you sweetheart? How are you doing?

C : How are you Salim?

B : May God keep you/Thank you, I am fine.

A : Oh my God, {look at you} with the black eyeglasses.

B : Yea.

A : Welcome man, welcome! I swear, you are a decent man.

B : Yea.

A : We were praising you awhile ago.

B : May God keep you/Thank you. I hope it was good.

A : Good for you brother Salim, you are welcome.

B : Adel! Excuse me brother Adel.

A : Yes.

B : I have an appointment and I am fifteen minutes late (lit., a quarter of an hour has passed it). The man is waiting for me. OK, goodbye!

A : Oh… come on now, we cannot believe that you are here (lit., we saw you). May God guide you, {stay} it's a matter of a couple of minutes, just for two minutes.

C : May God keep you/Come on guys, you are talking here at the door. Why don't you come inside?

A : You are standing. Please, go ahead. I like to stand and chat a little with my beloved brother Salim. Please go ahead, go ahead.

B : Welcome! Welcome!

A : Co… Co… come here! I need you for something. Wow! Amazing! Where are you going (lit., coming)?

B : Well, here I am with you, Adel. Look Adel, I know what you want, but believe me brother, I have not forgotten. I swear by God the Almighty I have not forgotten you. I dream day and night of the hundred thousand {dirhams} I took from you. What can I do brother? I… I am ashamed of myself.





A : May God guide you Salim, what am I gaining now? You dream of my money, and you are ashamed to see me, OK, what am I gaining? You said it's for a mo… month, a week, I don't know, and it has been for more than six months. May God guide you.

B : Listen Abu Ahmad, why are you worried, oh decent man? You will get your money with a kiss on top also.

A : A kiss? What kiss? Wha… What do we need the kiss for? Leave the kiss to yourself, what a kiss! I don't want the kiss, please! I want my money. I want my money, may God bless. Salim, let us be serious a little, when are you going to return my money ?

B : At the time of prosperity, and this is a promise.

A : What time of prosperity? What prosperity is this? What is this prosperity masquerade? I am a man in distress. I am in distress, man! In dis…

B : Do you need a hotel?

A : I tell you that I am in distress, you say to me, "in time of prosperity." Man, I want my money. Don't joke like this. May God guide you man! My only capital is this little money (lit., these two pennies) and my wife knows that I have put it in the bank. What would I say to her if she asks me for money, and where would I tell her the money is?

B : Brother Adel, please/may God keep you, take charge! Look, if she asks for money, go borrow from the bank. That's it, and the problem will be solved.

A : Salim, you are a mature man. You are one of the family. I should whip (lit., break) you with this headband. Oh please, I go borrow money from God's creatures while my own money is with you!

B : Look, look it's OK, don't get mad, don't get angry. Look, I will bring you ten, twenty thousand {dirhams}, I don't how much in two, three days. OK, I am leaving!

## ʃ-fiik[1] mitkaddir

A = wafaaʔ
B = ʕaadil
C = ḥajj braahiim
(Wafa comes in and finds Adel angry.)

A : ʔeʃ-fiik ẓaayig xilgak w-mitkaddir? min kallamt saalim wi-nta čiðii, gul-lii ʃ-fiik.

B : wallah yaa wafaaʔ saaʕaat ʔa-tʃuufiin ʔi-ʃʃayy llii maa ḥad yʃuufah, w-xayaalič waaseeʕ, bass b-ṣaraaḥah ʔanaa laa mitẓaayig walaa mitkaddir.

A : ʕalayy ha-lkalaam[2] ʔallah yhadaak! sabʕi sniin wi-ḥnaa mitzawwjiin, maʕquulah maa ʕaraftak laa-lḥiin? ʔabiik -titkallam, tiguul ʕalaʃaan tirtaaḥ.

B : ʔeh, haaðii -llii ysammuunhaa -lmuʃaarakah -zzawjiyyah huhuh. laa salaamat raasič[3] wallah, ʔanaa kint ʔe... ʔatkallam wiyyaa saalim, ʔatkallam wiyyaah ʕan ẓuruufah w-ʕan ʔaḥwaalah w-ʕan ʃiɣlah, w-ʕan ha-lmaktab haaðaa -llii faatḥah w-muu raaẓii yiʃtiɣil. ʔakiid fii ʃayy ɣalaṭ fii ḥayaat saalim.

A : ʔu-hwa bass? ʔu-hwa w-nuurah baʕd. ʕasa-llaah yihdiihum, ḥayaathum ṣaayrah ʃirbaakeh miθil liɣṭaayah[4]. ʔaguul[5]! ʕaadil!

B : ʔum.

A : čamm ʕindak fluus fi -lbank?

B : (talking to himself) 'bi-smi -ḷḷaahi -ṛṛaḥmaani -ṛṛaḥiim! weeʃ ha-ssaalfah haaðii? č-inna basṣeet w-xayaal ʃe...' ʔe...ʔe... fii... fii... fii -lxeer waayid lḥamdillah, leeʃ?





A : salaamtak, bass ḥabbeet ʔaʃtarii sayyaarah ḥagg ʔixtii samaaḥ, maa baɣeet ʔaṭlub min ʔubuuyi fluus, baɣeethaa hadiyyah minnii. laa txaaf, ʔi-hya sayyaarah zɣayyrah[6], b-arbʕiin ʔaw θalaaθiin ʔalf.

B : 'maa maʕii ɣeer saalfah, binithum w-anaa ʔatḥammalhaa ʃ-haa... naʃtrii sayyaarah -lḥiin?' w-ɣeer haaðii maa ʕindhaa leesaan, maa taʕrfi -tsuug ʃ-kaayin yaʕnii...

A : laa, muu ʔanaa ba-ʕallimhaa wa-ṭalliʕ-lahaa -lleesan.

B : ʔey, xeer nʃaallah, ʔileen maa titʕallam[7], w-ʔileen ʔaṭṭalliʕi -lleesan, w-leen tiquudi -lʕarabiyyah b-ʃakil ṣaḥiiḥ...

A : ʔum.

B : ʔanaa kuun dabbart filseen nʃaallah ʔuw... w-ʃareeti -ssayyaarah rabbič yassir, ʔanaa ʔagdar ʔafaʃʃlič?

A : ʕasaa ʔallah yxalliik, gul yaa rabb!

B : yaa rabb!

A : ʔaguul, ʕaadil!

B : naʕam.

A : ʔubuuy yabɣiik ʃwayy, bass wu -llii ysallmak, ʔiðaa ʕaṣṣab, taḥammal ʕalaʃaan xaaṭrii.

B : hah! w-haaðaa fii yoom maa yḥarradj[8]? fii yoom maa yṣaarix? fii yoom maa yzaʕʕidj[9]? haaðaa ʕan ʔubuuh filfil[10], killah ʃaabb ẓuw. laa ḥawla walaa quwwata ʔillaa -bi-ḷḷaah! ʕammii baʕd, ba-tḥammalah laazim. ʔa-nsiir b-wajhii, ʔa-nsiir nʃuufah, haa? wi-nʃuuf ʃ-yabɣii, w-ʔallah yastir! ʔallaah yastir!

C : ʕadduul[11]!! wi-lxeeb txayyib. ʔanta mnuu ʕaṭaaki -lḥagg thaddid bintii w-tirfaʕ ḥissik ʕaleehaa, hah? ʕabdat ʔubuuk[12] hiyy? ʔasmaʕ-liy w-ḥaṭṭnii ʕala baalak ʕadil, mini -lyoom… laa miʃ ḥaggah -mni -lyoom, min ha-ssaaʕah, ha-ddigiigah haaðii, laa ʔant walaa ḥurmatk, maa-lkum xaṣṣ[13] fi… fii samaaḥ. tismaʕuun?

B : ḥaaẓir! ḥaaẓir yaa ʕammii! ʕala ʔamrik! bass yaa reet gabl-laa tguul ha-lkalaam haaðaa killeh, ʕala -lʔaqall čaan ʕarafti -ssaalfah ʃwayy. bintak yaa ḥajji -braahiim tabɣii tiẓhar wi-tsiir ʕand nuurah fii ha-lleel ʔalḥiin ʔalḥiin, yallaa tkallam wiyyaahaa, ʔaʃuuf raawnii ʃuu ba-tguul-lahaa

C : wi-nt ʃ-ʕaleek minhe? ḥaaṭṭiin naaṭuur ʕaleehe? ʔeʃ ḥagga -ddaxil xuṣṣak fii ʃayyin maa yʕuṣṣak… ba… ʕuṣṣak fii ʃayyin maa yxuṣṣak[14]? hah? smaʕniy, ʕala keefhe[15] b-raayhe[16], tsiir, tyii, tinaam, tidiʃʃ, maa ḥad lah xaṣṣ fiihe. willaa bittkum[17] titḥakkamuun fiihe wa-anaa baajii w-ḥayy?

B : zeen! ʔastaahil.







## شْفِيكْ مِتْكَدِّرْ[1]

أ : أشْفِيكْ ظَايِكْ خِلْگَكْ وْمِتْكَدِّرْ؟ مِنْ كَلَّمْتْ سَالِمْ وِانْتَ تْشِذِي، گُلِّي شْفِيكْ.

ب : وَاللَّه يَا وَفَاءْ سَاعَاتْ أتْشُوفِينْ إلشَّيّ اللِّي مَا حَدْ يْشُوفَه، وْخَيَالِتْشْ وَاسِيعْ، بَسّ بْصَرَاحَه أنَا لاَ مِتْظَايِكْ وَلاَ مِتْكَدِّرْ.

أ : عَلَيَّ هَالْكَلاَمْ[2] أللَّه يْهَدِيكْ، سَبْعِ سْنِينْ وِاحْنَا مِتْزَوْجِينْ، مَعْقُولَه مَا عَرَفْتَكْ لـَ الْحِينْ؟ أبِيكْ تِتْكَلَّمْ، تِگُولْ عَلْشَانْ تِرْتَاحْ.

ب : أيه، هَاذِي اللِّي يِسَمُّونْهَا الْمُشَارَكَه الزَّوْجِيَّه هَه هَه. لاَ سَلاَمَةْ رَاسِتْشْ[3] وَاللَّه، أنَا كِنْتْ أ... أتْكَلَّمْ وِيَّا سَالِمْ، أتْكَلَّمْ وِيَّاه عَنْ ظُرُوفَه وْعَنْ أحْوَالَه وْعَنْ شِغْلَه، وَعَنْ هَالْمَكْتَبْ هَاذَا اللِّي فَاتِحْ وْمُو رَاظِي يِشْتِغِلْ. أكِيدْ فِي شَيّ غَلَطْ فِي حَيَاةْ سَالِمْ.

أ : أُهْوَ بَسّ؟ أُهْوَ وْنُورَه بَعْدْ. عَسَى اللَّه يِهَدِيهُمْ، حَيَاتْهُمْ صَايْرَه شِرْبَاكَه مِثِلْ لِغْطَايَه[4] مَا لَهَا حَلّ. أ... أگُولْ[5]! عَادِلْ!

ب : أمْ.

أ : تْشَمَّ عِنْدَكْ فْلُوسْ فِي الْبَنْكْ؟

ب : بِاسْمِ اللَّهِ الرَّحْمَانِ الرَّحِيمْ! وَيشْ هَالسَّالْفَه هَاذِي تْشِنَّا بَصَّيتْ وْخَيَالْ شَـ...أ... أ... فِي... فِي... فِي الْخَيرْ وَايِدْ الْحَمْدِاللَّه، لَيشْ؟

أ : سَلاَمْتَكْ، بَسّ حَبَّيتْ أشْتَرِي سَيَّارَه حَكّ إخْتِي سَمَاحْ، مَا بْغَيتْ أطْلُبْ مِنْ أبُوِي فْلُوسْ، بْغَيتْهَا هَدِيَّه مِنِّي. لاَ تْخَافْ، إهْيَ سَيَّارَه زْغَيِّرَه[6]، بَرْبَعِينْ أوْ ثْلاَثِينْ ألْفْ.

ب : "مَا مَعِي غَيرْ سَالْفَه، بِنِتْهُمْ وَانَا أتْحَمَّلْهَا شْهَا... نَشْتْرِي سَيَّارَه الْحِينْ؟" وْغَيرْ هَاذِي مَا عِنْدْهَا لَيسَنْ، مَا تَعْرِفْ تْسُوگْ شْكَايِنْ يَعْنِي...

أ : لاَ، مُو أنَا بَعَلِّمْهَا وَبْطَلِّعْ لَهَا اللَّيسَنْ.

ب : أَيْ، خَيرْ انْشَا اللّه، إِلَينْ مَا تِتْعَلَّمْ[٧]، وْإِلَينْ أَطَلِّعِ اللَّيسَنْ، وْلَينْ تِقُودِ الْعَرَبِيَّه بِشَكْلٍ صَحِيحْ...

أ : أمْ.

ب : أَنَا كُونْ دَبَّرْتْ فِلْسَينْ انْشَا اللّه أُوْ... وْشَرَيتِ السَّيَّارَه رَبَّتْش يَسَّرْ، أَنَا أَگْدَرْ أَفَشَلِتْشْ؟

أ : عَسَى أللّه يْخَلِّيكْ، گُلْ يَا رَبّ!

ب : يَا رَبّ!

أ : أَگُولْ، عَادِلْ!

ب : نَعَمْ.

أ : أُبُوي يَبْغِيكْ شْوَيّ، بَسّ وُاللِّي يْسَلِّمَكْ، إِذَا عَصَّبْ، تَحَمَّلْ عَلَشَانْ خَاطْرِي.

ب : هَه! وْهَاذَا فِي يُومْ مَا يْحَرَدَّجْ[٨]؟ فِي يُومْ مَا يْصَارِخْ؟ فِي يُومْ مَا يْزَعَّدْجْ[٩]؟ هَذَا عَنْ أُبُوه فِلْفِلْ[١٠]، كِلَّه شَابْ ظُوْ. لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللّه! عَمِّي بَعْدْ، بَتْحَمَّلَه لاَزِمْ. أَنْسِيرْ بْوَجْهِي، أَنْسِيرْ نْشُوفَه، هَا؟ وِنْشُوفْ شْيَبْغِي، وْأللّه يَسْتِرْ! أللّه يَسْتِرْ.

ج : عَدُولْ[١١]!! وِالْخَيبْ تْخَيِّبْ. أَنْتَ مْنُو عَطَاكِ الْحَگْ تْهَدِّدْ بِنْتِي وْتِرْفَعْ حِسَّكْ عَلَيهَا، هَه؟ عَبْدَةْ أُبُوك[١٢] هِيّ؟ أَسْمَعْ لِيْ وْحَطْنِي عَلَى بَالَكْ. عَادِلْ، مِنِ الْيُومْ... لاَ مِشْ حَگّ مْنِ الْيُومْ، مِنْ هَالسَّاعَه، هَالدَّگِيگَه هَاذِي، لاَ أَنْتْ وَلاَ حُرْمَتْكْ، مَا لْكُمْ خَصّ[١٣] فِي... فِي سَمَاحْ. تِسْمَعُونْ؟

ب : حَاظِرْ! حَاظِرْ يَا عَمِّي! عَلَى أَمْرِكْ! بَسّ يَا رَيتْ كَبْلْ لاَ تْگُولْ هَالْكَلاَمْ هَاذَا كِلَّه، عَلَى الأَگَلّ تْشَانْ عَرَفْتِ السَّالْفَه شْوَيّ. بِنْتَكْ يَا حَجّ بْرَاهِيمْ تَبْغِي تِظْهَرْ وِتْسِيرْ عَنْدْ نُورَه فِي هَاللَّيلْ أَلْحِينْ أَلْحِينْ، يَلاَّ تْكَلَّمْ وِيَّاهَا، أَشُوفْ رَاوِينِي شُو بَتْگُولْ لَهَا.





ج : وِانْتْ شْغَلَيكْ مِنْهَا؟ حَاطِّينْ نَاطُورْ عَلَيهَا؟ أَيشْ حَگَّه دَخَّلْ خُصَّكْ فِي شَيٍّ مَا يْعُصَّكْ بَـ... عُصَّكْ فِي شَيٍّ مَا يْخُصَّكْ[١٤]؟ هَه؟ اسْمَعْنِيْ، عَلَى كَيفْهَا[١٥] بْرَايْهَا[١٦]، تْسِيرْ، تْبِي، تِنَامْ، تِدِشّ، مَا حَدْ لَه خَصّ فِيهَا. وِلاَ بِتَكُمْ[١٧] تِتْحَكَّمُونْ فِيهَا وَانَا بَاجِي وْحَيّ؟

ب : زَينْ؟ أَسْتَاهِلْ.

## Vocabulary

ẓaayig xilgak ظَايِكْ خِلْگَكْ *phr.* being annoyed; being angry; being depressed

xayaal خَيَالْ *n.* imagination; shadow

b-ṣaraaḥah بْصَرَاحَه *phr.* frankly; honestly; openly

ʕalayy ha-lkalaam عَلَيَّ هَالْكَلاَمْ *expr.* You cannot fool me. Who are you trying to kid? I am not that naive. Do you expect me to believe this talk?

rtaaḥ ارْتَاحْ *imperf.* yirtaaḥ *v.* to rest; to be comfortable

salaamat raasič سَلاَمَةْ رَاسْتْشْ *expr.* (*lit. the safety of your head*) I swear there's nothing wrong (in this context); your well-being; no thank you

ẓarf ظَرْفْ *n.* (*pl.* ẓuruuf) situation; circumstance

ḥaal حَالْ *n.* (*pl.* ʔaḥwaal) situation; condition; state

raaẓii رَاظِي *act.par.* willing; agreeable; ready; consenting; being content

nuurah نُورَه *prop.n.* Nourah (Salim's wife in this text)

ʕasa llaah yihdiihum عَسَى اللّه يِهْدِيهُمْ *expr.* May God lead them on the right way. May God direct them.

ʃirbaakeh شِرْبَاكَه *adj.* entangled; complicated

ɣṭaayah غْطَايَه (*pl.* ɣaṭuw) mystery; secret; puzzle; riddle

ʔaguul أَگُولْ *v.* Say!

zɣayyrah زْغَيِّرَه *f.adj.* little; small

leesan لَيسَنْ *n.* Eng. license

ṭallaʕ leesan طَلَّعْ لَيسَنْ *imperf.* yṭalliʕ leesan *v.* to get a license, to obtain a license

ʔileen maa إِلَينْ مَا *conj.* until; by the time

ʕarabiyyah عَرَبِيَّه *f.n.* (*pl.* -aat) car; carriage; vehicle; a female Arab

dabbar دَبَّرْ *imperf.* ydabbi(a)r *v.* to manage; to prepare; to work up (s.th.); to organize

rabb رَبّ *n.* (*pl.* ʔarbaab) God; lord; master; owner

yassar يَسَّرْ *imperf.* yassir *v.* to provide; to make easily attainable; to grant; to make possible

faʃʃal فَشَّلْ *imperf.* yfaʃʃil *v.t.* to turn s.o. down; to discourage; to disappoint

xaaṭir خَاطِر *n.* (*pl.* xawaaṭir) one's sake; mind

ʕalaʃaan xaaṭrii عَلَى شَانْ خَاطْرِي *expr.* for my sake

ḥarradj حَرَّدْ *imperf.* yḥarradj *v.* to get angry; to embarrass (s.o.); to be persistent; to insist; to argue

zaʕʕadj زَعَّدْ *imperf.* yzaʕʕidj *v.* to yell; to scream; to cry (*var.* **zaʕʕag**)

filfil فِلْفِلْ *n.* hot-tempered; hot pepper

laa ḥawla wa laa quwwata ʔillaa bi-llaah لاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِاللَّه *expr.* There is no power and no strength save God.

ʕadduul عَدُّولْ *prop.n.* little Adel

xeeb خَيْبْ *n.* disappointment; disgrace; failure

txayyib تْخَيَّبْ *imperf.* yitxayyab *v.impv.* Get out! You are a disappointment. You are a disgrace.

mnuu مْنُو *interrog.part.* who (*var.* man huu)

ḥiss حِس *n.* voice; sound; feeling; sensation

ʕabdah عَبْدَه *f.n.* slave (*var.* ʕabd (m.))

ʕabdat ʔubuuk hiyy عَبْدَةْ أَبُوكْ هِي *expr.* Is she your father's slave?

xaṣṣ خَصّ *n.* concern

naaṭuur نَاطُورْ *n.* (*pl.* nawaaṭiir) watchman; guard

ʕuṣṣ عُصّ *n.* (*pl.* ʕaṣaaʕiṣ) tailbone, coccyx

laa ddaxxil ʕuṣṣak fi ʃayyin maa yxuṣṣak لاَ دَّخِّلْ عُصَّكْ فِي شَيِّنْ مَا يْخُصَّكْ *prov.* (*lit. Don't put your tailbone in something that does not concern you*) Don't interfere in something that doesn't concern you. Don't stick your nose where it doesn't belong.

keef كَيْفْ *n.* pleasure; delight; state of mind

raay رَايْ *n.* opinion; view; idea; concept; suggestion

bint بِنْتْ *f.n.* (*pl.* banaat) daughter; girl

baajii بَاجِي *act.par.* (*pl.* -iin) still living; remaining; staying; left (*var.* baagii)

ḥayy حَي *adj.* (*pl.* ʔaḥyaaʔ) alive; living







## Notes

1) ʃ-fiik: *What's wrong with you? What's bothering you? (lit. What's in you?)* Note that the interrogative prefix //ʃ-// is added to the preposition //fii + pron.suf.// to form a question used to inquire about things that cause one to behave in a certain way.

2) ʕalayy ha-lkalaam: *You cannot fool me. Who are you trying to kid? I am not that naive. Do you expect me to believe this talk?* This is a common expression used when one speaker tries to mask the truth and the other is not naive enough to believe it.

3) salaamat raasič: *I swear there is nothing wrong; your well-being (lit. the safety of your head).* Note that the //taaʔ marbuuṭah// is always voiced when it occurs in a noun construct, as is the case here. Note also that this is a common expression used for emphasis, wishing someone a speedy recovery or a long life when anouncing the death of someone else and a polite way of saying "no" when one is asked if he/she needs something.

4) ḥayaathum ṣaayrah ʃirbaakeh miθil liɣṭaayah: *Their life has become complicated like a mystery.* Note that the word //ɣṭaayah pl. ɣaṭuw// is used in some Gulf dialects and may be derived from the MSA //ɣaṭaaʔ// *cover* (See Al-Hanafi 1964, 271).

5) ʔaguul: *Say!* Note that this imperfect verb is used as a particle to draw one's attention to what is going to be said. Note also that it is usually followed by a question or some kind of confrontation, as is the case in this text.

6) sayyaarah zɣayyrah: *A small car.* Cf. //sayyaarah ṣɣayyrah//. Note that the sound change //ṣ ---> z// also occurs in a few words in the UAE dialects.

7) ʔileen maa titʕallam: *By the time she learns.* The conjunction //ʔileen maa// introduces a temporal clause the verb of which is either in the perfect or the imperfect tense.

8) fii yoom maa yḥarradj: *Is there a day when he doesn't get angry?* Note the sound change //j ---> dj// in the verb //yḥarradj//. Note also that not all speakers make this change.

9) yzaʕʕidj: *He yells; he screams.* Cf. //yzaʕʕiq//. The sound changes //q ---> j// and //j ---> dj// are common in some Gulf dialects.

10) haaðaa ʕan ʔubuuh filfil: *He got this hot temper from his father.* Note the semantic extention in using the word //filfil// *hot pepper* to describe one's hot temper.

11) ʕadduul: *Little Adel.* For this name form see Selection 33, Note 8.

12) ʕabdat ʔubuuk hiyy: *Is she your father's slave?* This expression and its masculine form //ʕabd ʔubuuk// are usually used when one is objecting to someone else's treatment of a person or even when one overworks the other. It indicates *this person is not your slave and should not be treated this way.*

13) maa-lkum xaṣṣ: *It is none of your concern/business.* This expression is usually followed by the prepositions //fii, bi// plus a certain matter. It is used to put a limit to one's interference. It is also used to mean *have nothing to do with the matter.*

14) laa ddaxxil ʕuṣṣak fi ʃayyin maa yxuṣṣak: *Don't interfere in something that doesn't concern you. Don't stick your nose where it doesn't belong (lit. Don't put your tailbone in something that does not concern you).* Note that the speaker said this proverb wrong and then he corrected himself. This is a common proverb in some Gulf countries, especially in Kuwait (See Al-Hanafi 1964, 254).

15) ʕala keefhe: *As she pleases; at her discretion.* This is a common expression in most Arabic dialects. Note the //ʔimaalah// *the sound change of* //a, aa ---> e, ee//, a linguistic feature in some Gulf dialects.

16) b-raayhe: *As she sees fit.* Cf. MSA //bi-raʔyihaa//. Note that the deletion of the glottal stop contributed to the lengthening of the vowel //-a-//.

17) bittkum: *Your daughter.* Cf. //bintkum//. Note the assimilation of //n ---> t//, perhaps to avoid a triple-consonant cluster, which is allowed only if two of the consonants are the same.







## Why Are You Angry?

A : What's wrong? You are irritated and angry. You have been like this since you talked with Salim. Tell me what's wrong.

B : Wafa, I swear, sometimes you see the thing that no one sees, and you have a wild (lit., wide) imagination. But, frankly speaking, I am neither irritated nor angry.

A : Are you trying to fool me?/Who are you trying to kid?/Are you kidding me? May God guide you. We have been married for seven years; is it possible that up until now I do not know you? I want you to talk, to open up (lit., to say), to be comfortable.

B : Yea! This is what they call marital sharing, huh. No, I swear, may you be safe (lit., may your head be safe), I was {just} talking to Salim. I was talking to him about his circumstances/situations and his work and about this office he had opened. Yet, he is not willing to work. Certainly, there is something wrong in Salim's life.

A : Is it just him? It's him and Nourah also. May God enlighten them. Their life has become complicated, like a mystery/riddle that does not have a solution. Say! Adel!

B : O, huh.

A : How much money do you have in the bank?

B : In the name of God the merciful! What is this problem? As if I see shadows/a dream. Wha.... there.... there... there is... there is plenty thank God, why?

A : Nothing, I would like to buy a car for my sister Samah. I do not want to ask my father for money. I want it to be a gift from me. Don't worry, it is a small car for about forty or thirty thousand {dirhams}.

B : Don't I have any concerns other than this. She is their daughter and I have to be burdened by her. How can we buy her a car now? Something else, she does not have a driver's licence. She does not know how to drive. How could it be...?

A : No! It's me who will teach her and who will get her the license.

B : Yes, fine, God willing. By the time she learns and gets the license and drives the car well...

A : Yes

B : God willing, by then I will earn some money (lit., two pennies) and buy the car, may your God enables {us}. Can I disappoint you?

A : May God keep you. Call upon the Lord/Depend on God (lit., Say oh Lord)!

B : Oh Lord!

A : Listen Adel!

B : Yes.

A : My father wants you for a little {while}, but please bear with him, if he gets upset. Bear with him, please, for my sake.

B : Huh! Is there a single day that he does not get angry? Is there a day he does not fight? Is there a day he does not shout? This hot temper (hot pepper) is from his father. He is like burning fire. There is no strength and power save in God! Well, he is my father-in-law and I should bear with him. I will go see him, OK? I will go see what he wants. God, protect! God help!

C : Addoul! {You are a disgrace/an embarrassment}. Who gave you the right to threaten my daughter and to raise your voice at her, who? Is she your father's slave? Listen to me and think well of what I am going to say to you (lit., put me on your mind). From this day forward, no, not from this day… from this hour… from this minute on, you and your wife have nothing to do with Samah. Do you hear?

B : Yes sir! Yes sir, father-in-law. Whatever you say! However, I wish that you had known a little about the story/what happened before you have said all of this (talk). Haj Ibrahim, your daughter wants to go to Nourah at night, now, now! Come on talk to her. Show me what you are going to say to her.

C : Why are you on her case?/Get off her case. Do you have a watchman {following} her? Why do you interfere in something that is none of your business? Why? Leave her alone, let her go, come and sleep whenever she likes. It is nobody's business. Or is she your daughter to run her life, while I am still well and alive?

B : Well, I deserve this.







## baʕdnii maa xarraft

A = saalim
B = ḥajji braahiim
C = ʕaadil
D = ɣaanim (was living with Adel, but he was kicked out because he was accused of stealing Haj Ibrahim's money)
(Haj Ibrahim is counting his money to see how much Salim still owes him.)

A : xaalii!

B : hah!

A : xaalii ʔallah yhadiik ʔalḥiin ʔanaa saʔaltak suʔaal foogi -lʕaʃir marraat maa jaawabeetnii, ʃ-fiik?

B : čiðaa ʔajaawbak yaa rayyaal wa-naa baʕdnii maa ḥasabt ḥsaabii? ʔalḥiin yoom xallaṣt ba-jaawibk. baajii ʕaleek[1] yaa wildi -lḥalaal ʔimyat ʔalf dirham, ʕadil?

A : heh, heh! laa laa, laa xaalii muub ʕadil. baagii wi-nta -ṣṣaadig[2] xamsiin ʔalf dirham bass.

B : miini -yguul yaa rayyaal? miini -yguul, haa? miin yguul? ʔanaa maa msallfinnak[3] ʔimyah w-xamsiin ʔalf, w-tawwak bb… miʕtaraf ʔinnak ʔinti ʕaṭeetnii… lbaarḥah maa ʕaṭeetnii ʃayy, w-haaðaa -lḥiin ʔinta maʕṭiinii xamsiin ʔalf lḥiine. yaʕnii -lbaajiy ʔimyat ʔalf.

A : ʔallah yhadiik yaa xaalii, wi-lxamsiin ʔalf llii ʕaṭeetaki -yyaahum lʔusbuuʕi -llii ṭaaf, naseethum?

B : ʔanti tibɣa txabbilnii yaa salluum? haay saxxaam, haay saxxaam? haaðii fluus! ʔanaa laa yumkin ʔansa lifluus ʔabdan. ʔusbuuʕi -llii ṭaaf maa ʕaṭeetnii ʃayy.

C : ʔallah yhadiik, ʔallah yhadiik, taẓribnii ʔanaa, ʃ-ḥaggah[4] yaa ʕammii. yaa ʕammii, yaa ʕammii, ʔinta tinsa kill ʃayy w-ḥatta nafsik, ʔiðaa ʔinti -lbaarḥah naasii ʃu msawwii, baa-tiððakkar gabl ʔusbuuʕ ʔallah yirẓa ʕaleek[5]. ʕammii, ʔarjuuk yaa ʕammii! ʔatðakkar, ʔatðakkar, ʔatðakkar ween ḥaṭṭeeti -lbeezaat? ween waddeethom?

B : mistiwii! ʔanaa ḥaaltii xaṭrah la-ha-ddarajah? ʔanaa ṣaḥiiḥ ʔawgaat ʔansa, w-ʔawgaat kaθiirah ʔagiṣṣ ʕaleekum w-ʔagul-kum ʔanaa naasii wi-mẓayyiʕ, laakin baʕdnii maa xarraft. ʔantu -llii tiboon twaṣṣluunnii la-ha-lḥaalah, naʕam. ʔantu -llii tiboon twaṣṣluunnii la-ha-lḥaalah ʕaʃaan taaxðuun fluusii. ʔeh naʕam. ʔeh, ʔadrii b-kum.

A : laa ḥawwla walaa quwwata ʔillaa bi-ḷḷaah.

D : ssalaamu ʕaleekum.

C : ʕaleekum ssalaam.

A : salaam.

C : ʃu ʕandik?

D : ʔanaa ʔaasif ʔadrii ʔinnii yaay bi-duun mooʕid ʔuw… w-bi-duun maa ʔagul-lakum ʔinnii ʔanaa ba-yii.

C : nzeen.

D : maa yxaalif, miḥtaaj hduumii -llii b-ɣurfatii. ʔiðaa mumkin waaḥid minkum yruuḥi yiib hduumii ʕaʃaan maa ʔabii ʔadiʃʃ daaxil, muu ʔanaa ḥaraamii, ʔaxaaf baʕd ʔadiʃʃ tiguuluun ʔanaa bagti -θθallaajah[6] willaa -ttalfizyuun, yiibuu hduumii.

C : ṣaadig, ṣaadig, ṣaadig ʔallah ysallmak, xalaaṣ, ʔinta -lḥiin ʔiylis, wi-nsalat ssuwaalif haaðii killaa, ʕammii ʕtaraf ʔinna huu maaxið beezaat min saalim, xalaaṣ.





D : ʕtaraf? yaʕnii ʔanaa ṭalaʕt barii?? ʔanaa barii? maẓluum? ʔintu tadruun llii yittahim waaḥad ẓulm w-zuur w-buhtaan ʃe-ysawwuun fiih? yaḥbisuunah, yaḥbisuunah yaa ḥajji -braahiim, yaḥbisuunah.

A : yaḥbisuunah naʕam.

B : gum habaak ʔallah[7] yaa magṭuuʕ nnaṣiib, ba-taḥbisnii yaa ɣannuum?

D : ʔanaa maa gilt ba-ḥbisak, ʔanaa raaẓii bi-taʕwiiẓ maaddii raddi -ʕtibaar.

C : maa tistaḥii ʕala wayhik? xalaaṣ gilnaalak ʔiskit. ʕammak kaan naasii, ʔinsa -lmawẓuuʕ. ʔiḥʃmi -nnaas[8]!

D : ʔeh, ʔaḥʃimi -nnaas, maa yxaalif, ʔii ḥačiy haaðaa lii ʔanaa ʕaʃaan ʔanaa yatiim, w-ʔanaa ʔuxuuk tigdar ʕalayya ʔanaa, tigdar tguul killi ʃayy, laakin ḥajji -braahiim w-binteh, murtak tamʃii waraahum wi-nta mɣammaẓ maa taʕaʃʃa[9], ṣaḥḥ willaa laa[10]? laakin yaa ḥajji -braahiim, ḥajji -braahiim laazim ykuun fii ʕilmak ʔanna karaamati -nnaas wi-lʔaʃraaf maa hii b-liʕbah[11].

C : ʔint… ʔint… maa tistiḥii ʔint! ɣannuum, kalb! jiddaamii, jiddaamii ʔaʃuuf! ʔeʃ… n-simiʕtak[12] marrah θaanyah -ṭṭawwil lsaanak ʕala[13] -lḥajji -braahiim baa-giṣṣah gaṣṣ[14]! yallaa[15] jiddaamii.

# بَعْدْنِي مَاخَرَّفْتْ

أ : خَالِي!

ب : هَه!

أ : خَالِي أللّه يْهَدِيكْ ألْحِينْ أنَا سَألْتَكْ سُؤَالْ فُوگِ الْعَشِرْ مَرَّاتْ مَا جَاوَبَيْتْنِي، شْفِيكْ؟

ب : تْشِذَا أجَاوْبَكْ يَا رَيَّالْ وَانَا بَعْدْنِي مَا حَسَبْتْ حْسَابِي؟ ألْحِينْ يُومْ خَلَّصْتْ بْجَاوِبْكْ. بَاجِي عَلَيكْ[1] يَا وِلْدِ الْحَلاَلْ إِمْيَةْ ألْفْ دِرْهَمْ، عَدِلْ؟

أ : هَه، هَه! لاَ لاَ، لاَ خَالِي مُوبْ عَدِلْ. بَاگِي وِانْتَ الصَّادِگْ[2] خَمْسِينْ ألْفْ دِرْهَمْ بَسْ.

ب : مِينِ يْگُولْ يَا رَيَّالْ؟ مِينِ يْگُولْ هَا؟ مِينْ يْگُولْ؟ أنَا مَا مْسَلْفِنَّكْ[3] مِيَّه وْخَمْسِينْ ألْفْ، وْتَوَّكْ ببـ... مِعْتَرْفْ إِنَّكْ إِنْتِ عَطَيتْنِي... الْبَارْحَه مَا عَطَيتْنِي شَيَ، وْهَاذَا الْحِينْ إِنْتَ مَعْطِينِي خَمْسِينْ ألْفْ الْحِينَ. يَعْنِي الْبَاجِي إِمْيَةْ ألْفْ.

أ : أللّه يْهَدِيكْ يَا خَالِي، وِالْخَمْسِينْ ألْفْ اللّي عَطَيتَكِ ايَّاهُمْ الأُسْبُوعِ اللّي طَافْ، نَسَيتْهُمْ؟

ب : أنْتِ تِبْغَى تْخَبِّلْنِي يَا سَلُّومْ؟ هَايْ صْخَّامْ، هَايْ صْخَّامْ؟ هَاذِي فْلُوسْ! أنَا لاَ يُمْكِنْ أنْسَى لِفْلُوسْ أبْدَاً. أُسْبُوعَ اللّي طَافْ مَا عَطَيتْنِي شَيَ.

ج : أللّه يْهَدِيكْ، أللّه يْهَدِيكْ، تَظْرِبْنِي أنَا، شْحَگّه[4] يَا عَمِّي. يَا عَمِّي، يَا عَمِّي، إِنْتَ تِنْسَى كِلَ شَيَ وْحَتَّى نَفْسِكْ، إِذَا إِنْتِ الْبَارْحَه نَاسِي شُو مْسَوِّي، بَاتِذَكَّرْ كَبْلْ أُسْبُوعْ أللّه يِرظَى عَلَيكْ. عَمِّي، أرْجُوكْ يَا عَمِّي! تْذَكَّرْ، أتْذَكَّر، أتْذَكَّرْ وَينْ حَطَّيتِ الْبَيزَاتْ؟ وَينْ وَدَّيتْهُمْ؟



ب : مِسْتِوِي! أنَا حَالْتِي خَطْرَه لَهَالدَّرَجَه؟ أنَا صَحِيحْ أوْگَاتْ أنْسَى، وْأوْگَاتْ كَثِيرَه أكِصَ عَلَيكُمْ وْأكَلْكُمْ أنَا نَاسِيْ وِمْظَيِّعْ، لَكِنْ بَعْدْنِي مَا خَرَّفْتْ. أنْتُوا اللّي تِبُونْ تْوَصَّلُونِي لَهَالْحَالَه، نَعَمْ. أنْتُوا اللّي تِبُونْ تْوَصَّلُونِي لَهَالْحَالَه عَشَانْ تَاخْذُونْ فْلُوسِي. أيه نَعَمْ. أيه، أدْرِي بْكُمْ.

أ : لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللّه.

د : السَّلاَمُ عَلَيكُمْ.

ج : عَلَيكُمْ السَّلاَمْ

أ : سَلاَمْ.

ج : شُو عَنْدِكْ؟

د : أنَا أسِفْ أدْرِي إِنِّي يَايْ بِدُونْ مُوعِدْ أوْ... وْبِدُونْ مَا أگُولْ لَكُمْ إِنِّي أنَا بَيِي.

ج : نْزَينْ.

د : مَا يْخَالِفْ، مِحْتَاجِ هْدُومِي اللّي بْغُرْفَتِي. إِذَا مُمْكِنْ وَاحِدْ مِنْكُمْ يْرُوحِ يِّيبْ هْدُومِي عَشَانْ مَا أبِي أدِشَ دَاخِلْ، مُو أنَا حَرَامِي، أخَافْ بَعْدْ أدِشَ تِگُولُونْ أنَا بَكْتِ الثَّلاَّجَه[6] وِلاَّ التَّلْفِزْيُونْ، يِيبُوا هْدُومِي.

ج : صَادِگْ، صَادِگْ، صَادِگْ أللّه يْسَلِّمْكْ، خَلَصْ، إِنْتَ الْحِينْ إِيلِسْ،وْنْسَلَتْ السُّوَالِفْ هَاذِي كِلَّا، عَمِّي اعْتَرَفْ إِنَّ هُو مَاخِذْ بَيزَاتْ مِنْ سَالِمْ، خَلاَصْ.

د : اعْتَرَفْ؟ يَعْنِي أنَا طَلَعْتْ بَرِيءْ؟ أنَا بَرِيءْ مَظْلُومْ؟ إِنْتُوا تَدْرُونْ اللّي يِتَّهِمْ وَاحَدْ ظُلْمْ وْزُورْ وْبُهْتَانْ شَيْسَوُّوا فِيه؟ يَحْبِسُونَه، يَحْبِسُونَه يَا حَجَّ بْرَاهِيمْ، يَحْبِسُونَه.

أ : يَحْبِسُونَه نَعَمْ.

ب : كُمْ... هَبَاكْ أللّه[7] يَا مَكْطُوعَ النَّصِيبْ، بَتَحْبِسْنِي يَا غْنُّومْ؟

د : أنَا مَا كِلْتْ بَحْبِسَكْ، أنَا رَاظِي بِتَعْوِيظْ مَادِّي رَدِّ اعْتِبَارْ.

ج : مَا تِسْتَحِي عَلَى وَيْهِكْ؟ خَلَاصْ كِلْنَالِكْ إسْكِتْ. عَمَّكْ كَانْ نَاسِي، إِنْسَى الْمَوْظُوعْ. إِحْشِمِ النَّاسْ[8]!

د : أَيه، أَحْشِمِ النَّاسْ، مَا يْخَالِفْ، إِي حَتْشِي هَاذَا لِي أَنَا عَشَانْ أَنَا يَتِيمْ، وْأَنَا أُخُوكْ تِگْدَرْ عَلَيَّ أَنَا، تِگْدَرْ تِگُولْ كِلَّ شَي، لَكِنْ حَجّ بْرَاهِيمْ وْبِنْتَه مُرْتَكْ تَمْشِي وَرَاهُمْ وِانْتَ مْغَمَّظْ مَاتَعَشّ[9]، صَحّ وِلَّا لأْ[10]؟ لَكِنْ يَا حَجّ بْرَاهِيمْ، حَجّ بْرَاهِيمْ لَازِمْ يْكُونْ فِي عِلْمَكْ أَنَّ كَرَامَةِ النَّاسْ وِالأَشْرَافْ مَا هِي بْلِعْبَه[11].

ج : إِنْتْ... إِنْتْ... مَا تِسْتِحِي إِنْتْ! غَنُّومْ، كَلْبْ! جِدَّامِي، جِدَّامِي أَشُوفْ! أَشْ.... نْسِمِعْتَكْ[12] مَرَّه ثَانْيَه طَوَّلْ لْسَانَكْ عَلَى[13] الْحَجّ بْرَاهِيمْ بَاگِصَّه گَصّ[14]! يَلَّا[15] جِدَّامِي.

## Vocabulary

xarraf خَرَّفْ *imperf.* yxarrif *v.* to be senile and feeble-minded

ḥasab حَسَبْ *imperf.* yaḥsib *v.* to compute; to calculate; to count

baajii ʕaleek بَاجِي عَلَيكْ *phr.* you still owe; your balance (financial) (*var.* baagi ʕaleek)

ṣaadig صَادِگْ *adj.* (*pl.* -iin) truthful; sincere; genuine

msallif مْسَلِّفْ *act.par.* (*pl.* -iin) lending (money to s.o.); loaning; giving an advance

xabbal خَبَّلْ *imperf.* yxabbil *v.* to drive s.o. insane; to make s.o. crazy; to confuse

ṣaxxaam صَخَّامْ *n.* charcoal; soot; blackness

ʃ-ḥaggah شْحَگَّه *interrog.part.* what for; why

lbaarḥah الْبَارْحَه *adv.* yesterday

mistiwi مِسْتِوِي *act.par.* having changed into; becoming s.th.

la-ha-ddarajah لَهَالدَّرَجَه *expr.* to this extent

mzayyiʕ مْظَيِّعْ *act.par.* (*pl.* -iin) losing one's memory; being confused; being disoriented; being lost

hidim هِدِمْ *n.* (*pl.* hduum) garment; item of clothing

ḥaraamii حَرَامِي *n.* (*pl.* ḥaraamiyyah) thief; robber

baag بَاگْ *imperf.* ybuug *v.* to steal

nsala انْسَلَى *imperf.* yinsalii *pass.v.* to be forgotten

barii? بَرِيء *adj.* (*pl.* ?abriya) innocent





talaʕ barii? طَلَعْ بَرِيء *phr.* to be acquited; to be absolved; to be free

?ittaham إتَّهَمْ *imperf.* yittahim *v.* to accuse

ẓulm ظُلْمْ *n.* injustice; unfairness; oppression; tyranny; unjustly

zuur زُورْ *n.* falsehood; untruth

buhtaan بُهْتَانْ *n.* false accusation; lie; untruth; slander

habaa هَبَا *imperf.* yahbii *v.* to vanish; to end in smoke; to dissolve into nothing

habaak ?allah هَبَاكْ أَللّه *expr.* May God make you vanish. May God wipe you off the face of the earth. May you disappear into thin air.

yaa magṭuuʕ nnaṣiib يَا مَگْطُوعْ النَّصِيبْ *expr.* May your chance {of life} be cut off.

taʕwiiẓ تَعْوِيظْ *n.* (*pl.* -aat) compensation; restitution; settlement

maaddii مَادِّي *adj.* financial; material

?iʕtibaar إِعْتِبَارْ *n.* honor; respect; consideration

raddi -ʕtibaar رَدّ اعْتِبَارْ *phr.* restoration of reputation; restoration of dignity; regaining respect

maa tistaḥii ʕala wayhik مَا تِسْتَحِي عَلَى وَيْهِكْ *expr.* Aren't you ashamed of yourself?

ḥaʃam حَشَمْ *imperf.* yiḥʃim *v.t.* to be polite; to respect

mɣammaẓ مْغَمَّظْ *adj.* (*pl.* -iin) closed eyes; asleep

mataʕaʃʃa مْتَعَشَّى *adj.* blind; blindly

karamah كَرَامَه *f.n.* honor; respect; dignity

ʃariif شَرِيفْ *adj.* (*pl.* ?aʃraaf) honorable; respectful; honest; a male name

liʕbah لِعْبَه *f.n.* (*pl.* -aat; liʕab) game; doll; toy

## Notes

1) baajii ʕaleek: *You still owe.* Cf. MSA //baaqin ʕalayka//. Note that the change //q ---> j// is only phonological and has no affect on the meaning. One has to keep in mind such sound changes and not mistake this active participle //baajii// *remaining; left; living on* with the verb //baa-jii// *I will come.*

2) wi-nta -ṣṣaadig: *You are truthful.* It is not polite for a young person to tell an older person that he/she is wrong or not telling the truth. So instead the young person says //wi -nta -ṣṣaadig// before saying the true or correct statement. This expression is equivalent to the English "with all due respect."

3) ?anaa masallfinnak: *I have loaned you.* Note that the MSA //tanwiin// *nunation* (signifying adding a //nuun// *n*) is an inflection for case: //-un// indefinite nominative, //-an// indefinite accusative, and //-in// indefinite genitive. In Gulf dialects, however, the distinction of case has been lost and //-in, -an, -en// mark only indefiniteness. Note

also that when an active participle is used with a verbal function, it is usually followed by an object suffix.

4) ʃ-ḥaggah: *What for.* The interrogative prefix //ʃ-// cannot stand alone. It is added to nouns, verbs, or prepositions, e.g., //ʃ-ismah// *What's his name?* //ʃ-gaal// *What did he say?* //ʃ-fii// *What's going on?*

5) ʔallah yirẓa ʕaleek: *May God be pleased with you.* This is a common expression used in most Arabic dialects. It is usually used to plead with, to beseech, or to implore someone to do something, e.g., //ʔallah yirẓa ʕaleek yaa wleedii laa tatrikni// *Son, please do not leave me.* It is also used to wish God's pleasure for someone who has done something good.

6) ʔanaa bagti -θθallaajah: *I stole the refrigerator.* Note that the imperfect of hollow verbs may have the vowels //-aa, -ii-, or -uu-//, e.g., //naam/ynaam// *to sleep*; //baaʕ/ybiiʕ// *to sell*; //ṣaam/yṣuum// *to fast.*

7) habaak ʔallah: *May God make you vanish. May God wipe you off the face of the earth. May you disappear into thin air.* This expression is used to wish another person dead.

8) ʔiḥʃimi -nnaas: *Respect the people. Be polite to people.* The imperative forms of verbs usually have the same vowels in the imperfect. Note the imperative of the verb //ḥaʃam/yiḥʃim//: 2 m.s. //ʔiḥʃim//; 2 m.pl. //ʔiḥʃimuu//; 2 f.s. //ʔiḥiʃmi//; 2 f.pl. //ʔiḥʃiman//.

9) tamʃii wraahum wi-nta mɣammaẓ mataʕaʃʃa: *You walk behind them with your eyes closed/blindly.* The coordinating conjunction //w(a)// may introduce a subordinate circumstanial clause, as is the case in this text.

10) ṣaḥḥ willaa la(a)ʔ: *Is it true or not?* This is a common expression used in most dialects as a tag question placed at the end of a declarative statement (See Selection 5, Note 16).

11) maa hii b-liʕbah: *It is not a game.* Cf. MSA //laysat hiya bi-luʕbatin//. Indpendent personal pronouns are negated by the negative particle //maa//, which is usually followed by the prepositional prefix //bi-//, as is the case in this text.

12) n-simiʕtak: *If I hear you.* Cf. //ʔin simiʕtak//. The conditional particle //n-// is a contraction of //ʔin-// and it is usually prefixed to verbs and to the auxiliary verb //kaan// in particular.

13) ṭṭawwil lsaanak ʕala: *You bad-mouth (s.o.). You speak to (s.o.) with disrespect.* Note that it is culturally unacceptable for one to talk back to elders. Note also that the expression //ṭawwiili -llsaan// *the one who speaks disrespectfully; the one who cannot keep a secret; the one who gossips* is also common.

14) ba-giṣṣah gaṣṣ: *I will cut it off completely (lit. I will cut it off cutting).* Some verbal nouns may function as direct objects of cognate verbs to intensify the meaning of the ordinary verb, as is the case in this text.







15) yallaa: *Let's (go).* This is a contraction of //yaa ʔallah// and it is used to urge s.o. to action. It can stand alone or may be followed by an imperfect or an imperatve verb, e.g., //yallaa gʕidii// *Come on, sit down!* //yallaa nruuḥ// *Let's go!* This particle is also used before a perfect verb to mean *barely*. Note in this text the sentence //yallaa ʔagdir ʔamʃii// *I can barely walk.*

## I Am Not Senile Yet

A : Uncle!

B : What?

A : Uncle, please (lit., May God guide you), I have asked a question over ten times, but you didn't answer me. What's wrong with you?

B : Man, how could I answer you? I have not calculated my account yet. I will answer you when I finish. Oh, my good fellow, you still owe (lit., left on you) a hundred thousand dirhams, right?

A : Hahaa! No, no! No, uncle, it is not right. To be accurate (lit., you are true), what's left is fifty thousand dirhams only.

B : Man, says who? Says who? Says who? Didn't I loan you a hundred fifty thousand {dirhams}, and you just admitted that you gave me... that you didn't give me anything yesterday. You have given me now fifty thousand {dirhams}. This means what's left is a hundred thousand.

A : May God guide you, Uncle. What about the fifty thousand I gave you last week? Did you forget them?

B : Do you want to drive me crazy, Salloum? Is this peanuts (lit. soot)? This is money! It is absolutely impossible for me to forget money. You did not give me anything last week.

C : May God guide you, why are you hitting me, father-in-law? Father-in-law, you forget everything. You even forget yourself. May God be pleased of you, if you forget what you have done yesterday, how would you remember {what happened} a week ago? Father-in-law, I beg you, remember! Where did you put the money? Where did you send it?

B : Am I in such a critical condition? It is true that I forget at times, and often I deceive you by telling you that I forget and that I am confused, but I am not senile yet. You are the ones who want to drive me to this condition, yes. You are the ones who want to drive me to this condition so that you take my money. Yes. I know you.

A : There is no power and no strength save in God!

D : Peace be upon you.

C : Peace be upon you.

A : Hi.

C : What do you want?

D : I am sorry, I know that I am coming without an appointment and.... without telling you that I am coming.

C : Fine.







D : It does not matter, I need my clothes that are in my room. If it is at all possible, one of you go get me my clothes because I don't want to go inside, for I am a thief. I am afraid to go in {because} you may say that I stole the refrigerator or the TV. Bring me my clothes.

C : You are truthful, may God keep you safe. It's OK. Sit down now, all these matters are forgotten. My father-in-law admitted that he took money from Salim. It is over.

D : He admitted? Does this mean that I am innocent? I am innocent and I was treated unjustly. You are aware of what they do to the one who unjustly and falsely accuses someone {else}. They put him in prison. Yes, Haj Brahim, they put him in prison.

A : Yes, they put him in prison.

B : Get out, may you perish, oh you unfortunate wretch. Are you going to put me in prison, Ghanoum?

D : I did not say that I will put you in jail. I am satisfied with a monetary compensation for honor restoration.

C : Aren't you ashamed of yourself? Enough! I have told you to shut up. Your uncle forgot. Forget the subject and have {some} respect for the people!

D : Yes, "respect for the people," it does not matter. Yes, this talk is for me because I am an orphan, and because I am your brother and you can overpower me. You can say everything. But concerning Haj Ibrahim and his daughter, your wife that is, you do walk behind them with your eyes closed/blindly, true or not? However, you, Haj Ibrahim must very well know that people's dignity and honor is not a game.

C : You... aren't you ashamed. Ghanoum! You dog! I said, "move it (lit., in front of me) now." If I hear you bad-mouthing Haj Ibrahim again (lit., prolong your tongue on), I will cut your tongue off. Move it!

## ččaðb bidaayati -lmaʃaakil[1]

A = ʕaadil
B = wafaaʔ (his wife)

A : yoom ʔagul-lkum haaðii muub hayyneh, giltuu-lii laʔ, yoom ʔagul-lkum haaðii maa ḥad yikbar ʕaleehaa[2], giltuu-lii laʔ, haaðii samaaḥ binitnaa, yaa ḥleelhaa[3]. ʔayya ḥleelhaa? ʕayal[4] wiḥdeh raayilhaa kaatib-la nuṣṣi -lmaʕraẓ bi-ʔisimhaa, tguum txalliih yiktibi -lmaʕraẓ bi-lkaamil bi-simhe? ḥaʃaa[5]! haay ʃe-ysammuunah haaðii?

B : ysammuunah ʔinna ʔinsaanah maxfuugah, maa taʕrif ween maṣlaḥathaa, kill hammhaa ʔinnhaa taaxið fluus gabl la-yiktiʃf čiðbathaa.

A : ʔum. lfaqiirah maa tadrii ʔinna lčaðb bidaayati -lmaʃaakil

B : bi-maa ʔannak[6] tadrii b-ha-lmawẓuuʕ, ʔe-ʃloon tṣaddig ʔinna lifluusi -llii mawjuudah ʕind ʔuxuuk ɣaanim bi-lḥalaal?

A : hehey! raddeenaa ʕaad ʕala ha-ssaalfah haaðii. taraakum maṣṣaxtuuh[7] ʔantu, ʔaððeetuunnaa. raddeenaa ʕala saalfat ɣaanim w-ḥ... w-sawaalfah w-z... wi-lbeezaat w-maa -lbeezaat[8], ʃe-ha-ssaalfah haaðii? ʔuxuuy ɣaanim ʔillii ʔanaa ʔaʕrif ʕannah ʔinnah rayyaal yiʃtaɣil bi-lʔaʕmaali -lḥurrah. laa huu naṣṣaab, walaa huu ḥaraamii. haaðaa -llii ʔanaa ʔaʕirfah. ʔiðaa ḥaẓrač taʕirfiin ʃayy θaanii ʔanaa maa ʔaʕirfah, ʕallmiinii, guulii-lii.

B : ʔillii ba-guulah leek ʔinnik gumti -ddaafiʕ ʕan ʔuxuuk[9] ɣaanim, w-maa taʕrif min huu -ẓẓaalim, w-min huu lmaẓluum, li-ʔannak ẓẓaahir naasii suwaalfah -lgabliyyeh[10]. ʕumuuman ba-guul-lak ʃaɣlah, waaḥad ttaṣal b-samaaḥ w-haddadhaa, w-gaal-lhaa ba-guuli -ssirri -lli -nti xaaʃʃiteh ḥagg raylik ṣulṭaan, w-ṭalab minhaa ʔimyat ʔalf dirham. raaḥat ʕaṭitah lifluus, rijiʕ ʕugbah b-θalat tayyaam w-ṭalab minhaa fluus. haaðaa ʃuu tsammiih?





A : ʔadrii, ʔadrii, ʔadrii, ʔadrii haaðaa... haaðaa ɣannuum, haaðaa ɣannuum liḥmaar ʔaʕirfah ʔanaa, ʔaʕrif ʔuxuuy, taraa maa ḥad ysawwiih ʔillaa huu. huu -llii ttaṣal, huu -llii ʔaxði -lbeezaat, w-baʕdeen ʔiðaa ṣaarat jariimah ʕindahum wallaa ʕind jiraanhum taraa huu -lqaatil. ʔiy, maa ḥad muttaham ɣeerah huu. maa ḥad muttaham fii ha-lbeet ɣeer ɣannuum, naʕam, bass. ʔammaa -ljamiiʕ lbaqiyyah -lbaaqyah haðeelaa maa-lkum ʃuɣul fiihum. zeen, ween raaḥ saalim? wallaa nseetuu saalim haaðaa? zeen, ḥurmtah nuurah, weenha? zeen, jaarhum haanii weenah? kill haðeelaa nseetuuhum? maa tamm ʕindakum ʔillaa ɣaanim[11] bass xalaaṣ? smaʕiinii zeen, mini -lyoomi w-ṭaaliʕ maa ʔabɣii ʔayy ʔinsaan yii yṭaaliʕ ʔuxuuy ɣaanim ʔaw yittihmah min ɣeer daliil, tismaʕiin?

# التَّشَذْب بِدَايَةِ الْمَشَاكِلْ[1]

أ : يُومْ أكُولْ لَكُمْ هَاذِي مُوبْ هَيِّنَه، كِلْتُوا لِي لأ، يُومْ أكْلَكُمْ هَاذِي مَا حَدْ يِكبَرْ عَلَيهَا[2]، كِلْتُوا لِي لأ، هَاذِي سَمَاحْ بِنتْنَا يَا حْلَيلْهَا[3]. أيَّ حْلَيلْهَا؟ عَيلْ[4] وِحْدَه رَايلْهَا كَاتبلَّا نُصّ الْمَعْرَظْ بِإسِمْهَا، تْكُومْ تْخَلّيه يِكْتِبِ الْمَعْرَظ بِالْكَامِلْ بِاسِمْهَا؟ حَشَا[5]! هَايْ شَيْسَمُّونَه هَاذِي؟

ب : يْسَمُّونَه إِنَّ إنْسَانَه مَخْفُوكَه، مَا تَعْرِفْ وَينْ مَصْلَحَتْهَا، كِلّ هَمّهَا إِنَّهَا تَاخِذْ فْلُوسْ كَبْلْ لَيكْتِشْفْ تْشِذْبَتْهَا.

أ : أُمْ... الْفَقِيرَه مَا تَدْرِي إِنَّ تْشَذْبْ بِدَايَةِ الْمَشَاكِلْ.

ب : بِمَا إِنَّكْ[6] تَدْرِي بْهَالْمَوْظُوعْ، أَشْلُونْ تْصَدِّكْ إِنّ لِفْلُوسِ اللِّي مَوْجُودَه عِنْدْ أُخُوكْ غَانِمْ بِالْحَلَالْ؟

أ : هَهَيْ! رَدَّينَا عَادْ عَلَى هَالسَّالْفَه هَاذِي. تَرَاكُمْ مَصَّخْتُوه[7] أَنْتُو، أَذَّيتُونَّا. رَدَّينَا عَلَى سَالْفَةْ غَانِمْ وْحِـ... وْسَوَالْفَه وْز... وِالْبَيزَاتْ وَمَا الْبَيزَاتْ[8]، شْهَالسَّالْفَه هَاذِي؟ أُخُويْ غَانِمْ إِللِّي أَنَا أَعْرِفْ عَنَّه رَيَّالْ يِشْتَغِلْ بِالأعْمَالِ الْحُرَّه. لاَ هُو نَصَّابْ، وَلاَ هُو حَرَامِي. هَاذَا اللِّي أَنَا أَعرِفَه. إذَا حَظْرَتْشْ تَعرِفِينْ شَيَ ثَانِي أَنَا مَا أَعرِفَه، عَلّمِينِي، كُولِي لِي.

ب : إِللِّي بَكُولَه لَيكْ إِنَّكْ كُمْتِ دَافِعْ عَنْ أُخُوكْ[9] غَانِمْ، وْمَا تَعْرِفْ مِنْ هُو الظَّالِمْ، وْمِنْ هُو الْمَظْلُومْ، لأنَّكْ الظَّاهِرْ نَاسِي سُوَالْفَه الْكَبْلِيَّه[10]. عُمُوماً بَكُولْ لَكْ شَغْلَه، وَاحَدْ اتَّصَلْ بْسَمَاحْ وْهَدَّدْهَا، وْكَالْ لَهَا بَكُولْ السِّرّ اللِّي انْتِ خَاشْيَتَه حَكْ رَيْلِكْ صُلْطَانْ، وْطَلَبْ مِنْهَا إِمْيَةْ دِرْهَمْ. رَاحَتْ عَطِتَه لِفْلُوس، رِجِعْ عُكْبَه بْثَلاَةْ تِيَامْ وْطَلَبْ مِنْهَا فْلُوسْ. هَاذَا شُو تْسَمِّيه؟





أ : أدْرِي، أدْرِي، أدْرِي هَاذَا... هَاذَا غَنُّومْ، هَاذَا غَنُّومْ لِحْمَارْ أَعْرِفَه أنَا، أعرِفَه أُخُويْ، تَرَا مَا حَدْ يْسَوِّيه إلاَّ هُو. هُو اللِّي اتَّصَلْ، هُو اللِّي أَخْذِ الْبِيزَاتْ، وْبَعْدِينْ إِذَا صَارَتْ جَرِيمَه عِنْدَهُمْ وَلاَ عِنْدْ جِرَانْهُمْ تَرَا هُو الْقَاتِلْ. إِيْ، مَا حَدْ مْتَّهَمْ إلاَّ غَيرَه هُو. مَا حَدْ مُتَّهَمْ فِي هَالْبَيتْ غَيرْ غَنُّومْ، نَعَمْ بَسَ. أمَّا الْجَمِيعْ الْبَقِيَه الْبَاقْيَه هَذَيلاَ مَالْكُمْ شُغُلْ فِيهُمْ. زَينْ، وَينْ رَاحْ سَالِمْ؟ وَلاَ نَسَيتُوا سَالِمْ هَاذَا؟ زَينْ، حُرْمْتَه نُورَه، وَينْهَا؟ زَينْ، جَارْهُمْ هَانِي وَينَه؟ كِلّ هَذَيلاَ نْسَيتُوهُمْ؟ مَا تَمّ عِنْدَكُمْ إِلاَّ غَانِمْ[11] بَسَ خَلاَصْ؟ سْمَعِينِي زَينْ، مِنِ الْيُومِ وْطَالِعْ مَا أَبْغِي أيَ إِنْسَانْ يِي يْطَالِعْ أُخُويْ غَانِمْ أَوْ يِتَّهْمَه مِنْ غَيرْ دَلِيلْ، تِسْمَعِينْ؟

## Vocabulary

čiðb تْشِذْبْ *n.* lying; falsehood; untruth; deceit (*var.* kiðb)

hayyne(a)h هَيِّنَه *f.adj.* simple; easy; considered easy (*var.* hayyin (m.))

ḥad حَدْ *pron.* person; one

yaa ḥleelhaa يَا حْلَيلْهَا *expr.* How sweet she is! She is so sweet!

maʕraẓ مَعْرَظْ *n.* (*pl.* maʕaariẓ) gallery; exhibition; showroom

ḥa(i)ʃaa حَشَا *adv.* certainly not; not at all; {God} forbid!

ʔinsaanah إِنْسَانَه *f.n.* person; someone (*var.* ʔinsaan (m.))

maxfuugah مَخْفُوكَه *f.adj.* mixed up person; scrambled

maṣlaḥah مَصْلَحَه *f.n.* (*pl.* maṣaaliḥ) well-being; one's interest; business

čiðbah تْشِذْبَه *f.n.* (*pl.* -aat, čiðb) a lie

maṣṣax مَصَّخ *imperf.* ymaṣṣix *v.t.* to shame; to humiliate; to scold; to damage one's integrity

ʔaðða أذَّى *imperf.* yʔaððii *v.t.* to harm s.o.; to hurt; to damage

ḥurrah حُرَّه *f.adj.* (*pl.* ʔaḥraar) free (*var.* ḥurr (m.))

ʔaʕmaal ḥurrah أعْمَالْ حُرَّه *phr.* free enterprise; free business; free market

naṣṣaab نَصَّابْ *act.par.* (*pl.* -iin) imposter; swindler; fraud; deceitful

ḥaẓrah حَظْرَه *n.* Mr./Mrs. (a respectful form of addressing or introducing s.o., usually used before a proper noun or an honorific title)

ẓaalim ظَالِمْ *act.par.* (*pl.* -iin) oppressor; tyrant; unjust; unfair

maẓluum مَظْلُومْ *pass.par.* (*pl.* -iin) oppressed; wronged; tyranized; unjustly treated

gabliyyeh كَبْلِيَّه *f.adj.* previous

xaaʃʃah خاشّة f.act.par. hiding; concealing (var. xaaʃʃ (m.))

rayl رَيْل n. (pl. riyaal, rayaayiil) husband (with pronoun suffix or followed by noun); man

ɣannuum غنّوم prop.n. little Ghanim (m.prop.n.)

ḥmaar حْمار n. (pl. ḥamiir) jackass, donkey, ass

jariimah جريمه f.n. (pl. ja(i)raayim) crime; felony

haanii هاني prop.n. Hani (m.prop.n)

tamm تمّ imperf. ytimm v. to remain; to be left; to stay; to continue; to keep on (doing)

## Notes

1) ččiðb bidaayati -lmaʃaakil: *Lying is the beginning of problems*. CF. MSA //ʔalkaðib bidaayatu -lmaʃaakil//. Note that the sound //č//, a variant of //k//, usually occurs in the contiguity of the front vowels in the dialects of Abu Dhabi and Dubai of the UAE.

2) maa ḥad yiktar ʕaleehaa: *No one is too big for her*. The word //ḥad// functions as an indefinte pronoun and it is negated by the negative particle //maa// *no; not*.

3) yaa ḥleelhaa: *How sweet she is!* The term //ḥleel + pron.suff.// is usually preceded by the vocative particle //yaa// to express amazement.

4) ʕayal: *Well; well then; then*. Cf. MSA //ʔajal//. Other than the sound changes of //hamzah ---> ʕ-// and //j ---> -y-//, this particle has a different meaning in the UAE dialects, and it is used as an interjection not as an affirmative particle. Al-Hanafi (1964, 265) says that this particle is a Bedouin term also used in the Iraqi dialect to mean *I wonder*.

5) ḥaʃaa: *Certainly not; not at all; God forbid!* This word is used as an adverb to express the absolute negation of a preceding statement, as is the case in this text.

6) bi-maa ʔannak tadrii b-ha-lmawẓuuʕ: *Since you are aware of this subject*. The preposition //bi-// compounded with the adverbial //maa// followed by //ʔanna// is used to introduce an adverbial modification with the logical meaning of *since*.

7) maṣṣaxtuuh: *You shamed him. You humiliated him. You damaged his integrity*. Cf. //massaxtuuh//. Note the assimilation //s ---> ṣ// due to the regressive effect of the sound //x//.

8) beezaat w-maa beezaat: *Money and something like this; money and this stuff*. This structure //noun + (w)-maa + the same noun// is very common in most Arabic dialects. It is used to express the meaning of *things of that sort*. Note that //maa// in such a structure does not function as a negative particle.





9) gumti -ddaafiʕ ʕan ʔuxuuk: *You started defending your brother*. Cf. //tdaafiʕ// *you defend*. Note the assimilation //t- ---> d-// which occurs frequently in some verb forms. Note also that the verb //gaam// is used as an auxiliary when followed by an imperfect verb to mean *to start to; to begin to*, as is the case in this text.

10) suwaalfah -lgabliyyeh: *His old stories; his previous stories*. Note how this speaker derived the adjective //gabliyyeh// from the adverb //gab(u)l//. This adjective was not detected in any of the collected data for this work.

11) maa tamm ʕindakum ʔillaa ɣaanim: *You don't have anyone left other than Ghanim*. The geminate verb //tamm// is used to mean *to remain; to stay; to be left*. In this case, it acts as the only verb in the sentence, e.g., //tammeet fi abu ẓaby yoomeen// *I stayed in Abu Dabi for two days*. However, it is also used as an auxiliary when it is followed by an imperfect verb to mean *to keep on doing an action*, e.g. //tamm yhaddid samaaḥ leen ʕaṭitah lifluus// *He kept on threatening Samah until she gave him the money*.

## Lying Is the Beginning of Problems

A : When I told you that she is not that naive/simple, you said to me, "No." When I told you that no one is too big for her, you said to me, "No, this is Samah our daughter. She is so sweet." What sweetness? Well, {what kind of} a woman whose husband recorded half of {his} gallery in her name, tries to make him record the whole gallery in her name? God forbid! What do they call such a woman?

B : They call her a foolish human being. She does not know where her self-interest is. Her only concern is that she takes the money before he discovers her lie.

A : M... The poor one does not know that lying is the beginning/root of problems.

B : Since you are aware of this subject, how can you believe that the money with your brother Ghanim is legitimate?

A : Hey! We are back to this story. I see that you have humiliated him, you have hurt us. We are back to Ghanim's story and... his problems, the money and {this} stuff (lit., and no money). What is this problem? All I know about my brother Ghanim is that he is a man working under free enterprise. He is neither a crook nor a thief. This is what I know. If you, ma'am know something else I don't know, tell me. Let me know.

B : What I am going to tell you is that you started defending your brother Ghanim while you don't know who is unjust and who is unjustly treated. It seems you have forgotten his previous stories. In general, I will tell you something. Someone contacted Samah and threatened her. He said to her, "I will tell your husband Sultan the secret you are hiding." He demanded from her a hundred thousand dirhams. So she gave him the money. Three days later he asked for money again. What do you call this?

A : I know, I know, I know this... this little Ghanim, this is little Ghanim the jackass. I know him. I know my brother. It seems no one could do this except him. He is the one who made the call, and he is the one who took the money. Furthermore, if a crime had taken place at their home or at their neighbors', it seems that he would be the murderer. No one is accused other than him. No one in this house is suspected other than Ghanim, yes, only him. But, for the rest, you have no business with them. OK, where is Salim? Or maybe you have forgotten Salim? OK, fine, where is his wife Nourah? Fine, their neighbor, Hani, where is he? You have forgotten all of them. You don't have anyone left other than Ghanim, and that's it! Listen to me carefully, from now on I don't want anyone to point to (lit. to look at) my brother Ghanim or accuse him without any evidence, do you hear?





## ʔanaa maa ḥad yhaddidnii

A = ḥajj braahiim
B = Saalim
C = Nuurah (Salim's wife)

A : blaakum, ʔeʃ ʕindkum tiṭṭaalʕuun baʕẓ wi-trudduun ṭṭaalʕuunnii? ʃuu ʃaayfiin jiddaamkum, rrajili -lʔaxẓar[1]? willaa kalaamii hamm[2] mafhuum?

B : laa laa, kalaamak mafhuum yaa xaalii, w-maḥʃuum ʔinta ṭaal ʕumrik, bass, ʔastaɣribi -ssaalfeh yaʕnii. ʔinta ðaaki -lyoom yaa xaalii gilt ʔinna fluusak ẓaaʕat, w-ma-drii nsargat, ʕafastnaa w-sawweeti-lnaa saalfah[3].

C : maa git-lak[4] ʔinna xaalak mitʕammid ysawwii čiðii ʕalaʃaan maa yaʕṭiinaa niḥna fluusah? gilt-lii, 'laa, haaðaa xaalii, ʔanaa ʔaʕirfeh, huh, maa ʕindah ha-lmalaaʕiib'. ʔismaʕ!

A : wallah ʔintuu -llii ʕallamtuunii ha-lmalaaʕiib, li-ʔannkum baɣeetuu taaxðuun fluusii bi-ttahdiid, w-ʔanaa maa ḥad yhaddidnii.

B : w-haaðaa -llii ʔanaa mistaɣrib minnah yaa xaalii, haaðaa -llii ʔanaa mistaɣrib. ʔinta gilt, 'fluusii nsargat', wa-lḥiin yaay ʔint wi-b-ruuḥek[5] w-taʕṭiinii -lmablaɣ llii ṭalabtah mink, čeef?

A : hehee! haað ʔabuuy ʃayy foog mustawaak lʕaglii wi-lfikriy, w-maa truum lah, ʔe naʕam. ʔanaa yaa salluum, ṣidg maa ḥibb ʔaʔa... ʔasallif ḥadd, laakinnii ham mi -bxiil walaa gaaṭiʕ raḥib. w-baʕdeen ʔummak ʔallah yirḥamhaa, ḥamaameh, haa? muu bi-lʔaxti -lʕood w-bass, haaðaa ḥasbat ʔummii[6]. rabbatnii w-tiʕbat ʕalayy[7], w-sahrati -llayaalii, bass ʃuu ba-tguul lḥiine ʔiðaa ʕarfat ʔinnii ʔanaa maa maddeet ʔidayya ḥagg ha-nnaṣṣaab waladhe w-saaʕadteh?

B : xaalii, yizaak ʔallah xeer yaa xaalii, maa gaṣṣart. ṣaraaḥah yaa xaalii, čalaamak haaðe xallaanii ḥiss ʔinnii, ʔinnii ṣɣiir jiddaam nafsii maa ʔaswa ḥatta…

A : namleh, namleh.

B : ḥatta namleh, ṣaḥiiḥ.

A : ʔeh.

B : bass ṣaddignii yaa xaalii, taraa ʔanaa muub naṣṣaab, ṣaddignii muub naṣṣaab. ẓuruufii, ẓuruufii hii -llii ṣaʕbah. wi-ddinyaa maaʃii mṣakkikah[8] ha-lba… b-wayhii -lbiibaan

C : haaðaa niḥna, ʔensiir nsiir wi-nridd ʕala ha-ddinyaa, balaawiinaa w-naḥaasatnaa nḥuṭṭaa ʕala ha-ddinyaa haaðii. guul yaa buuye[9], ʔint miẓṭarr ḥaggi -ttijaarah wi-lmaktab, lḥamdillaah baʕd, nḥaṣṣil ha-rraatib haaðaa min ha-lwaẓiifah maaltak, willaa čaan ʔanaa wi-ʕyaalak halḥiine naṭlab fi-ʃʃuwaariʕ[10]. ʔallah yhadaak bass, ʔallah yhadaak, ʃuuf naas ɣeerak ʃuu msawwiin wi-nti -llii myallas.

A : saalim maʕðuur yaa nuurah. ʔillii yʕiiʃ wiyyaač ʔinti ween yfakkir willaa ysawwii ʃayy? heeh, heeh, sakti bass[11] sakti bi-llah, yirḥamah waaldeeč. saalim!

B : ʔeh xaalii.

A : haaðaa ʔimyah w-xamsiin ʔalf, bass haa, ʔabaak tɣadii[12] rayyaal sadd, sadd yaa salluum…

B : ḥaaẓir!

A : w-laa txallii -nnaas yguuluun, 'θoor maa tiftihim'.

B : ḥaaẓir!

A : ʔeh.





B : ḥaaẓir yaa xaalii, ʔawʕidk, ʔawʕidk ṭaal ʕumrak, ṣaḥḥ ʔinn lmablaɣ zɣiir laakin, yallaa yaa xaalii, kill ʃayy yibtidii zɣiir w-baʕdeen nʃaallah yikbar, heheheh. ʔe… nuurah, guumii haatii daftari -čeekaat min daaxil.

A : laalaa laalaa laa, maa yiḥtaaj ʃeekaat, ʔanaa ʔaʕrif ʔaaxið ḥaggii min ɣeer maḥaakim. bass ʔint smaʕnii ʃuu ba-guul-lak…

B : hah.

A : lifluus haay, maa ʔabaa ḥad yaʕrif ʕanhaa, hah?

B : nʃaallah, ʔeh.

C : laa ʕaad bi-haaðii, laa twaṣṣii ḥariiṣ, ʔafa ʕaleek, sirrak fii biir[13].

B : xaalii b-ṣaraaḥah, maa… maa ʔadrii ʃuu ʔagul-lak yaa xaallii, jzaak ʔallah xeer, bass yaʕnii ʔanaa kint ʔafaẓẓil ʔinnii ʔaʕṭiik čeek, lwaaḥad maa yidrii yaʕnii -ddinyaa ḥayaa w-moot[14].

A : laa, laa thaatii, ʔant w-ḥurmatk ha-ððiibah nʃaallah ba-tmuutuun gablii, guuluu ʔaamiin!

# أنَا مَا حَدْ يْهَدِّدْنِي

أ : بَلاَكُمْ، أيشْ عِنْدْكُمْ تِطَّالْعُونْ بَعْظْ وِتْرِدُّونْ طَّالْعُونِّي؟ شُو شَايْفِينْ جِدَامْكُمْ، الرَّجِلِ الأَخْظَرْ[1]؟ وِلاَّ كَلاَمِي هَمّْ[2] مَفْهُومْ؟

ب : لاَ لاَ، كَلاَمَكْ مَفْهُومْ يَا خَالِي، وْمَحْشُومْ إنْتَ طَالْ عُمْرِكْ. بَسْ، أَسْتَغْرِبِ السَّالْفَه يَعْنِي. إنْتْ هَذَاكِ الْيُومْ يَا خَالِي كِلْتْ إنَّ فْلُوسَكْ ظَاعَتْ وْمَدْرِي نْسَرْكَتْ، عَفَسْتْنَا وْسَوَّيتِلْنَا سَالْفَه[3].

ج : مَا كِتْلَكْ[4]، مَا كِتْلَكْ إنَّ خَالَكْ مِتْعَمِّدْ يْسَوِّي تْشِذِي عَلْشَانْ مَا يَعْطِينَا نِحْنَا فْلُوسَه؟ قِلْتْ لِي، "لاَ، هَاذَا خَالِي، أنَا أعرِفَه، هُه، مَا عِنْدَه هَالْمَلاَعِيبْ". إسْمَعْ.

أ : وَاللَّه إنْتُو اللِّي عَلَّمْتُونِي هَالْمَلاَعِيبْ، لأنَكُمْ بْغَيتُوا تَاخْذُونْ فْلُوسِي بِالتَّهْدِيد، وْأنَا مَا حَدْ يْهَدِّدْنِي.

ب : وْهَاذَا اللِّي أنَا مِسْتَغْرِبْ مِنَّه يَا خَالِي، هَاذَا اللِّي أنَا مِسْتَغْرِبْ. إنْتَ كِلْتْ، "فْلُوسِي نْسَرْكَتْ" وَالْحِينْ يَايْ إنْتْ وِبْرُوحِكْ[5] وْتَعْطِينِي الْمَبْلَغْ اللِّي طَلَبْتَه مِنْكْ، تْشَيفْ؟

أ : هَهَيه! هَاذْ أبُويْ شَيّ فُوقْ مُسْتَوَاكْ الْعَكْلِي وِالْفِكْرِيْ، وَمَا تْرُومْ لَه، أيه نَعَمْ. أنَا يَا سَلُّومْ، صِدْكْ مَا حِبّ أأ... أسَلِّفْ، لَكِنِّي هَمّ مِبْخِيلْ وَلاَ كَاطِعْ رَحِبْ. وْبَعْدَينْ أُمَّكْ أللَّه يِرْحَمْهَا، حَمَامَه، هَه؟ مُو بِالإخْتِ الْعُودْ وْبَس، هَاذَا حَسْبَتْ أُمِّي[6] رَبَّتْنِي وْتِعْبَتْ عَلَيّ[7]، وْسَهَرَتِ اللَّيَالِي، بَسّ شُو بَتْكُولْ الْحِينَ إذَا عَرْفَتْ إنِّي أنَا مَا مَدَّيتْ إدَيّ حَقّ هَالنَّصَّابْ وَلَدْهَا وْسَاعَدْتَه؟

ب : خَالِي يِزَاكْ أللَّه خَيرْ يَا خَالِي، مَا كَصَّرْتْ. صَرَاحَه يَا خَالِي، تْشَلاَمَكْ هَاذْ خَلاَّنِي حِسّ إنِّي، إنِّي صْغِيرْ جِدَّامْ نَفْسِي، مَا أسْوَى حَتَّى...

أ : نَمْلَه، نَمْلَه.





ب : حَتَّى نَمْلَه، صَحِيحْ.

أ : أيه.

ب : بَسّ صَدِّكْنِي يَا خَالِي، تَرَا أنَا مُوبْ نَصَّابْ، صَدِّكْنِي مُوبْ نَصَّابْ. ظْرُوفِي، ظْرُوفِي هِي اللِّي صَعْبَه. وِالدِّنْيَا مَاشِي مْصَكَّكَه[8] هَالبَـ... بْوَيْهِي الْبِيبَانْ.

ج : هَاذَا نِحْنَ، إنْسِيرْ نْسِيرْ وِنْرِدّ عَلَى هَالدِّنْيَا، بَلاَوِينَا وْنَحَاسَتْنَا نْحُطَّا عَلَى هَالدِّنْيَا هَاذِي. كُولْ يَا بُويَ[9]، إنْتْ مِظْطَرّ حَكّ التِّجَارَه وِالْمَكْتَبْ، الْحَمْدُ اللَّه بَعْدْ، نْحَصِّلْ هَالرَّاتِبْ هَاذَا مِنْ هَالْوَظِيفَه مَالْتَكْ، وِلاَّ تْشَانْ أنَا وِعْيَالَكْ هَالْحِينَ نَطْلَبْ فِي الشُّوَارِعْ[10]. اللَّه يْهَدَاكْ بَسّ، أللَّه يْهَدَاكْ، شُوفْ نَاسْ غَيرَكْ شُو مْسَوِّينْ وِانْتِ اللّ مْيَلِّسْ.

أ : سَالِمْ مَعْذُورْ يَا نُورَه. إلِّي يْعِيشْ وِيَّاتْش إنْتِ وَينْ يْفَكِّرْ وِلاَّ يْسَوِّي شَيّ؟ هَيه، هَيه، سَكْتِ بَسّ[11] سَكْتِ بِاللَّه، يِرْحَمَه وَالْدَيتْش. سَالِمْ!

ب : أيه خَالِي.

أ : هَاذَا إمْيَه وْخَمْسِينْ ألْفْ، بَسّ هَا، أبَاكْ تْغَدِي[12] رَيَّالْ سَدّ، سَدّ يَا سَلُّومْ...

ب : حَاظِرْ!

أ : وْلاَ تخَلِّي النَّاسْ يْكُولُونْ "ثُورْ مَا تِفْتِهِمْ".

ب : حَاظِرْ!

أ : أيه.

ب : حَاظِرْ يَا خَالِي، أوْعِدْكْ، أوْعِدْكْ طَالْ عُمْرَكْ، صَحّ إنّ الْمَبْلَغْ زْغِيرْ لَكِنْ، يَلاَّ يَا خَالِي، كِلّ شَيّ يِبْتِدِي زْغِيرْ وْبَعْدَينْ نْشَاللَّه يِكْبَرْ، هَهَه. أ... نُورَه، كُومِي هَاتِي دَفْتَرِ تْشَيكَاتْ مِنْ دَاخِلْ.

أ : لاَلاَ لاَلاَ لاَ، مَا يِحْتَاجْ شَيكَاتْ، أنَا أعْرِفْ آخِذْ حَكِّي مِنْ غَيرْ مَحَاكِمْ. بَسّ إنْتْ اسْمَعْنِي شُو بَكُولْ لَكْ.

ب : هَه.

أ : لِفْلُوسْ هَايْ، مَا حَدْ يَعْرِفْ عَنْهَا، هَه؟

ب : نْشَاللَّه، أيه.

ج : لاَ عَادْ بِهَاذِي، لاَ تْوَصِّي حَرِيصْ، أَفَى عَلَيكْ، سِرَّكْ فِي بِير[13].

ب : خَالِي بْصَرَاحَه، مَا... مَا أَدْرِي شُو أَكُولْ لَكْ يَا خَالِي، جَزَاكْ أَللَّه خَيرْ، بَس يَعْنِي أَنَا كِنْتْ أَفَظِّلْ إِنِّي أَعْطِيكْ تْشَيكْ، الْوَاحَدْ مَا يِدْرِي يَعْنِي الدِّنْيَا حَيَا وْمُوتْ[14].

أ : لاَ، لاَ تْهَاتِي، أَنْتْ وْحُرْمَتْكْ هَالذِّيبَه نْشَاللَّه بَتْمُوتُونْ كَبْلِي، كُولُوا آمِين!

**Vocabulary**

ṭṭaalaʕ طَّالَعْ *imperf.* yiṭṭaalaʕ *v.* to look at one another

ham(m) هَم *adv.* Per. also; too; in addition

maḥʃuum مَحْشُومْ *adj.* (*pl.* -iin) proper; decent; respected; decorous; conservative

staɣrab اسْتَغْرَبْ *imperf.* yitaɣrib *v.* to find s.th. or s.o. strange; to be surprised

ẓaaʕ ظَاعْ *imperf.* yẓiiʕ *v.* to be lost; to get lost

nsarag انْسَرَگْ *imperf.* yinsarag *pass.v.* to be stolen

ʕafas عَفَسْ *imperf.* yaʕfis *v.* to confuse; to scatter; to turn things upside down

malaaʕiib مَلاَعِيبْ *pl.n.* tricks; pranks; deception; cunning

tahdiid تَهْدِيدْ *n.* (*pl.* -aat) threatening; threat; scaring; terrifying; intimidating

haddad هَدَّدْ *imperf.* yhaddid *v.t.* to threaten; to terrify; to scare; to intimidate; to blackmail

ruuḥ- رُوحْ *n.* (*pl.* ʔarwaaḥ) -self; soul; spirit

mustawa مُسْتَوَى *n.* (*pl.* mustawayaat) level; standard

ʕaglii عَگْلِي *adj.* mental; intellectual

fikrii فِكْرِي *adj.* intellectual; mental

raam رَامْ *imperf.* yruum *v.* to desire; to wish; to look (for)

ṣidg صِدْگْ *n.* truth; truthfulness

sallaf سَلَّفْ *imperf.* ysallif *v.* to loan; to lend; to advance (money to s.o.)

gaaṭiʕ raḥib گَاطِعْ رَحِبْ *phr.* cutting off one's livelihood

ḥasbat ʔummii حَسْبَةْ أُمِّي *phr.* as a mother; like a mother; {I} consider her like a mother.

tiʕib ʕal- تِعِبْ عَلَ *imperf.* yitʕab ʕala *v.* to work hard on (s.o. or s.th.); to go out of one's way to do s.th. for s.o. else

sahar سَهَرْ *imperf.* yishar *v.* to pass the night awake; to be sleepless; to stay up at night; to watch over; to look after

yizaak ʔallah xeer يِزَاكْ أَللَّه خِيرْ *expr.* May God recompense you. May God reward you. (*var.* jazaak ʔallah xeer)

namleh نَمْلَه *f.n.* (*pl.* -aat; namil) ant

mṣakkikah مْصَكِّكَه *f.adj.* closing (*var.* mṣakkik (m.))

balwa بَلْوَى *n.* (*pl.* balaawii) affliction; tribulation; misfortune; calamity

naḥaasah نَحَاسَه *f.n.* misfortune; bad luck

guul yaa buuye گُولْ يَا بُويَ *expr.* (*lit. say my father*) Hey, listen! Say!

ʃaariʕ شَارِعْ *n.* (*pl.* ʃuwaariʕ) street

myallas مْيَلَّسْ *pass.par.* (*pl.* -iin) sitting; seated

yirḥam waaldeeč يِرْحَمْ وَالْدَيتْشْ *expr.* (*lit. May God have mercy on your (f.) parents*) May your parents rest in peace.

ɣada غَدَى *imperf.* yɣadii; yaɣdii *v.* to become

sadd سَدّ *v.n.* paying back; closing; stopping up; blocking

ḥaaẓir حَاظِرْ *act.par.* (*pl.* -iin) Ready! Yes sir! having attended; present

daftarččeekaat دَفْتَرْ الشِّيكَاتْ *phr.* Eng. checkbook

laa twaṣṣii ḥariiṣ لاَ تْوَصِّي حَرِيصْ *expr.* Don't ask a careful person. (You don't have) to advise a careful person.

sir سِر *n.* (*pl.* ʔasraar) secret; mystery

sirrak fii biir سِرَّكْ فِي بِيرْ *expr.* (*lit. Your secret is in a well*) My lips are sealed.

ddinyaa ḥayaa w-moot الدِّنْيَا حَيَا وْمُوتْ *expr.* (*lit. The world is life and death*) There is life and death in this world. One may live or die.

haata هَاتَى *imperf.* yhaatii *v.* to talk; to chat

ðiibah ذِيبَه *f.n.* (*pl.* ðyaab) fierce or cruel (like a wolf); ferocious person; beast (*var.* ðiib (m.))

## Notes

1) rrajili -lʔaxẓar: *The green man; a ghost*. Note that the speaker is referring to a particular character which has nothing to do with the dialect. Words denoting colors and bodily defects have the pattern //ʔaC$_1$C$_2$aC$_3$/ʔafʕal// for masculine, //C$_1$aC$_2$C$_3$a(a)/faʕla(a)// for feminine, and //C$_1$uC$_2$uC$_3$/fuʕul// for plural, e.g., //ʔaxẓar ---> xaẓra(a) ---> xuẓur// *green*.

2) ham(m): *Also; too; in addition*. One has to make the distinction between the use of this adverb and the noun //hamm// *concern; worry; burden*.

3) sawweetilnaa saalfah: *You made an issue out of it. You raised Cain. You got so upset at us. You reprimanded us. You created a problem for us*. This is a common expression used when one gives the other a hard time or causes problems. The word //saalfah, pl. suwaalif// is used in many different ways, eg., //ʃinhii -ssaalfah// *What's the problem?* //gaʕadnaa nsoolif suwaalif leen ṣṣubḥ// *We sat and told good old stories till morning*.

4) maa git-lak: *Didn't I tell you?* Cf. //maa gilt-lak//. Note that the assimilation //l ---> t// in this verb may occur only in the perfect form first person singular and second person singular masculine.

5) wa-lḥiin yaay ʔint wi-b-ruuḥik: *And now you are coming and by yourself*. Note that the noun //ruuḥ// *soul; spirit* is used with pronoun suffixes to give the equivalent of *yourself, himself, herself*, etc. Note also that the singular form of this noun is used with plural pronoun suffixes, e.g., //ruuḥkum; ruuḥhum// *yourselves; themselves*.

6) ḥasbat ʔummii: *She is like a mother to me. I consider her like a mother*. It is common for an older sibling to be considered like a father or a mother, especially when one takes a part in raising one's younger siblings.

7) rabbatnii w-tiʕbat ʕalayy: *She raised me and worked hard on me*. One considers it a social obligation to show gratitude towards those who help raise him/her by helping them or their family members.

8) mṣakkikah b-wayhii lbiibaan: *It's closing the door(s) in my face*. The feminine active participle //mṣakkikah// is derived from the verb //ṣakk// *to close* which does not occur in MSA.

9) guul yaa buuye: *Hey, listen! Say! (lit. say, my father)*. This is a very common expression used to draw one's attention in most Gulf dialects. One may wonder why this female is using the word //(ʔa)buuy(e)// *my father* although she is addressing her husband. Usually it is not used in this context. Note that the word //(ʔa)xuuy// *my brother* is often used for that purpose.

10) naṭlab fi -ʃʃuwaariʕ: *We are begging on the streets*. Note that the verb //ṭalab/yaṭlib// *to ask for s.th.; to order; to demand* by itself is not usually used to mean *to beg*.





11) siktii bass: *Just hush; be quiet!* The imperative forms vary slightly from one dialect to the other. In some UAE dialects, the common second feminine pattern is //fiʕli(i)//, e.g., 2 m.s. //ʔiskit//; 2 f.s. //siktii//; 2 c.pl. //siktuu//.

12) ʔabaak tɣadii rayyaal sadd: *I want you to become a man who pays back*. Note the verb //tɣadii//, the imperfect form of the weak verb //ɣada//. The imperfect of weak verbs ends with the vowels //-a(a) or -i(i)//, e.g., //maʃa---> yamʃii; baga ---> yabga// *to walk; to stay* respectively. Note also that the imperfect of certain weak verbs in some UAE dialects doesn't follow the usual imperfect tense pattern, e.g., //ɣada ---> yɣadii// *to become*; //ʕama ---> yʕamii// *to blind* (See Johnstone 1967, 125).

13) sirrak fii biir: *My lips are sealed (lit. Your secret is in a well)*. This expression is common in most Gulf dialects. It is used as a response to a request to not pass on what one has disclosed.

14) lwaaḥad maa yidrii yʕanii -ddinyaa ḥayaa w-moot: *One doesn't know. I mean there is life and death*. This is a common expression in Gulf dialects. It is used when one wants to have everything documented since no one knows whether one lives or dies.

## No One Threatens Me

A : May God's affliction be upon you. What's with you? You look at each other and you look at me. What do you see in front of you, the green man, or is what I am saying understood?

B : No! No! Uncle, what you are saying is understood and proper, may you live long. However, I find this story strange. I mean, you said that day that your money was lost, was stolen, I don't know what. You confused us, and you put us in trouble (lit. you made a story for us).

C : Didn't I tell you, didn't I tell you that your uncle is intending to do this so that he does not give us his money? You said to me, "No, this is my uncle. I know him, and he does not {play} such games." Listen!

A : Honestly, you taught me these games because you wanted to take my money by blackmail. No one blackmails me.

B : That's what I find strange, uncle. That's what I find strange. You said, "My money was stolen." And now you yourself are coming and giving me the amount I have requested from you, how come?

A : Ha ha! Sonny, this is above your intellectual level, and you will not like {to get to} it, yes indeed. Saloum, the truth of the matter is, I don't like to lend {money}. However, I am not stingy and I don't cut off one's livelihood. Furthermore, your mother, Hamamah, may God rest her soul, was not just an older sister, but she was like my mother. She raised me, she worked hard, and spent nights {caring for me}. Now, what would she say, if she knew that I didn't reach out (lit. stretch my hands) to help her son, the impostor?

B : Oh uncle, may God reward you, uncle, you have not failed (lit. fallen short) {to help me}. Honestly uncle, your words made me feel {so} small [in front myself]. I am not even worth a....

A : An ant, an ant.

B : Even an ant, right.

A : Yes.

B : But believe me uncle, you see I am not an impostor. My circumstances... my circumstances are tough. The world has closed {its} doors in my face.

C : This is the story, we go and go and come back to the world. We blame (lit., put) our afflictions and our misfortune on this world. Thank God we are still receiving this salary from your job, or else your children and I would have been now begging on the streets. May God guide you! May God guide you! Look at what other people have done while you are the one who is sitting around.

A : Nourah, Salim is excused. How can one who lives with you think {straight} or do anything? Huh, just shut up, just shut up. Salim, by your late parents.

B : Yes uncle.







A : This is a hundred fifty thousand {dirhams}, but I want you to be a man who pays back, pay back, oh Salloum....

B : Yes sir (lit., I am ready).

A : Yes.

B : Yes uncle, I promise you, I promise you, may you live long. It is true that the amount is small, but that's OK, uncle, everything starts small and later God willing, will become big. Ha ha ha! Nourah, go get me my checkbook from inside.

A : No, no no, there is no need for checks, I know how to get what is mine without courts. However, listen to what I am telling you.

B : Yes.

A : I don't want anyone to know about this money, OK?

B : Yes, God willing.

C : No, as far as this is concerned, you don't have to tell a dedicated man, God bless you, your secret (lit. is in a well) is kept.

B : Honestly Uncle, I... I don't know what to tell you, uncle. May God reward you abundantly, but I mean, I would have preferred to give you a check. One does not know. I mean there is life and death.

A : No, no, don't say anything, God willing, you and this cruel wife of yours will hopefully die before me. Say, "Amen!"

## ɣannuum w-ṣudaaʕah

A = saalim
B = ɣannuum (has been drinking)

A : ɣannuum! ɣannuum, ɣannuum guum, ɣannuum!

B : haha, ʔa…

A : guum!

B : ʔayayay… ʔaa yaa raasii ʔaa[1], tsu tsu tsu[2] m wellee tiʃ… ha-ṣṣudaaʕ haa… ʕaʃir ḥaddaadiin, ʕaʃir ḥaddaadiin b-muṭaariq wi-b-yiʃtiɣluun b-raasii, ʔaa yaa raasii ʔaa, čammi -ssaaʕah -lḥiin?

A : ssaaʕah θalaaθ w-nuṣṣ.

B : θalaaθ w-nuṣṣ, tawwi -nnaas ʕa-lfajir, zeen.

A : ssaaʕah θalaaθ w-nuṣṣi -lʕaṣir! ṭabʕan, ṭabʕan muub ḥaasib nafsik walaa ḥaasbi -lwagt. ṭuuli -lleel sahraan tiʃrab ha-ssummi -lhaarii w-tilʕab qmaar[3], ʔakiid raasak ba-yinbaṭṭ.

B : ʔiḥnaa maa xalaṣnaa min ʔuxuuy ʕaadil w-mawaaʕẓah b-tiṭlaʕ-lii ʔinte, ʃuu tab ʔinta, ʃuu tabbi -lḥiin?

A : ɣannuum, sabaq ʔinni ḥaððartik w-git-lik laa tyiib rabʕak hnii tiʃrubuun w-tilʕabuun qmaar. yaa ʔaxii dawwir-lak mukaan θaanii w-xaraabiiṭak.

B : mukaan θaanii w-xaraabiiṭii? ʃuu maalik? ʔalmaktab ṭuul ʕumruh maftuuḥ li-lxaraabiiṭ, tḥibb ʔaðakkrik?

A : laa tðakkirnii walaa ʔaðakkirk, ʔams ɣeeri -lyoom yaa ɣannuum, ʔanaa xalaaṣ taʕibt, w-kill-maa ʔatðkkar ʔams w-balaawiih ʔatḥassab[4].







B : ʔallaahumma qawwii ʔiimaanik! ʔallaahumma qawwii ʔiimaanik! ʔanaa ʔabii ʔaʕrif… ʔaah. maa ṣaaruu kilmateen gaalhumlak ʔaxuuyii ʕaadil[5], ʃuu gaal-lak bi-ẓẓabṭ huu ʃuu gaal-lak?

A : muu kalaam ʕaadil bass yaa ɣaanim, kalaami -nnaas w-naẓrattum[6], w-moot xaalii, yoom moot xaalii sirnaa nidfineh, ʔanaa nazalt wiyyaah fi -lgabr, wagitta[7] bass ḥasseet ʔinnii xaayif min rabbii. ʔaaxirtii ba-ṭṭiiḥ nafs ṭeeḥat xaalii. ʃuu -llii baa-xið wiyyaay mni -ddinii. baa-xið ʔaʕmaalii, w-ʔaʕmaalii killhaa ɣalaṭ b-ɣalaṭ[8]. w-ḥayaatii killhaa čaðb bi-čaðb.

B : ʕaad… ʕaadii ʔayy waaḥid yruuḥ fii jnaazah yṣiibah nafsi -ʃʃii. yaʕnii waaḥid la-maʃa bi-jnaazah ʃii, yitʔaθθar wi-b-yitðakkar suwaalif wi-čiðii. bass la-xallaṣt lijnaazah yinsa killi ʃayy. salluum, ʔubuu ṭbeeʕ maa yhidd ṭabʕah[9].

A : ʃuuf yaa ɣaanim, ʔanaa maa ʔabɣii ʔansa, maa ʔabɣii ʔansa. ʔiʃʃayyi -lwaḥiid llii ʔabɣii ʔansaah ʔante. yaa ʔaxii hiddnii, yaa ʔaxii ʔibʕid ʕan ḥayaatii, fukknii[10]!

B : ʔassiin… ba-bʕid ʕan ḥayaatik ʔaḥmii ziinak, llii yismaʕak yguul maa ʃii waaḥid ʔanaa mayyit fiik[11] w-gaaʕid ʔarkiẓ waraak min maḥall la-maḥall, ʔanaa baʕd maa ḥibbak w-maa ʔabiik, w-ziinak halḥiin, ʔaṣal li-ʕilmak ʔinta fi -lʔaawinah -lʔaxiirah ʔafkaarak ʔuw… maa twaafiq ṭumuuḥaatii ʔanaa.

A : ʔismaʕ yaa ɣannuum, lifluusi -llii saragnaahum min maʕraẓ ṣulṭaan, lazzim nriddaa.

B : triddaa? ween riddaa? ṣulṭaan ʔallah yirḥamah baʕd w-raaḥ, ween ruuḥ tabiinaa nruuḥ nwaddiihaa ḥagg ʔuxuuh ʕabdilkariim? ʔuxxuh ʕabdilkariim ʔab-yiṣlix jildnaa ṣalx[12] w-yabii yaḥbisnaa.

A : xalaaṣ, nruddhaa la-samaaḥ.

B : samaaḥ! samaaḥ maa hii miḥtaajah ha-lčamm filsi -llii ʕindanaa. samaaḥ bintaa b-tuuraθ bi-lmalaayiin. baʕdeen ʔanaa ma… maa ʕindii fluus, maa ʔadrii ween yruuḥuun. ʃunu bi-nrudd lahum? fluus ddiʃʃ ʕalayy tiṭlaʕ ʔawwal bawwal, čeef? maa ʔadrii.

A : laazim tiṭlaʕ ʔawwal bawwal, kill ʃii ba-yẓiiʕ yaa ɣaanim. ʕaṭnii miftaaḥi -lmaktab ʔaʃuuf!

B : zeen, dawwrah w-xiðah maa ʔadrii weeni -lmuftaaḥ, maa ʔadrii ween ẓaaʕ. baʕdeen ʔe… baʕdeen ʔaguul-lak ʃaɣlah, ʔanaa yaʕnii ʃuu darraak ʔinta ʔinna maa ʕindii muftaaḥ ʔanaa θaanii ḥaaṭṭah b-mixbaatii minnii wallaa minnii ʃuu darraak?

A : yaa ʔaxii ba-ɣayyir gifli -lbaab, ba-ɣayyiri -lbaab killih, yaa ʔaxii ʔiṭlaʕ! maa ʔabɣiik! maa ʔabɣii ʔaʕirfak walaa taʕrifnii, yaa ʔaxii ruuḥ maʕi -ssalaameh.

B : zeen, laa ddiff, ba-ṭlaʕ ba-ruuḥ, bass ʃuuf salluum, haaðaa yguul-lak kalmah ʔaxiirah, ʔanaa ba-ruuḥ ṣudj, bass ʔiḥnaa maalnaa ɣina ʕan baʕẓ, ʕumuuman. baay yaa saalim, baay muʔaqqatan, baay baay!







# غَنُّومْ وَصُدَاعَه

أ : غَنُّومْ! غَنُّومْ، غَنُّومْ كُومْ، غَنُّومْ

ب : هَهَ، أ...

أ : كُومْ!

ب : أَيْيَيْ... اَ يَا رَاسِي اَ[1]، تْسْ تْسْ تْسْ[2] مـ... وَاللّي تِشـ... هَالصُّدَاعْ هَا... عَشِرْ حَدَّادِينْ، عَشِرْ حَدَّادِينْ بْمُطَارِقْ وِبْيِشْتِغْلُونْ بْرَاسِي، اَ يَا رَاسِي اَ...، تْشَمْ السَّاعَه الْحِينْ؟

أ : السَّاعَه ثَلاَثْ وْنُصْ.

ب : ثَلاَثْ وْنُصْ، تَوٍّ النَّاسْ عَالْفَجِرْ، زَينْ.

أ : السَّاعَه ثَلاَثْ وْنُصِّ الْعَصِرْ! طَبْعَاً، طَبْعَاً مُوبْ حَاسِبْ نَفْسِكْ وَلاَ حَاسِبِ الْوَكْتْ. طُولِ اللّيلْ سَهْرَانْ تِشْرَبْ هَالسُّمِّ الْهَارِي وْتِلْعَبْ قْمَارْ[3]، أَكِيدْ رَاسَكْ بَيِنْبَطْ.

ب : إِحْنَا مَا خَلَصْنَا مِنْ أُخُويْ عَادِلْ وْمَوَاعْظَه بْتِطْلَعْ لِي إِنْتْ، شُو تَبْ إِنْتَ، شُو تَبْيَ الْحِينْ؟

أ : غَنُّومْ، سَبَقْ إِنِّي حَذَّرْتِكْ وْكِتْلِكْ لاَ تْيِبْ رَبْعَكْ هْنِي تِشْرُبُونْ وْتِلْعَبُونْ قْمَارْ. يَا أَخِي دَوِّرْ لَكْ مْكَانْ ثَانِي وْخَرَابِيطَكْ.

ب : مْكَانْ ثَانِي وْخَرَابِيطِي؟ شُو مَالِكْ؟ أَلْمَكْتَبْ طُولْ عُمْرُه مَفْتُوحْ لِلْخَرَابِيطْ. تْحِبَّ أَذَكِّرِكْ؟

أ : لاَ تْذَكِّرْنِي وَلاَ أَذَكِّرْكَ، أَمْسْ غَيرِ الْيُومْ يَا غَنُّومْ، أَنَا خَلاَصْ تَعِبْتْ، وْكِلَّ مَا أَتْذَكَّرْ أَمْسْ وْبَلاَوِيه أَتْحَسَّبْ[4].

ب : أَللَّهُمَّ قَوِّي إِيمَانَكْ، أَللَّهُمَّ قَوِّي إِيمَانَكْ! أَنَا أَبِي أَعْرِفْ... آه! مَا صَارُوا كِلْمَتَينْ كَالْهُمْ لَكْ أُخُويِي عَادِلْ[5]، شُو كَالْ لَكْ بِالظَّبْطْ هُو شُو كَالْ لَكْ؟

أ : مُو كَلاَمْ عَادِلْ بَسَ يَا غَانِمْ، كَلاَمِ النَّاسْ وْنَظْرَتُّمْ[6]، وْمُوتْ خَالِي، يُومْ مُوتْ خَالِي سِرْنَا نِدْفِنَه، أَنَا نَزَلْتْ وِيَّاه فِي الْكَبْرْ، وَكِتًّا[7] بَسَ حَسَّيتْ إِنِّي خَايِفْ مِنْ رَبِّي. آخِرْتِي بَطِّيحْ نَفْسْ طِيحَةْ خَالِي. شُو اللِّي بَاخِذْ وِيَّايْ مِنِ الدِّنِي. بَاخِذْ أَعْمَالِي، وْأَعْمَالِي كِلَّهَا غَلَطْ بْغَلَطْ[8]. وْحَيَاتِي كِلَّهَا تْشَذْبْ بِتْشَذْبْ.

ب : عَادْ... عَادِي أَيَّ وَاحِدْ يْرُوحْ فِي جْنَازَه يْصِيبَه نَفْسِ الشَّي. يَعْنِي وَاحِدْ لَمَشَى بِجْنَازَه شِي، يِتْأَثَّرْ وِبْيِتْذَكَّرْ سُوَالِفْ وِتْشِذِي. بَسَ لَخَلَّصْتْ لِجْنَازَه يِنْسَى كِلَّ شَيّ. سَلُّومْ، أُبُو طْبَيعْ مَا يْهِدَّ طَبْعَه[9].

أ : شُوفْ يَا غَانِمْ، أَنَا مَا أَبْغِي أَنْسَى، مَا أَبْغِي أَنْسَى. إِلشَّيّ الْوَحِيدْ اللِّي أَبْغِي أَنْسَاه أَنْتَ. يَا أَخِي هِدِّنِي، يَا أَخِي إِبْعِدْ عَنْ حَيَاتِي، فُكَّنِي[10]!

ب : إِلسَّينْ... بَبْعِدْ عَنْ حَيَاتِكْ أَحْمِي زِينَكْ. اللِّي يِسْمَعَكْ يْكُولْ مَا شِي وَاحِدْ أَنَا مَيِّتْ فِيكْ[11] وْكَاعِدْ أَرْكِظْ وَرَاكْ مِنْ مَحَلّ لَمَحَلّ. أَنَا بَعْدْ مَا حِبَّكْ وْمَا أَبِيكْ وْزِينَكْ هَالْحِينْ، أَصَلْ لِعِلْمَكْ إِنْتَ فِي الآوِنَه الأَخِيرَه أَفْكَارَكْ أُوْ... مَا تْوَافِقِ طُمُوحَاتِي أَنَا.

أ : إِسْمَعْ يَا غَنُّومْ، لِفْلُوسِ اللِّي سَرَكْنَاهُمْ مِنْ مَعْرَظْ صُلْطَانْ، لاَزِمْ نْرِدًّا.

ب : تْرِدًّا؟ وَينْ رِدًّا؟ صُلْطَانْ أَللَّه يِرْحَمَه بَعْدْ وْرَاحْ، وَينْ تَبِينِي نْرُوحْ نْوَدِّيهَا حَكَّ أُخُوه عَبْدِ الْكَرِيمْ؟ أُخُوه عَبْدِ الْكَرِيمْ أَبْيِصْلِغْ جِلْدْنَا صَلْغْ[12] وْيَبِي يِحْبِسْنَا.

أ : خَلاَصْ نْرُدَّهَا لَسَمَاحْ.

ب : سَمَاحْ! سَمَاحْ مَا هِي مِحْتَاجَه هَالْتِشَمَّ فِلْسِ اللِّي عِنْدَنَا. سَمَاحْ بِنْتَا بَتُورَثْ بِالْمَلاَيِينْ. بَعْدَينْ أَنَا مَـ... مَا عِنْدِي فْلُوسْ، مَا أَدْرِي وَينْ يْرُحُونْ. شْنُو بِنْرِدَّ لَهُمْ؟ فْلُوسْ دَشَّ عَلَيَّ تِطْلَعْ أَوَّلْ بَوَّلْ. تْشَيفْ؟ مَا أَدْرِي.

أ : لاَزِمْ تِطْلَعْ أَوَّلْ بَوَّلْ. كِلَّ شِي بَيْظِيعْ يَا غَانِمْ. عَطْنِي مِفْتَاحِ الْمَكْتَبْ أَشُوفْ!







ب : زَينْ، دَوَّرَه وْخِذَه مَا أَدْرِي وَينِ الْمُفْتَاحْ، مَا أَدْرِي وَينْ ظَاعْ. بَعْدَينْ أ... بَعْدَينْ أَكُولْ لَكْ شَغْلَه، أَنَا يَعْنِي شُو دَرَاكْ إِنْتَ إِنَّ مَا عِنْدِي مُفْتَاحْ أَنَا ثَانِي حَاطَه بْمِخْبَاتِي مِنِّي وَلاَ مِنِّي شُو دَرَاكْ؟

أ : يَا أَخِي بَغَيِّرْ كِفْلِ الْبَابْ، بَغَيِّرِ الْبَابْ كِلَّه، يَا أَخِي إِطْلَعْ! مَا أَبْغِيكْ! مَا أَبْغِي أَعِرْفَكْ وَلاَ تَعْرِفْنِي، يَا أَخِي رُوحْ مَعِ السَّلاَمَه.

ب : زَينْ، لاَ دَفّ، بَطْلَعْ بَرُوحْ، بَسَ شُوفْ سَلُّومْ، هَاذَا يْكُولْ لَكْ كَلْمَه أَخِيرَه، أَنَا بَرُوحْ صُدْجْ، بَسَ إِحْنَا مَالْنَا غِنَى عَنْ بَعْظْ، عُمُوماً. بَايْ يَا سَالِمْ، بَاي مُؤَقَّتاً، بَايْ بَايْ!

## Vocabulary

ṣudaaʕ صُدَاعْ *n.* headache (*var.* wajaʕ raas)

ʔaa(x) آ(خ) *interj.* ouch (a sound used to express pain)

ḥaddaad حَدَّادْ *n.* (*pl.* -iin) blacksmith

muṭragah مُطْرَكَه *f.n.* (*pl.* muṭaarig) hammer

ʕaṣ(i)r عَصْرْ *adv.* in the afternoon (with ʔal-)

ṭuuli -lleel طُولِ اللَّيلْ *phr.* all night long

summ سُمّ *n.* (*pl.* sumuum) poison

haarii هَارِي *adj.* tearing to bits; wearing out (s.th. or s.o.); lacerating

qmaar قْمَارْ *n.* gambling

laʕab qmaar لَعَبْ قْمَارْ *imperf.* yilʕab qmaar *v.* to gamble

nbaṭṭ نْبَطّ *pass.v.* to be exploded; to be busted; to get poked; to be popped

mawʕiẓah مَوْعِظَه *f.n.* (*pl.* mawaaʕiẓ) speech; sermon

ḥaððar حَذَّرْ *imperf.* yḥaððir *v.t.* to warn; to caution

xaraabiiṭ خَرَابِيطْ *pl.n.* mess; confusion; nonsense

ṭuul ʕumrah طُولْ عُمْرَه *phr.* throughout one's life; all along

kill-maa كِلّ مَا *conj.* whenever

kilmah كِلْمَه *f.n.* (*pl.* -aat) word; speech

moot مُوتْ *n.* death

gabr كَبْرْ *n.* (*pl.* gbuur) grave; tomb

ṭaaḥ طَاحْ *imperf.* yṭiiḥ *v.* to fall (down); to drop; to lose

ṭeeḥah طَيحَه *f.n.* a fall

jnaazah جَنازَه *f.n.* (*pl.* -aat) funeral; funeral procession

ṭbeeʕ طَبيع *n.* temper; nature; character (*var.* ṭabʕ)

hadd هَد *imperf.* yhidd *v.* to leave; to quit s.th.; to throw away; to discard

ʔubuu ṭbeeʕ maa yhidd ṭabʕah أبُو طَبيع ما يهد طَبْعَه *prov.* (*lit. The father of a character does not leave his character*) Old habits die hard.

fakk فَك *imperf.* yfukk *v.t.* to set free; to let go of; to get away from; to leave alone; to release (s.o. or s.th.); to untie; to open

mayyit مَيِّت *adj.* (*pl.* -iin) being fond of s.o.; being crazy about s.o.; dying

rakaẓ رَكَظ *imperf.* yarkiẓ *v.* to run

ʔilm عِلْم *n.* (*pl.* ʕuluum) knowledge; learning; information; science (pl. form)

li-ʕilmak لِعِلْمَك *phr.* for your information

ṭumuuḥ طُمُوح *n.* (*pl.* -aat) ambition

ṣalax صَلَخ *imperf.* yiṣlix *v.t.* to skin; to detach (with the preposition ʕan *from* )

ṣalx صَلْخ *v.n.* skinning

waraθ وَرَث *imperf.* yuuraθ *v.* to inherit

ʔawwal bawwal أوّل بَوّل *expr.* little by little; by and by

mixbaat مَخْباة *f.n.* (*pl.* maxaabii) a hiding place

gifil كِفِل *n.* (*pl.* gfuulah) lock

maalnaa ɣina ʕan baʕẓ مالْنا غِنَى عَن بَعْظ *expr.* We cannot do without one another.

ʕumuuman عُمُوماً *adv.* in general; generally speaking

## Notes

1) ʔaa yaa raasii ʔaa: *Ouch, my head hurts. What a headache!* The vowel in the interjection //ʔaa or ʔaax// can be lengthened to three or four times its normal length to express pain. It is usually followed by the vocative particle //yaa// plus the part of the body causing the pain, as is the case in this text.

2) tsu tsu tsu: *No, no, no!* This ingressive apico-alveolar click repeated several times is used to indicate dismay or surprise. However, when done one time (usually accompanied by a slight raising of the head) it is used to indicate *no* or disapproval.

3) tiʃrab ha-summi lhaari w-tilʕab qmaar: *You drink this poison that eats you up and you gamble.* Note that drinking and gambling are forbidden in the Qur'an and are not allowed in most Gulf states.







4) kill-maa ʔatðakkar ʔams w-balaawiih ʔatḥassab: *Whenever I remember the past (lit. yesterday) and its afflictions, I become {more} careful.* Some independent adjectives, adverbs, or prepositions can be compounded with the particle //-maa// to form adverbial conjunctions, e.g., //kill-maa// *whenever*; //ʕugb-maa// *after*. An adverbial conjunction introduces an adverb clause which may precede or follow the main clause.

5) kilmateen gaalhumlak ʔaxuuyii ʕaadil: *A few (lit. two) words my brother Adel told you.* Note that the pronoun suffix referring back to the *two words* is in the masculine plural form. The dual forms of verbs, adjectives, and pronouns are not used in Arabic dialects.

6) naẓrattum: *Their look (at s.o. or s.th.); their view.* Cf. //naẓrathum//. Note the assimilation of //-h- ---> -t-// in the pronoun suffix //-hum//. This phonological change was discussed above.

7) wagitta: *At that time.* Cf. //wagitha(a)//. Note the assimilation of //-h- ---> -t-// in the pronoun suffix //-haa//.

8) ʔaʕmaalii killhaa ɣalaṭ bi-ɣalaṭ: *My deeds are all wrong.* The construction //noun + bi- or fii- + the same noun// usually functions as a predicate to describe the general condition of the subject.

9) ʔubuu ṭbeeʕ maa yhidd ṭabʕah: *Old habits die hard. He who has a habit cannot change it (lit. the father of a character does not leave his character).* The word //ʔu(a)buu// *father* is used in a noun-noun construct to denote possession, usually the possession of certain inalienable characteristics. Note that the word //ṭbeeʕ// is the diminutive of //ṭabʕ//.

10) fukknii: *Get off my back. Leave me alone; Get away from me.* This expression is usually said in a strong, angry voice to express one's disgust with someone else while also asking to be left alone.

11) ʔanaa mayyit fiik: *I am crazy about you. I am very fond of you (lit. I am dying in you).* This phrase is used to express one's fondness of and affection toward someone else.

12) byiṣlix jildna ṣalx: *He will harm us severely. He will skin us alive (lit. He will skin us skinning).* Verbs may govern objects that are their own verbal nouns. Such a structure is used to intensify the meaning of the verb.

## Ghanoum and His Headache

A : Ghanoum! Ghanoum! Ghanoum, get up! Ghanoum!

B : Uh.

A : Get up!

B : Ouch... my head hurts. Oh what a headache! As if there were ten blacksmiths with hammers working in my head. Ouch! Oh my head! What time is it now?

A : It is three thirty.

B : Three thirty, {Come on} people, it is still dawn. OK.

A : It is three thirty in the evening! Of course, you are not aware of yourself and of the time. You stay up all night long drinking this poison that tears you up and gambling. Of course your head is going to explode.

B : We barely finished from my brother Adel and his sermons, and here you come. What do you want? What do you want now?

A : Ghanoum, I have warned you previously not to bring your gang here to drink and gamble. Brother, look for some other place for your mess.

B : Another place and my mess? What's wrong with you? All along the office has been opened for messes. Do you want me to remind you?

A : Don't remind me and I won't remind you. Yesterday is different from today, Ghanoum! I am fed up, and the more I remember the past and its affliction, {the more} confused I become.

B : May God strengthen your faith! May God strengthen your faith! I want to know... Uh... My brother Adel barely said two words to you. What exactly did he say to you? What did he say to you?

A : Oh Ghanim, it is not just Adel's talk. It is the people's talk and opinion and the death of my uncle. When my uncle died and when we went to bury him I {felt that I} went down with him into the grave. Only at that time I felt that I was afraid of my God. My end will be dropping {dead} just like my uncle. What am I going to take with me from this world? I will take my deeds, and my deeds are all wrong, and my life is all lies.

B : It... it is normal for anyone who goes to a funeral to have the same feeling. I mean when one walks in a funeral procession he will be affected, and he will remember stuff like this. However, after the funeral, he will {soon} forget everything. Saloum, one cannot change his nature.

A : Look Ghanim! I don't want to forget. I don't want to forget. The only thing I want to forget is you. Brother, leave me alone. Stay out of my life, let go.







B : I will stay out of your life, as if it's too nice. If someone hears you, he may say that I am obsessed with you (lit. dying in you) and that I am running after you from place to place. I don't like you, and now I don't even want your kindness. Basically, and for your information, your opinions in recent times... do not fit my ambitions.

A : Listen Ghanoum, we have to return the money we stole from Sultan's showroom.

B : Return it! Where do I return it to? Sultan, may God rest his soul, is gone. Where do you want me to take it, to his brother Abdulkarim? His brother Abdulkarim will skin us {alive}, and he will put us in jail.

B : OK, we will return it to Samah.

A : Samah! Samah does not need the few pennies we have. Samah's daughter will inherit (in the) millions. Furthermore, I don't... I don't have money. I don't know, it {just} disappears. What are we going to return to them? The money comes [to me] and goes, by and by. How? I don't know.

A : It has to go by and by. Oh Ghanim, everything will be lost. Give me the key to the office, now!

B : OK then, look for it and take it. I don't know where the key is. I don't know where it was lost. Something else... something else, let me say something to you. I mean, what do you know? What if I have another key kept in my hiding place? How would you know?

A : Brother, I will change the lock on the door. I will change the whole door. Brother, just get out! I don't want you! I don't want to know you, and I don't want you to know me. Brother, just leave, goodbye!

B : Fine, don't push {me}, I will get out. I will leave. But look Salloum! This will say to you a final word. It is true that I am leaving, but generally speaking, we cannot do without each other. Goodbye Salim. Bye temporarily. Goodbye Salim!

## msečiin yaa saalim[1]

A = ɣaanim
B = ʕaadil (his brother)

A : msečiin, ʔimsečiin yaa saalim, msečiin, tadrii ʕaad yoom kaan saalim maaʃii ʕawiy[2], w-kaan bi-lmalaaʕiib mmaʃʃii ḥayaatah, kaan yilʕab bi-lifluus liʕb w-ʔumuurah killahaa myassarah, w-bass nuwa yṣalliḥ ḥaalah w-yaẓbuṭ ʔumuurah, nʕafsat ḥayaatah foog ḥadir[3]. kill ʃii b-ḥayaatah nʕakas[4], ʃift yaa ʕaadil, ʃift yaa ʕaadil yaa xuuy llii yamʃii bi-ha-lḥayaa ʕadil ʃuu yṣiir fiih?

B : bass haaðaa -llii fahamtah mini -llii ṣaar l-saalim? yaʕnii laazim lʔinsaan yamʃii ʕawiy fii ḥayaatah ʕalaʃaan... ʕaʃaan yirtaaḥ? yaa xii yimkin ʔallah baɣa yṭahhir saalim min ðunuubah w-faʕaaylah, yimkin baɣa yaʕṭiih dars wi-yraawiih ʔinna ṭariiqi -lʕawiy w-ṭariiqi l... llii tguul ʕannah laff w-dawaraan haaðaa killah ɣalaṭ fii ɣalaṭ. laakin min yifham? min yiʕgal? min yiftihim?

A : ʕaadil, ʔaxuuyi lčabiir, tadrii ʃunuu muʃkiltak ʔinta? muʃkiltak ʔinnak ʔinta miθaalii ʔakθar mni -llaazim, ʕalaʃaan čiðii ʕyuubii -llii zɣayruunah -llii hum kubur (He makes a gesture to show how big), tʃuufaa ha-lkubur[5]. ʕaadil, taraa ʔanaa, ʔanaa ʔaḥsan min naas ɣeerii waayid. ʔanaa ṣidj ʔaʕtarif, ʔaana ʔiʃwuyyah hah, ʃwuyyah munḥarif, bass ʕaad muu killiʃ... munḥarif marrah waḥdah. w-baʕdeen ʃuuf ʕaadil ʔaxuuy, ʔanaa b-ṣaraaḥah, b-ṣaraaḥah, xalaṣ qarrart ʔatuub.

B : ʔi-ttuub! ʔittoobah yaa ɣaanim gool w-fiʕl, muub kalaam fii kalaam. tigdar tgul-lii yaa ɣaanim, yaa -ttaayib ha-liḥbuub haaðii ʃuu hii -llii ḥaṣṣaltaa fii ḥijratk? tigdar tgul-lii ʔeeʃ ḥagga liḥbuub haaðii?





A : ʔeeh heh, maa ʔadrii, ʔeʃ darraanii[6]? maa ʔadrii ʕanhe. ʔe... ʔagul-lak ʃaɣlah ʕaadil taraa haðeela b-ḥijrat ḥajji -braahiim. ḥajjii -braahiim maskiin mariiẓ, kill ʔamraaẓi -ddinyaa fiih, w-yaaxið kill ʔadwiyat ddinyaa, gaaluu, gaaluu b-ɣurfitah ṣaydaliyyah. yaʕnii yimkin haaðii baqaayaa min baqaayaahu[7].

B : ʔafa ʕaleek yaa xuuyi ɣaanim, ʔafa ʕaleek, ʔafa ʕaleek bass tkallim yaahil ʔint, ʔanaa rayyaal baaraka -llah fiik. ṣaḥiiḥ ʔanaa maa ʔaʕirf ha-liḥbuub haaðii, laakin muub ha-lkiθir ɣiʃʃamt. ʔanaa sirti -ṣṣaydaliyyah w-taʕarraft ʕala duktoor hnaak ʔaʕirfah w-gilt-lah w-saʔaltah ʕan liḥbuub, w-gaal-lii ʃuu ha-liḥbuub. wṣalat fiik lmawaaṣiil[8] yaa ɣaanim yaa xuuy ʔannak taṣriṭ liḥbuub haaðii? ha-liḥbuub llii ddammir ʔaʕṣaabak w-ʕaglak w-ṣiḥḥatk.

A : yaṣbin ʕalayy[9], ɣaṣbin ʕalayy yaa xuuy ʕaadil, ɣaṣbin ʕalayy ʔana, ʔanaa taʕbaan, taʕbaan, taʕbaan ʔabii ʔansa.

B : tinsa? ʃ-tabɣii tinsa? ʃuu -llii tabɣii tinsaa yaa ɣaanim? ʃuu min maʃaakil ʕindak, hah? markabk ṭabʕaan, willaa ʔaʕlant ʔiflaasak yaa rajuli -lʔaʕmaal, willaa ʕyaalak yawaaʕah, willaa ḥurmatk gaaʕdah hnaak tiʃtikii tabɣii tiṭṭallag?

A : tata... taʕrif ʕaadil ʔanaa muʃkiltii... muʃkiltii fii haaðii... muʃkiltii ʔinnii ʔanaa maa ʕindii ʕaaylah ʔantimii lahaa, maa ʕindii ʔusrah, ʔusritii lizɣayruunah, ṣidj ʔinta ʔuxuuyi likbiir w-maa gaṣṣart ʕalayy w-ʔafẓaalak... ʔafẓaalak ʕala raasii[10], bass ʔanaa ʔaḥtaaj ʔinnii ʔakawwin-lii ʔusrah zɣayruunah, beet ʔuw... w-zoojah w-yehhaal, wi-nʃaaʔa -llaah ʔinʃaaʔa -llaah ʔiðaa tzawwajt b-yinṣiliḥ ḥaalii.

B : w-ʔanaa gilt laʔ yaa xuuya ɣaanim, ʔanaa gilt laʔ, ʕasa -llah yahdiik w-tatzawwaj, bass manuu haaðii -llii ba-tirẓa fiik w-ʔinta laa ʃahaadah, walaa waẓiifah, walaa ḥaalah?

A : ʕaad haaðii xallhaa ʕalayyi ʔanaa. taraa, fii waayid ʔasraar b-ḥayaatii xaaʃʃah ʕankum bassi -nʃaaʔa -llaah ʔinna tiṭlaʕ bi-lwagti -lmunaasib.

B : ɣannuum taraa ʔanaa malleet w-zahagt mini lʔasraar wi-lɣumuuẓi -llii fii ḥayaatkum killikum. laa tkuun ʔinta mitzawwij w-ʔanaa maa ʕindii xabar.

A : ʔehahaha, ʃuu daʕwah ʕaad baa-ʔatzawwaj w-ba-xiʃʃ ʕaleekum, bass ʔanaa b-ṣaraaḥah ʔiʃtareet maktab saalim wi-nʃaaʔa -llaah ʔinnii xalaaṣ ba-ʃtiɣil fi -lʔistiraad wi-ttaṣdiir.

B : ʃuu tguul? ʔiʃtareet maktab saalim w-ba-taʃtaɣil fi -lʔistiraad w-ttaṣdiir, min ween? min ween yaa ɣaanim? wallah yaa xuuy yaa ɣaanim maa ẓinn ʔinti ʔinnak titwaffag. ʔeh wallaah. yaa ɣaanim ʔilbeeti -llii yanbinii ʕala ḥaraam, ʔaaxirtah baa-yṭiiḥ foog raas ṣaaḥbah.







# مْسَتْشِينْ يَا سَالِمْ

أ : مْسَتْشِينْ، إِمْسَتْشِينْ يَا سَالِمْ، مْسَتْشِينْ، تَدْرِي عَادْ يُومْ كَانْ سَالِمْ عَوِيْ[2]، وْ كَانْ بِالْمَلَاعِيبْ مَّشِّي حَيَاتَه، كَانْ يِلْعَبْ بِلِفْلُوسْ لِعَبْ، وْأُمُورَه كِلَّهَا مْيَسَّرَه، وْبَسْ نَوَى يْصَلِّحْ حَالَه وْيَظْبُطْ أُمُورَه، نْعَفْسَتْ حَيَاتَه فُوقْ حَدِرْ[3]. كِلَّ شِي بْحَيَاتَه نْعَكَسْ[4] شِفْتْ يَا عَادِلْ، شِفْتْ يَا خُويْ اللِّي يَمْشِي بِهَالْحَيَا عَدِلْ شُو يْصِيرْ فِيه؟

ب : بَسَّ هَاذَا اللِّي فَهَمْتَه مِنِ اللِّي صَارْ لْسَالِمْ؟ يَعْنِي لَازِمْ الإِنْسَانْ يَمْشِي عَوِيْ فِي حَيَاتَه عَلْشَانْ.... عَشَانْ يِرْتَاحْ؟ يَا خِي يِمْكِنْ أَللَّه بَغَى يْطَهِّرْ سَالِمْ مِنْ ذْنُوبَه وْفَعَايْلَه، يُمْكِنْ بَغَى يَعْطِيه دَرْسْ وِيْرَاوِيه إِنَّ طَرِيقِ الْعَوِيْ وْطَرِيقِ الـ.... اللِّي تْكُولْ عَنَّه لَفَّ وْدَوَرَانْ هَاذَا كِلَّه غَلَطْ فِي غَلَطْ. لَكِنْ مِنْ يِفْهَمْ؟ مِنْ يِعْكَلْ؟ مِنْ يِفُتِهِمْ؟

أ : عَادِلْ، أَخُويَ الْتْشَبِيرْ، تَدْرِي شُنُو مْشْكِلْتَكْ إِنْتَ؟ مُشْكِلْتَكْ إِنَّكْ إِنْتَ مِثَالِي أَكْثَرْ مْنِ اللَازِمْ ، عَلْشَانْ تْشِذِي عْيُوبِي اللِّي زْغَيْرُونَه اللِّي كُبُرْ، تْشُوفَا هَالْكُبُرْ. عَادِلْ، تَرَا أَنَا، أَنَا أَحْسَنْ مِنْ نَاسْ غَيْرِي وَايِدْ. أَنَا صِدْجْ أَعْتَرِفْ، أَنَا إِشْوَيَّه هَه. شْوَيَّه مْنْحَرِفْ، بَسَّ عَادْ مُو كِلَّشْ مُنْحَرِفْ مَرَّه وَحْدَه. وْبَعْدَينْ شُوفْ عَادِلْ أَخُويْ، أَنَا بْصَرَاحَه، بْصَرَاحَه ، خَلَصْ قَرَّرْتْ أَتُوبْ.

ب : إِتُّوبْ! إِلتُّوبَه يَا غَانِمْ كُولْ وْفِعْلْ، مُوبْ كَلَامْ فِي كَلَامْ. تِكْدَرْ تْكُولْ لِي يَا غَانِمْ يَا التَّايِبْ هَالِحْبُوبْ هَاذِي شُو هِي اللِّي حَصَّلْتَا فِي حِجْرَتْكْ؟ تِكْدَرْ تْكُلِّي أَيشْ حَكَ لِحْبُوبْ هَاذِي؟

أ : أَيه هَه، مَا أَدْرِي، أَيشْ دَرَّانِي[6]؟ مَا أَدْرِي عَنْهَا. أ... أَكُولْ لَكْ شَغْلَه عَادِلْ تَرَا هَذَيلَ بْحِجْرَةْ حَجِّ بْرَاهِيمْ. حَجِّ بْرَاهِيمْ مَسْكِينْ مَرِيظْ، كِلَّ أَمْرَاظِ الدِّنْيَا فِيه، وْيَاخِذْ كِلَّ أَدْوِيَةْ الدِّنْيَا، گَالُوا، گَالُوا بْغُرْفِتَه صَيْدَلِيَّه. يَعْنِي يِمْكِنْ هَاذِي بَقَايَا مِنْ بَقَايَاه[7].

ب : أفَى عَلَيكْ يَا خُوِيِ غَانِمْ، أفَى عَلَيكْ، أفَى بَسَ عَلَيكْ تْكَلَّمْ يَاهِلْ إنْتْ، أنَا رَيَّالْ بَارَكَ اللّه فِيكْ. صَحِيحْ أنَا مَا أعْرِفْهَا لِحْبُوبْ هَاذِي، لاَكِنْ مُوبْ هَالْكِثْرْ غِشَمْتْ. أنَا سِرْتِ الصَّيْدَلِيَّه وْتَعَرَّفْتْ عَلَى دُكْتُورْ هْنَاكْ أعرِفَه وْكِلْتْ لَه وْسَألْتَه عَنْ لِحْبُوبْ، وْكَالْ لِي شُو هَالِحْبُوبْ. وْصَلَتْ فِيكْ الْمَوَاصِيلْ[٨] يَا غَانِمْ يَا خُويْ إنَّكْ تَزْرِطْ لِحْبُوبْ هَاذِي؟ هَالِحْبُوبْ اللِّي دَمَّرْ أعْصَابَكْ وْعَكْلَكْ وْصِحَّتْكْ.

أ : غَضْبٍ عَلَيّ[٩]، غَضْبٍ عَلَيَّ يَا خُويْ عَادِلْ، غَضْبٍ عَلَيَّ أنَا، أنَا تَعْبَانْ، تَعْبَانْ أبِي أنْسَى.

ب : تِنْسَى؟ شْتَبِي تِنْسَى؟ شُو اللِّي تَبْغِي تِنْسَا يَا غَانِمْ؟ شُو مِنْ مَشَاكِلْ عِنْدَكْ، هَه؟مَرْكَبْكْ طَبْعاً، وِلاَ عْيَالَكْ يْوَاعَه، وِلاَ حُرْمَتْكْ كَاعْدَه هْنَاكْ تِشْتِكِي تَبْغِي تِطَلَّكْ؟

أ : تَتَـ... تَعْرِفْ عَادِلْ أنَا مُشْكِلْتِي... مُشْكِلْتِي فِي هَاذِي... مُشْكِلْتِي إنِّي أنَا مَا عِنْدِي عَايْلَه أنْتَمِي لَهَا، مَا عِنْدِي أُسْرَه، أُسْرَتِي لِزْغَيْرُونَه، صِدْجْ إنْتَ أُخُوِي لِكْبِيرْ وْمَا كَصَّرْتْ عَلَيَ وْأفْظَالَكْ... أفْظَالَكْ عَلَى رَاسِي[١٠]، بَسَ أنَا أحْتَاجْ إنِّي أكُونْ لِي أُسْرَه زْغَيْرُونَه، بَيتْ أوْ... وْزُوجَه وْيَهَّالْ، وِانْ شَاءَ اللّه إنْ شَاءَ اللّه إذَا تْزَوَّجْتْ بْيِنْصِلِحْ حَالِي.

ب : وْأنَا كِلْتْ لأُ يَا خُويْ غَانِمْ، أنَا كِلْتْ لأُ، عَسَى اللّه يَهْدِيكْ وْتَتْزَوَّجْ، بَسَ مَنُو هَاذِي اللِّي بَتِرْظَى فِيكْ وْإنْتَ لاَ شَهَادَه، وَلاَ وَظِيفَه،وَلاَ حَالَه؟

أ : عَادْ هَاذِي خَلّهَا عَلَيٍّ أنَا. تَرَا، فِي وَايِدْ أسْرَارْ بْحَيَاتِي خَاشَّه عَنْكُمْ بَسٍّ انْشَاءَ اللّه إنَّ تِطْلَعْ بِالْوَكْتِ الْمُنَاسِبْ.

ب : غَنُّومْ تَرَا أنَا مَلَّيتْ وْزَهَكْتْ مِنِ الأسْرَارْ وِالْغُمُوظِ اللِّي فِي حَيَاتْكُمْ كِلْكُمْ. لاَ تْكُونْ إنْتَ مِتْزَوِّجْ وْأنَا مَا عِنْدِي خَبَرْ.

أ : أهَه هَه هَه، شُو دَعْوَه عَادْ بَا أتْزَوَّجْ وْبَخِشَ عَلَيكُمْ بَسَ أنَا بْصَرَاحَه إشْتَرَيتْ مَكْتَبْ سَالِمْ وِانْ شَاءَ اللّه إنِّى خَلاَصْ بَشْتِغِلْ فِي الإسْتِرَادْ وِالتَّصْدِيرْ.





ب : شُو تْكُولْ؟ إشْتَرَيتْ مَكْتَبْ سَالِمْ وْبَتَشْتَغِلْ فِي الإسْتِرَادْ وْتَصْدِيرْ، مِنْ وَينْ؟ مِنْ وَينْ يَا غَانِمْ؟ وَاللّه يَا خُويْ يَا غَانِمْ مَا ظِنَّ إنْتِ إنَّكْ تِتْوَفَّكْ، أيه وَاللّه. يَا غَانِمْ إلْبَيتِ اللِّي يَنْبِنِي عَلَى حَرَامْ، آخِرْتَه بَا يْطِيحْ فُوكْ رَاسْ صَاحْبَه.

## Vocabulary

msečiin مْسَتْشِين adj. (pl. masaačiin) poor (one); humble; wretched person; miserable (var. maskiin)

ʕaway عَوَيْ adj. crooked; not straight; twisted; bent (var. ʕawaj)

mmaʃʃii مْمَشِّي act.par. (pl. -iin) running (s.th.); letting s.th. go

mmaʃʃii ḥayaatah مْمَشِّي حَيَاتَه phr. running his life

yilʕab bi-lifluus liʕb يِلْعَبْ بِالْفْلُوسْ لِعْبْ expr. (lit. He plays with the money playing) He has a lot of money. He doesn't know where to put the money. He is loaded.

myassarah مْيَسَّرَه f.adj. successful; available; prosperous; within easy reach (var. myassar (m.))

nuwa نُوَى imperf. yinwii v. to decide; to plan; to intend; to determine

ḥadir حَدِرْ prep. below; down; downstairs

nʕakas انْعَكَسْ imperf. yinʕakis pass.v. to be reversed; to be the opposite; to be reflected

ṭahhar طَهَّرْ imperf. yṭahhir v.t. to cleanse; to purify; to purge; to sterilize; to circumcise

ðanb ذَنْبْ n. (pl. ð(u)nuub) sin; misdeed; offense; mistake

ʕaṭa- dars عَطَى دَرْسْ imperf. yaʕṭii- dars phr. to teach s.o. a lesson

raawa رَاوَى imperf. yraawii v. to show; to reveal (s.th.); to demonstrate (s.th.)

laff w-dawaraan لَفّ وْدَوَرَانْ expr. wheeling and dealing; dishonesty; beating around the bush

ʕagal عَكَلْ imperf. yiʕgal v. to wise up; to comprehend; to be smart

ftaham افْتَهَمْ imperf. yiftihim v. to understand; to comprehend

miθaalii مِثَالِي adj. (pl. -iin) idealist; exemplary

zɣayruunah زْغَيْرُونَه f.adj. minute; tiny; small; little; insignificant (var. zɣayruun (m.))

ʕtaraf اعْتَرَفْ imperf. yiʕtarif v. to confess; to admit; to acknowledge

munḥarif مُنْحَرِفْ adj. (pl. -iin) corrupted; twisted; perverted; slanted; deviating

taab تَابْ imperf. ytuub v. to repent

toobah تَوبَه *f.n.* repentance

gool w-fiʕl كُول وْفعْل *phr.* talk and action

kalaam fii kalaam كَلَامْ فِي كَلَامْ *phr.* empty talk; nonsense; much talk (and no action)

taayib تَايِبْ *act.par.* (*pl.* -iin) repentant

darra دَرَّى *imperf.* ydarrii *v.* to inform s.o.; to make s.o. know; to make s.o. aware of s.th.

mariiẓ مَرِيظْ *adj.* (*pl.* marẓa) sick, ill, ailing; patient; sick person

duwa(a) دُوَا *n.* (*pl.* ʔadwiyah) medicine; medication; remedy; drug

ṣaydaliyyah صَيْدَلِيَّه *f.n.* (*pl.* -aat) pharmacy; drugstore

muub ha-lkiθir مُوبْ هَالْكِثرْ *expr.* not that much; not to that extent

ɣaʃʃam غَشَّمْ *imperf.* yɣaʃʃim *v.* to be regarded as ignorant, inexperienced, or dumb

wṣalat fiik lmawaaṣiil وْصَلَتْ فِيكْ الْمَوَاصِيلْ *expr.* Things got that bad for you (to do s.th. that awful). Things got so bad for you (that you stooped that low).

ṣiraṭ صِرَطْ *imperf.* yaṣriṭ *v.* to gulp down; to swallow

dammar دَمَّرْ *imperf.* ydammir *v.t.* to destroy; to ruin; to demolish

ʕaṣab عَصَبْ *n.* (*pl.* ʔaʕṣaab) nerve

ʕagl عَگْلْ *n.* (*pl.* ʕguul) brain; mind

ɣaṣbin غَصْبِنْ *adv.* against one's will; by force; forcibly

markab مَرْكَبْ *n.* (*pl.* maraakib) ship; boat; vessel

ʔiflaas إِفْلَاسْ *n.* bankruptcy

ʔaʕlan ʔiflaasah أَعْلَنْ إِفْلَاسَه *imperf.* yiʕlin ʔiflaasah *phr.* to declare bankruptcy

ṭṭallag طَّلَّگْ *imperf.* yiṭṭallag *pass.v.* to be divorced

faẓ(i)l فَظْلْ *n.* (*pl.* ʔafẓaal) favor; grace; kindness; graciousness; goodness

zoojah زُوجَه *f.n.* (*pl.* -aat) wife

nṣalaḥ انْصَلَحْ *imperf.* yinṣaliḥ *pass.v.* to become right; to be fixed; to be repaired

raẓa fii- رَظَى فِيـ *imperf.* yirẓa *v.* to accept; to approve; to be content; to be satisfied

ʃahaadah شَهَادَه *f.n.* (*pl.* -aat) diploma; certificate

waẓiifah وَظِيفَه *f.n.* (*pl.* waẓaayif) job; work; employment; occupation

zahag زَهَگْ *imperf.* yizhag *v.* to become tired of s.th.; to be disgusted; to be bored with s.th.; to be fed up

ɣumuuẓ غُمُوظْ *n.* obscurity; ambiguity; vagueness

ʔistiraad w-taṣdiir إِسْتِرَادْ وْتَصْدِيرْ *phr.* import export

twaffag تْوَفَّگْ *imperf.* yitwaffag *v.* to succeed; to prosper; to be successful





nbana انْبَنَى *imperf.* yinbaba *pass.v.* to be built; to be established

ḥaraam حَرَامْ *adj.* unlawful; forbiden; prohibited

saahib صَاحِبْ *n.* (*pl.* ʔaṣḥaab) owner; holder; possessor; landlord (before the word beet *house*); friend

Notes

1) msečiin yaa saalim: *Poor Salim!* Cf. //maskiin yaa saalim//. Note the sound change //-k- ---> č//. Note also that one may make this change as one chooses which is apparent in this speaker's speech further down in the text. He voices the same word as //maskiin//.

2) yoom kaan saalim maaʃii ʕaway: *Whem Salim was living a dishonest {life}*. The word //yoom// *day* is used to introduce a temporal clause. It is usually followed by a perfect tense verb. Note the sound change of //-j ---> -y//.

3) nʕafsat ḥayaatah foog ḥadir: *His life was turned upside down.* Note that the term //foog ḥad(i)r// *upside down* is used in some Gulf dialects and it does not occur in MSA.

4) kill ʃii b-ḥayaatah nʕakas: *Everything in his life was reversed.* Verb form VII //nC$_1$aC$_2$aC$_3$/nfaʕal// is the most common pattern for passive verbs. It is augmented with respect to Form I, by prefixing the formative //n-//, e.g., //ʕakas ---> nʕakas// *to be reversed; to be the opposite; to be reflected.*

5) ʕyuubi llii zɣayruunah llii hum kubur, tʃuufhaa ha-lkubur: *My minute faults that are this much, you see them that much.* Gestures are very important in Middle Eastern cultures and learners may not understand some conversations if they are not aware of them. Note that the speaker in this text puts his thumb on the tip of his index finger to show the insignificance of his faults and then he has his arms wide open to show how his brother sees them.

6) ʔeʃ darraanii: *How would I know (lit. what makes me know)?* This expression is usually accompanied with a slight shrug of the shoulders and with both hands open facing upward. It is used to deny being aware of something. The expression //ʔeʃ ʕarrafnii// may also be heard.

7) haaðii baqiyyah min baqaayaahu: *This is the leftover of his stuff.* The speaker is using this MSA construction to express his sarcasm.

8) wṣalat fiik lmawaaṣiil: *Things got that bad for you (to do s.th. that awful). Things got so bad for you (to stoop that low).* This expression is usually followed by a bad action, as is the case in this text, *things got that bad for Ghanim to get to the point of taking drugs.*

9) ɣaṣbin ʕalayy: *In spite of my will; against my will.* As in other Gulf dialects, in UAE dialects, indefinite nouns in the non-final position may take the //tanwiin//, the final ending //-in, -an, -en//. Note that this inflection is not for case. Note also that this adverb is usually used with the preposition //ʕan//, but the speaker here chose to use //ʕala-// instead.

10) ʔafẓaalak ʕala raasii: *I am indebted to you (lit. Your graciousness is on my head).* The prepositional phrase //ʕala raas-// *on one's head* is used to express one's respect, e.g., //kalaamak ʕala raasii// *I very much respect what you are saying*. It is also used as a response to a request, e.g., //ʕaṭnii ʃurbat mayy// *Give me a drink of water*, the response is //ʕala raasii// *very gladly; at your service! Just as you wish!*







## Poor Salim

A : Poor, poor, poor Salim! You know, when Salim was a crook and living his life in lies, he used to play with a lot of money, and all his needs were satisfied. However, when he decided to straighten up his situation and do things right, his life was turned upside down. Everything in his life was shattered. You see, Adel, do you see brother Adel, what happens to the one who walks straight forward in this life?

B : Is this the only thing you understood from what has happened to Salim? You mean that one has to be a crook in this life to be... to be comfortable? Brother, maybe God wanted to cleanse Salim of his sins and bad deeds. Maybe He wanted to give him a lesson to show him that the crooked way, the way which you call detours and evasions, is all wrong. Nevertheless, who understands, who listens? Who understands?

A : Adel, my older brother, do you know what your problem is? Your problem is you are too much of an idealist, that's why you see my very little faults so big. You see Adel, I am a lot better than other people. I truly admit that I am somehow corrupted a little, but not completely [corrupted]. However, brother Adel, honestly, {I have had} enough. I have decided to repent.

B : You, repent! Oh Ghanim, repentance is words and actions, not just empty talk. Can you Ghanim, the one who has repented tell me what are these pills which I have found in your room? Can you tell me what these pills are for?

A : Yes, I don't know. Why should I know? I don't know {anything} about them. I tell you something Adel, you see, these were in Haj Ibrahim's room. Poor Haj Ibrahim was a sick man. He had all the illnesses of the world, and he takes all the medicines in the world. It is said that there is a drugstore in his room. I mean maybe this is the leftover of his stuff.

B : Bravo brother Ghanim, bravo. But, are you talking to a child? With all due respect, I am a man. It is true that I don't know what these pills are, but I am not that ignorant. I went to the drugstore. I saw a doctor [there] I knew and asked him about these pills. He told me what these pills are for. You stooped that low and things have led you to the extent to gulp down these pills. These pills that destroy your nerves, your brain, and your health.

A : In spite of my will, in spite of me, my brother Adel, in spite of me. I am troubled, burdened. I want to forget.

B : You want to forget! What do you want to forget? What do you want to forget, oh Ghanim? What kind of problems do you have, uh? Of course, is it your ship, or you the business man have declared bankruptcy, or your children are hungry, or your wife is complaining and asking to be divorced.

A : You.... you know Adel, my problem... my problem with this... my problem is that I don't have a family to belong to. I don't have my own little family. It is true that you are my older brother, and you have done a lot (lit., did not fall short) as far as I am concerned, and I am indebted to you, but I need to create a small family for me, a house, a wife, and children. God willing, my situation will be better when I

get married.

B : Did I say no, brother Ghanim? Did I say no? I hope God will guide you and you will get married. However, who is the one who will accept {to marry} you? You don't have a degree or a job or any thing.

A : Well, leave this one to me. You see, there are a lot of secrets in my life that are concealed from you. However, I hope that they will be out {in the open} at the right time.

B : Ghanoum, you see, I am fed up with the secrets and the obscurity which are in the lives of all of you. Are you married and I am not aware of it?

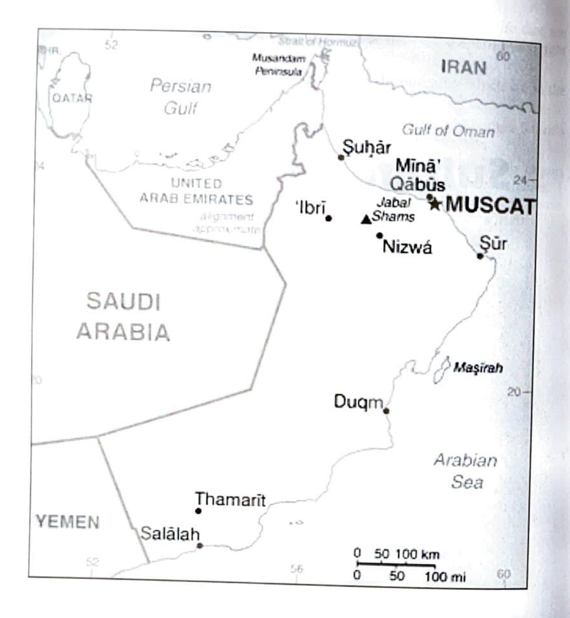
A : Ha ha ha, how would I be married and hide it from you? Frankly, I bought Salim's office and God willing, I will be working in the import export business.

B : Say what? You have bought Salim's office and you will be working in import export, where is this from? From where oh Ghanim? By God! Brother Ghanim, I don't think that you will be successful, I swear to God. Oh Ghanim, the house which is built on illegal things, by the end it will tumble on its owner's head.





# Sultanate of Oman






## Background

In the late 18th century, Oman signed the first in a series of friendship treaties with Great Britain. This made the country more dependent on British political and military advisors. Sultan Said Bin Taymour Al Said ran a repressive regime with laws forbidding many activities such as building or repairing one's home without permission. For fifty years, the administration used a system that discouraged change and progress which made Oman lag behind the world in its march toward civilization. It was an isolated country. It did not have relations with other Arab or Islamic countries. Curfews were imposed and radios were banned. However, a new dawn arrived on July 23, 1970, when, with the help of the British, Sultan Said was overthrown by his son, Sultan Qabous Bin Said Al Said. One year later the country declared its independence as the Sultanate of Oman.

## Geography

The Sultanate of Oman is located on the southeast coast of the Arabian Peninsula. It borders the UAE on the northwest, Saudi Arabia on the west, and Yemen on the south. The Arabian Sea is on the south and east and the Gulf of Oman on the northeast. The country is divided into five regions or provinces and four governorates, Ad-Dakhiliyah, Adh-Dhahirah, Al-Batinah, Al-Wusta, Ash-Sharqiyah, Dhofar, Musandam, Muscat, and Dhofar. It has a total land area of approximately 300,000 sq km. The landscape consists of valleys, desert, mountain ranges, and a coastal plain.

## Government

The government of Oman is an absolute monarchy. Muscat is the capital city. The executive branch consists of the chief of state, Sultan Qabous Bin Said Al Said. This position is hereditary within the Al Said family. Sultan Qabous has also been the prime minister or head of government since 1972. The Sultan began his reign on 23 July, 1970. The legislative branch consists of a 70-member Majlis Ad-Dawla or upper chamber which is appointed by the monarch and has only advisory power. There is also a 84-member //majlis ʔashshuurah// or lower chamber. Its members, who have only advisory power, are elected by popular vote to serve four-year terms.

In his statement broadcast on the day of his accession, Sultan Qabous promised to dedicate himself to a speedy establishment of a modern state. He also promised the abolition of all unnecessary restrictions that burdened his people. Clearly, he was aware of his country's problems and the need for national unity. Because of His Majesty's wise planning and foresight, Oman enjoys political and economic stability.

Oil was first found in 1962 and was first exported in 1967. The Sultan quickly used the oil revenues to build infrastructure, including roads, schools, hospitals, water plants, and electricity generating plants. His Majesty's careful planning has slowly eased the economy of the Sultanate of Oman away from being totally dependent on crude oil. Oman joined the World Trade Organization in November 2000. Since its oil resources are dwindling, Oman is actively pursuing a development plan that focuses on diversification, industrialization, and privatization. Industrial development plans focus on gas resources, metal manufacturing, and international transshipment ports.

### Society

The Omani population is heterogeneous, consisting of an ethnic and religious mix derived in large part from a history of maritime trade, tribal migration, and contacts with the outside world. The population of Arab descent constitute the majority; however, non-Arab groups include Baluchis from the Makran coast of Iran and Pakistan, former slaves, and Zanzibari Omanis. There is also a group of citizens of Indian descent which reflects the historical commercial ties between Oman and the Indian subcontinent. There is another group of Indian descent called the Khoja community who may be the richest and the most educated private group in Oman. All of these different ethnic groups still converse among themselves in their own languages.

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## **ṣalṭanat ʕumaan**[1]

A : ʔahlan, keef ḥaaliʃ[2]?

B : ʔalḥamdu lillaah, wi-ntii?

A : lḥamdillah, tamaam[3].

B : ʔinti min feen?

A : min ṣalṭanat ʕumaan, maṣqaṭ[4]. ẓaruurii tzuuriihaa, θaanii ʔanẓaf balad fi -lʕaalam yaʕnii, ẓaruurii, ẓaruurii.

B : ḥulwah? ḥulwah?

A : tjannin[5], jamiileh. waajid, waajid mnaẓẓamah. ʔawwal ʃii ʃawaariʕhaa, yaʕnii maa fii miθilhe[6], min naaḥyat niẓaam, yaʕnii mnaẓẓamiinaa b-ḥeeθ ʔinna maa fii zaḥmah ʔabadan. ʃawaariʕ naẓiifeh, w-ʔiðaa ḥaawalti ʔaṣlan tirmii ʃayy min bar... min barraa -ʃʃubbaak wi-nti... wi-nti tsuuqii[7] ʔaw b-sayyaarah, yaʕnii ydaffaʕuuʃ[8] yaʕnii... ɣaraamah, ydaffaʕuuʃ ɣaraamah wu... wu-tkallif... fa-nnaas ʔe... yxaafuu yaʕnii yirmuu ʔay ʃii ʕa-ʃʃaariʕ, mihtammiin yaʕnii b-naẓaafati -lmakaan.

B : w-fii ʃawaariʕ fii kulli -lqura wa-lmudun...?

A : tqriiban ʔee lḥiin... taqriiban ʔewaa[9], wu-kbiirah ʕumaan maa zɣiirah[10], ʔakbar min briiṭaanyaa. wi-lwidyaan yaʕnii ʕidne[11] ḥatta ynaẓẓafuuhaa daayman.

B : ʔinti min ʔa... madiinat maṣqaṭ?

A : min maṣqaṭ lʕaaṣimah, naʕam.

B : ʔe... kabiirah -lmadiinah?

A : laa, maa waajid kabiirah, ṣaraaḥah laʔ, maa miθil lqaahirah, bayruut ṣaɣiirah baʕad, bass ʔakbar ʕan[12] bayruut yaʕnii ʔu…

B : wi-lḥayaat fii masqaṭ?

A : keef ʔaxabbriʃ? wallah muriiḥah. muriiḥah bassi -lmuʃkilah -ljaw ḥaar waajid, waajid ḥaar. ṭṭaqṣ yaʕnii ʕidne waajid ḥaar wu-rruṭuubah ʕaalyah…

B : fi -ṣṣeef? fi -ṣṣef bass ʔaw…

A : b-ʃakil ʕaam yaʕnii, ʔille fii ʃahr θnaʕʃ[13] wullaa -ljaw yaʕnii yṣiir muʕtadil. ʔaḥsan jaww yaʕnii wi-yṣaadif ramaẓaan ssineh -jjaayeh. ramaẓaan huwa ka-lʕaadii yaʕnii -nnaas yiʃtuɣluu, lmadaaris haay -lʔaʃyaa maa titwaqqaf ṭabʕan, ḥatta riyaaẓah fi -lmadraseh nmaarishe f-ramaẓaan, maa titwaqqaf. bass ʔe… baʕdeen yirjuʕuu -nnaasi -lbeet ykuun ṭabʕan taʕbaaniin, ʔirhaaq, m… ʕaʃaan lyoom kil… kubrah[14] yaʕnii maa maakliin[15], w-daarsiin ʔaw miʃtaɣliin fa-ynaamuu -ẓẓihriyyeh yaʕnii w-haaðii yiṣḥuu yaʕnii qabli -lfaṭuur b-saaʕah taqriiban yṣalluu ṭabʕan baʕdeen lammaa… haay yixtilif min ʕaaʔileh l-ʕaaʔileh, bi-nnisbaalnaa[16] niḥnaa yaʕnii, niḥnaa naakil yaʕnii lammaa yʔaððin naakil haaðaa siidaa yaʕnii. maa maa nṣallii baʕdeen naakil, bass fii baʕẓi -lʕawaayil yaʕnii yaakluu ʃwayyat fawaakih, yṣalluu w-baʕd fatrah yaʕnii yaakluu qaliil w-baʕdeen rijʕuu yaakluu, f-ha-ṭṭariiqah -lwaaḥid yaakil ʔakθar, bi-nnisbaalnaa niḥnaa ʕaaʔilatnaa yaʕnii, siidaa nruuḥ naakil.







# صَلْطَنَةْ عُمَانْ[١]

أ : أَهْلاً، كَيفْ حَالِش[٢]؟

ب : أَلْحَمْدُ لِلَّهْ، وِانْتِ؟

أ : الْحَمْدِلله، تَمَامْ[٣].

ب : إِنْتِ مِنْ فَينْ؟

أ : مِنْ صَلْطَنَةْ عُمَانْ، مَصْقَطْ[٤]. ظَرُورِي تْزُورِيهَا، ثَانِي أَنْظَفْ بَلَدْ فِي الْعَالَمْ يَعْنِي، ظَرُورِي، ظَرُورِي.

ب : حُلْوَه؟ حُلْوه؟

أ : تْجَنِّنْ[٥]، جَمِيلَه. إِ... وَاجِدْ، وَاجِدْ مْنَظَّمَه. أَوَّلْ شِي شَوَارِعْهَا، يَعْنِي مَا فِي مِثْلْهَا[٦]، مِنْ نَاحْيَةْ نِظَامْ، يَعْنِي مْنَظَّمِينَا بْحَيثْ إِنَّ مَا فِي زَحْمَه أَبَدَاً. شَوَارِعْ نَظِيفَه، وْإِذَا حَاوَلْتِ أَصْلاً تِرْمِي شَيّ مِنْ بَر... مِنْ بَرَّا الشُبَّاكْ وِانْتِ... وِانْتِ تْسُوقِي[٧] أَوْ بْسَيَّارَه يَعْنِي يْدَفّعُوش[٨] يَعْنِي... غَرَامَه، يْدَفّعُوش غَرَامَه وُ... وُتْكَلِّفْ... فَالنَّاسْ أ... يْخَافُوا يَعْنِي يِرْمُوا أَي شِي عَالشَّارِعْ، مِهْتَمِّينْ يَعْنِي بْنَظَافَةِ الْمَكَانْ.

ب : وْفِي شَوَارِعْ فِي كُلِّ الْقُرَى وَالْمُدُنْ؟

أ : تَقْرِيبَاً أي الْحِينْ... تَقْرِيبَاً أيوَا[٩]، وكُبِيرَه عُمَانْ مَا زْغِيرَه[١٠]، أَكْبَرْ مِنْ بْرِيطَانْيَا. وِالْوِدْيَانْ يَعْنِي عِدْنَا[١١] حَتَّى يْنَظّفُوهَا دَايْمَاً.

ب : إِنْتِ مِنْ أ... مَدِينَةْ مَصْقَطْ؟

أ : مِنْ مَصْقَطْ الْعَاصِمَه، نَعَمْ.

ب : أ... كَبِيرَه الْمَدِينَه؟

أ : لاَ، مَا وَاجِدْ كَبِيرَه، صَرَاحَه لأْ، مَا مِثِلْ الْقَاهِرَه، بَيرُوتْ صَغِيرَه بَعَدْ، بَس أَكْبَرْ عَنْ[12] بَيْرُوتْ يَعْنِي أ...

ب : وِالْحَيَاةْ فِي مَصْقَطْ؟

أ : كَيفْ أَخْبَرِشْ؟ وَاللَّه مُرِيحَه، بَسَّ الْمُشْكِلَه الْجَوّ حَارْ وَاجِدْ، وَاجِدْ حَارْ...الطَّقْصْ يَعْنِي وَاجِدْ حَارْ وُالرُّطُوبَه عَالْيَه...

ب : فِي الصَّيفْ؟ فِي الصَّيفْ بَسَ أَوْ...

أ : بْشَكِلْ عَامْ يَعْنِي، إلاَّ فِي شَهْرْ تْنَعْشْ[13] وُلاَ الْجَوّ يَعْنِي يْصِيرْ مُعْتَدِلْ، وِيْصَادِفْ رَمَظَانْ السَنَه الجَّايَه. رَمَظَانْ هُوَ كَالْعَادِي يَعْنِي النَّاسْ يِشْتُغْلُوا، الْمَدَارِسْ هَايْ الأَشْيَا مَا تِتْوَقَّفْ طَبْعاً، حَتَّى رِيَاظَه فِي الْمَدْرَسَه نْمَارِسْهَا فْرَمَظَانْ. مَا تِتْوَقَّفْ. بَسّ أ... بَعْدَينْ يِرْجُعُوا النَّاسِ الْبَيتْ يْكُونْ طَبْعاً تَعْبَانِينْ، إرْهَاقْ، م... عَشَانْ الْيُومْ كِل... كُبْرَه[14] يَعْنِي مَا مَاكْلِينْ[15]، وْدَارْسِينْ أَوْ مِشْتَغْلِينْ فَيْنَامُوا الظَّهْرِيَّه يَعْنِي وْ هَاذِي يِصْحُوا يَعْنِي قَبْلِ الْفَطُورْ بْسَاعَه تَقْرِيباً يْصَلُّوا طَبْعاً بَعْدَينْ لَمَّا... هَايْ يِخْتِلِفْ مِنْ عَائِلَه لْعَائِلَه، بِالنِّسْبَالْنَا[16] نِحْنَا يَعْنِي، نِحْنَا نَاكِلْ يَعْنِي لَمَّا يْأَذِّنْ نَاكِلْ هَاذَا سِيدَا يَعْنِي. مَا... مَا نْصَلِّي بَعْدَينْ نَاكِلْ، بَسَ فِي بَعْظِ الْعَوَايِلْ يَعْنِي يَاكْلُوا شْوَيَّةْ فْوَاكِه، يْصَلُّوا وْبَعْدْ فَتْرَه يَعْنِي يَاكْلُوا قَلِيلْ وْبَعْدَينْ رِجْعُوا يَاكْلُوا، فْهَالطَّرِيقَه الْوَاحِدْ يَاكِلْ أَكْثَرْ. بِالنِّسْبَالْنَا نِحْنَا عَائِلَتْنَا يَعْنِي، سِيدَا نْرُوحْ نَاكِلْ.

## Vocabulary

ṣalṭanat ʕumaan صَلْطَنَةْ عُمَانْ *prop.n.* Sultanate of Oman
maṣqaṭ مَصْقَطْ *prop.n.* Muscat (the capital of the Sultanate of Oman)
jannan جَنَّنْ *imperf.* yjannin *v.* (*lit. to make crazy*) to blow one's mind; to take one's breath away; to make crazy; to drive one insane; to madden; to infuriate
miθil مِثْلْ *prep.* as; like; similar
ʔaṣlan أَصْلاً *adv.* originally; basically; primarily
saaq سَاقْ *imperf.* ysuuq *v.* to drive
ɣaraamah غَرَامَه *f.n.* (*pl.* -aat) penalty; fine; compensation





rame رَمَى *imperf.* yirmii *v.* to throw away
ʔewaa أيوا *part.* yes
briiṭaanyaa بْرِيطَانْيَا *prop.n.* Britain
waadii وَادِي *n.* (*pl.* widyaan) aquifer; a natural underground water source (*var.* weedii)
qaahirah قَاهِرَه *prop.n.* Cairo, capital of Egypt (always with the def.art.)
bayruut بَيْرُوتْ *prop.n.* Beirut, capital of Lebanon
muriiḥah مُرِيحَه *f.adj.* comfortable (*var.* muriiḥ (m.))
ṣaadaf صَادَفْ *imperf.* yṣaadif *v.* to coincide; to fall (on a given date); to happen by chance
riyaaẓah رِيَاظَه *f.n.* physical education; sports
maaras مَارَسْ *imperf.* ymaaris *v.* to practice; to exercise
maakil مَاكِلْ *act.par.* (*pl.* -iin) eater; eating (*var.* meekil)
ẓihriyyeh ظِهْرِيَّه *f.n.* (*pl.* -aat) midday; noontime
ṣaḥa صَحَى *imperf.* yiṣḥa *v.* to wake up
ʔaððan أَذَّنْ *imperf.* yʔaððin *v.* to call to prayer
siida(a) سِيدَا *adv.* right away; straight ahead (*var.* siide)

### Notes

1) ṣalṭanat ʕumaan: *Sultanate of Oman.* Oman is an independent sultanate located southeast of the Arabian peninsula on the Gulf of Oman and the Arabian Sea. It is bordered on the west by Saudi Arabia and Yemen and on the north by the United Arab Emirates which separates most of it from a small area on the Strait of Hormuz.

2) keef ḥaaliʃ: *How are you (f.)?* Cf. //keef ḥaalič// in most Gulf dialects. Note the change of the second feminine singular pronoun suffix //k ---> ʃ// which is more common than //-č// in Omani dialects. This is a form of greeting used by young women in informal situations.

3) lḥamdillah tamaam: *Thank God, {I am doing} well.* This expression is used by women as an informal response to an inquiry about one's situation. The expression //maaʃii -lḥaal// *Things are going well* is also used with //tamaam// or by itself.

4) maṣqaṭ: *Mascat, the capital city of the Sultanate of Oman.* Muscat is located in the northern part of the country on the Gulf of Oman. It became the capital of Oman in 1741.

5) tjannin: *It blows your mind away. It takes your breath away; to madden.* This verb occurs in MSA, but it is used only in the meaning of *to make crazy; to madden*. However, it is used in many Arabic dialects to express the extraordinary beauty or

goodness of someone or something to the extent that *it takes one's breath away* or *it blows one's mind away*.

6) maa fii miθilhe: *There is nothing like it*. Cf. //maa fii miθilhaa//. The phonetic feature //ʔimaalah//, the reflex of the MSA final //-a, -aa ---> -e, -ee//, is very common in most Omani dialects. This phonetic change usually occurs in: 1- Words ending in //ʔalif maqṣuurah//, e.g., //ʃawa ---> ʃawe// *to grill*. 2- The MSA 3 f.s. pronoun suffix //-haa//, e.g., //miθilha(a) ---> miθilhe(e)// *like her; similar to her*. 3- The MSA 1 c.pl. pronoun suffix //-naa//, e.g., //beetna(a) ---> beetne(e)// *our house*. 4- In the feminine noun ending //-ah, taaʔ marbuuṭah//, e.g., //madrasa(h) ---> madrase(h)// *school*.

7) wi-nti tsuuqii: *While you(f.) are driving*. The reflex of //q ---> g or ---> k// may occur in most Gulf dialects, but it does not occur in some Omani dialects, especially in Muscati (See Johnstone 1963, 215). Most speakers preserve the //q// sound.

8) ydaffʕuuʃ: *They make you pay*. Cf. //ydaffiʕuunič// *They make you pay*. Unlike most of the Gulf dialects, the Omani dialect of Muscat does not maintain the 3 m.pl. imperfect tense marker //-uun//. Note that the reflex of the 2 f.s. pronoun suffix //-(i)k// is always //-ʃ// in some dialects of Oman.

9) ʔewa(a): *Yes*. This an affirmative particle used to reply to a question or to express agreement with something. The particles //ʔii//, //naʕam//, //ʔii naʕam//, and //ʔeh// are more common in most Gulf dialects.

10) maa zɣiirah: *It's not small*. The negative particle //maa// *not; no* is usually used in most Gulf dialects to negate perfect and imperfect verbs. However, the speaker here uses it to negate an adjective, which is usually negated by //muu// or //muub//.

11) ʕidne(e): *In our country; we have*. Cf. //ʕindanaa//. The deletion of the sound //-n-// in //ʕind// usually occurs when adding the pronoun suffix for the first person plural, as is the case in this text. Note the final //ʔimaalah -a(a)- ---> e(e)//, a phonological feature in most Omani dialects.

12) ʔakbar ʕan: *Bigger than*. Most Arabic dialects use the preposition //min// after an adjective to form the comparative.

13) ʃahr θnaʕʃ: *December (lit. the twelfth month)*. Arabic speakers refer to the months of the Gregorian calendar by their numbers more than by their names.

14) lyoom kubrah: *All day long*. Note how the speaker started to say //lyoom killah//, but she changed her mind. The word //kubr// is usually used to indicate *size; largeness; bigness*. This construction has not been detected in other Gulf dialects.

15) maa maakliin: *They have not eaten*. This is the active participle of the verb //ʔakal/yaakil// or //yuukil// *to eat*. See Selection 32, Note 18 and Selection 13, Note 12 for active participles of hamzated verbs.

16) bi-nnisbaalnaa: *For us*. Cf. //bi-nnisbah lanaa//. This construction, suffixing the preposition //-l- + pron.suff.//, is more common in Egyptian Arabic.







## The Sultanate of Oman

A : Hi, how are you?

B : Thank God/Fine, and you?

A : Thank God {I am} fine.

B : Where are you from?

A : From Muscat, Sultanate of Oman. You must visit it. It is the second cleanest city in the world. I mean, it's a must {that you visit it}.

B : Is it beautiful?

A : It is breathtaking (lit., it makes one crazy), it is beautiful. It is very, very organized. First of all, its streets, well, there are none like them, as far as order is concerned. Well, they have organized them in a way that there are no traffic jams at all. The streets are clean, and if you try to throw anything from the window while driving, or while in a car, well they make you pay a fine m... and it is costly... So the people are afraid to throw anything on the street. Well, they care about the cleanliness of the place.

B : Are there streets in all villages and cities?

A : Now, just about... yes just about. Oman is big, it is not small. It is bigger than Britain. Well, they even clean our aquifers always.

B : You are m... from the city of Muscat?

A : Yes from Muscat the capital.

B : Is the city big?

A : No, it is not very big. Frankly, no. It is not like Cairo. Beirut is small, but it is bigger than Beirut m...

B : What is life like in Muscat?

A : What can I tell you, it is comfortable indeed, but the problem is, the weather is very hot, very hot... well, the weather in Oman is very hot and the humidity is high...

B : Is it just in the summer? Is it just in the summer, or...

A : It is {hot} in general except in December (lit., the twelfth month) the weather becomes moderate. Ramadan happens to fall in December next year. Ramadan is like usual, well people work, schools and all of these things of course don't close. We even practice/continue having physical education in school during Ramadan. It is not stopped. However, people come home tired and exhausted because they have not eaten all day long and they have studied or worked. So they take a nap around noon. They wake up about an hour before breaking the fast. They pray of course, and then when... This differs from one family to the other. But for us, well, we eat right after the call to prayer. We don't pray and then eat. However, there are some families who eat some fruits, pray and after a while they eat a little, and they eat again. One eats more this way. But for us, I mean our family, we eat right away.

## ʔalmanṭaqah -ddaaxiliyyeh[1] fii ʕumaan

lmanaaṭiq fii ʕumaan hiya… yaʕnii fii manaaṭiq kθiirah, hiya manṭaqat lwusṭa[2] w-fii nafsi -ʃʃay manṭaqat lbaaṭneh[3] wi-ʃʃarqiyyeh[4], wi-ddaaxliyyeh ṭabʕan… wu-ẓẓaahrah[5]… yaʕni kill manṭaqah ʔilhaa ʕaadaat taqaaliid fiihaa wilaayaat[6], miθil yaʕnii manṭaqat ddaaxliyyeh fiihaa θamaan wilaayaat. yaʕnii ʕindhaa min bidaayat ʔalḥwara w-tantihii ʔaaxir magaal… yaʕnii hiyye haaðii -ssamaaʔil[7] ʔaaxar… ʔaaxar haay kam maḥaṭah yaʕnii min bidaayet manṭaqah daaxliyeh hiyya titkawwan min θamaan manaaṭiq. ʕindhaa niyaabteen hiya birkiti -lmooz[8] w-fii niyaabat -nafsi -ʃʃay lgabal lʔaxẓar. yaʕnii hii manṭaqat nizwa[9] bi-ððaat[10] fiihaa waagid ʔaʃyaa turaaθ yaʕnii kamaa tquulii madiinah taariixiyyeh. hiya qabl kaanat fii sanat lʔarbʕah w-tisʕiin yaʕnii ṣaaḥib lgalaalah samma lʕaam li-nizwa huu lʕaam tturaaθ… hii titmayyaz waagid li-ʔan fiihaa waagid turaaθ miθil niḥne ʕindne sooq… sooq nizwe[11] w-fii sooq daaxil bi-nizwe nafsi -ʃʃay w-fii qalʕat nizwe[12] haaðii fii masaagid, muʕẓam masaagid nizwe yaʕnii turaaθiyyeh mawguudah ḥaliyyan… fii -lḥamra… wilaayati -lḥamra hii tibʕid yaʕnii taqriiban sittiin yimkin sittiin kiilu ʕan nizwa, laakin hii yaʕnii ʕindhee waagid nafsi -ʃʃayy turaaθ, fii ʔaʃyaa turaaθiyyeh. fiihum ktaʃfuu kahf fii… haaðii fi -lḥamra huwa miktiʃfiinnuh taqriiban yaʕnii maa min… ḥawaalii santeen. ʔismuh kahfi -lhote[13], haaða -lkahf waagid fiih miyaah daaxil fi -lkahf w-fii ʔaʃyaa… mḥaawliin yṭawwruuh raaḥ ykuun madiinah siyaaḥiyyeh fii -lḥamra. waadi ɣuul haaðaa waadii… yaʕnii ṭṭabiiʕah waagid ḥulweh… fiʕlan yaʕnii fi -lḥamrah. fii nafsi -ʃʃay fii bihleh. bihleh fiihaa waagid qilaaʕ ḥuṣuun, qalʕat bihleh[14] w-qalʕat ḥiṣin gibriin[15], yaʕnii haaðaa -tturaaθ ʔakbar turaaθ ʕindane fi bihle. fii qalʕah fii bihleh w-ʔinti bass fi -lqalʕah tʃuufii kill manṭaqat bihleh. tʃuufii yaʕnii keef haaðii -lbuyuut, keef naas, keef ʕaayʃiin, keef ṭṭabiiʕah maalhe, keefi -lʔaʃgaar, keefi -nnaxiil maal nizwa?… hinnaak fii manṭiqah nafsi -ʃʃay hiya tnuuf, hiya manṭaqah yaʕnii fi -lʔamṭaar… lamma ykuun ʕinaa ʔamṭaar fii sadd hnaak fi





tnuuf yaʕnii yitkawwan waadii. ykuun taqriiban ʃahr ʔaw ʃahreen tkuun haay manṭiqah maaʔiyyeh, liʔan fiihe maay waagid. yaʕnii waagid nass yigtimʕuu fiihe li-lɣade li-raḥalaat, li-ʔaʃyaa… xalaṣna min nizwa, raaḥ nintaqil li-manṭaqat minaḥ. hii manṭaqah ṣaɣiirah yaʕnii haay, bass fiihe ʕiddit ʔamaakin turaaθiyyeh. fii ʔiktiʃaafaat ḥaaliyyan fii manṭaqat minaḥ… hiya fiihe yaʕnii buyuut qadiimeh. ḥaaliyyan yaʕnii hum yiktiʃfuu ʔeʃ daaxil ha-lbuyuut, fii manaaẓir waagid ḥulwah fii minaḥ nafisha… w-lammaa txallṣii nim minaḥ… fii ʕala ʔadam. fii ʔadam hinaak ʕiddat ʔaʃyaaʔ, yaʕnii fiihe masaagid rahiibeh, marrah yaʕnii yaʕnii ʔinti maa tquulii ḥulwah liʔawwal marrah waaḥid yʃuufhe maa yiftikir ʔinna ḥaaðii ʔibdaaʕ yaʕnii ʔinsaan yaʕnii min gamaalha. fii manṭiqah kaamil turaaθ, yaʕnii fiihaa killi -lbuyuut min ṭiin, hum ṣaḥḥ maa fii nass saakniin, bass ḥaaliyyan fii wizaarti -ss… -ssiyaaḥah xaðat haaðii -lbuyuut, w-raaḥ ykuun fii manṭiqah siyaaḥiyyah nafsi -ʃʃii fii adam.

# ألْمَنْطَقَه الدَّاخِلِيَّه[1] فِي عُمَانْ

الْمَنَاطِقْ فِي عُمَانْ هِيَ... يَعْنِي فِي مَنَاطِقْ كْثِيرَه، هِيَ مَنْطَقَةْ الْوُصْطَى[2] وْفِي نَفْسِ الشَّيْ مَنْطَقَةْ الْبَاطِنَه[3] وِالشَّرْقِيَّه[4]، وِالدَّاخِلِيَّه طَبْعاً... وُالظَّاهْرَه[5]. يَعْنِي كِلِ مَنْطَقَه إِلْهَا عَادَاتْ، تَقَالِيدْ، فِيهَا وِلَايَاتْ[6]. مِثِلْ يَعْنِي مَنْطَقَةْ الدَّاخْلِيَّه فِيهَا ثْمَانْ وِلَايَاتْ. يَعْنِي مِنْ... عِنْدَا مِنْ بِدَايَةْ الْحُوْرَا وْتَنْتَهِي آخِرْ مَجَالْ... يَعْنِي هِيَّ هَاذِي السَّمَائِلْ[7] آخِرْ... آخِرْ هَايْ كَمْ مَحَطَّه يَعْنِي مِنْ بِدَايَةْ مَنْطَقَه دَاخْلِيَّه هِيَّ تِتْكَوَّنْ مِنْ ثْمَانْ مَنَاطِقْ. عِنْدْهَا نِيَابْتَيْنْ هِيَ بِرْكَةْ الْمُوزْ[8] وْفِي نِيَابَةْ نَفْسِي الشَّيْ الْجَبَلْ الأَخْظَرْ. يَعْنِي هِيَ مَنْطَقَةْ نِزْوَه[9] بِالذَّاتْ[10] يَعْنِي فِيهَا وَاجِدْ إِشْيَا، تُرَاثْ يَعْنِي كَمَا تْقُولِي هِيَ مَدِينَه تَارِخِيَّه. هِيَ يَعْنِي قَبْلْ كَانَتْ فِي سَنَةْ الأَرْبْعَه وْتِسْعِينْ يَعْنِي صَاحِبْ الْجَلَالَه هُوَّ اسْتَنْقَا وَسَمَّى الْعَامْ لِنِزْوَه هُو الْعَامْ التُّرَاثْ... هِيَ تِتْمَيَّزْ وَاجِدْ لأَنْ فِيهَا وَاجِدْ تُرَاثْ مِثِلْ نِحْنَا عِنْدْنَا سُوقْ... سُوقْ نِزْوَه[11] وْفِي سُوقْ دَاخِلْ بِنِزْوَه نَفْسِ الشَّيْ وْفِي قَلْعَةْ نِزْوَه[12] هَاذِي فِي مَسَاجِدْ، مُعْظَمْ مَسَاجِدْ نِزْوَه يَعْنِي تُرَاثِيَّه مَوْجُودَه حَالِيًّا... فِي الْحَمْرَا... وِلَايَةْ الْحَمْرَا هِي تِبْعِدْ يَعْنِي تَقْرِيباً سِتِّينْ... يِمْكِنْ سِتِّينْ كِيلُو عَنْ نِزْوَه، لَكِنْ هِي يَعْنِي عِنْدْهَا وَاجِدْ نَفْسِ الشَّيَ تُرَاثْ، فِي أَشْيَا تُرَاثِيَّه. فِيهُمْ اكْتَشْفُوا كَهْفْ فِي... هَاذِي فِي الْحَمْرَا هُوَ مِكْتِشْفِينُه تَقْرِيباً يَعْنِي مَا... مِنْ حَوَالِي سَنْتَيْنْ، إِسْمُه كَهْف الْهُتَه[13]. هَاذَا كَهْفْ وَاجِدْ فِيه مِيَاه دَاخِلْ فِي الْكَهْفْ وْفِي أَشْيَا... مْحَاوْلِينْ يْطَوْرُوه، رَاحْ يْكُونْ مَدِينَه سِيَاحِيَّه فِي الْحَمْرَا. وَادِي غُولْ، هَاذَا وَادِي... يَعْنِي الطَّبِيعَه وَاجِدْ حِلْوَه... فِعْلاً يَعْنِي فِي الْحَمْرَا. فِي نَفْسِ الشَّيْ فِي بِهْلَه. بِهْلَه فِيهَا وَاجِدْ قِلَاعْ حُصُونْ، قَلْعَةْ بِهْلَه[14] وْقَلْعَةْ حِصِنْ جِبْرِينْ[15]، يَعْنِي هَاذِي التُّرَاثْ أَكْبَرْ تُرَاثْ عِنْدَنَا فِي بِهْلَه. فِي قَلْعَه فِي بِهْلَه وْإِنْتِ بَسَ فِي الْقَلْعَه تْشُوفِي كِلَ مَنْطَقَةْ بِهْلَه. تْشُوفِي يَعْنِي كَيفْ هَاذِي الْبُيُوتْ، كَيفْ النَّاسْ، كِيفْ عَايْشِينْ، كَيفْ الطَّبِيعَه مَالْهَا، كَيف الأَشْجَارْ، كَيف النَّخِيلْ مَالْ نِزْوَه... هِنَاكْ فِي مَنْطِقَه نَفْسِ الشَّيْ هِيَ تْنُوفْ، هِيَ مَنْطَقَه يَعْنِي فِي الأَمْطَارْ... لَمَّا يْكُونْ عِنَّا أَمْطَارْ فِي سَدَ هْنَاكْ فِي تْنُوفْ، يَعْنِي







يِتْكَوَّنْ وَادِي. يْكُونْ تَقْرِيباً شَهْرْ أَوْ شَهْرَينْ تْكُونْ هَاي مَنْطِقَه مَائِيَّه، لأَنْ فِيهَا مَايْ وَاجِدْ. يَعْنِي وَاجِدْ نَاسْ يِجْتِمْعُوا فِيهَا لِغَدَا، لِرَحْلَاتْ، لأَشْيَا... خَلَصْنَا مِنْ نِزْوَه، رَاحْ نِنْتَقِلْ لِمَنْطَقَةْ مِنَحْ، هِي مَنْطِقَه صَغِيرَه يَعْنِي هَايْ، بَسَ فِيهَا عِدَّةْ أَمَاكِنْ تُرَاثِيَّه. فِي إِكْتِشَافَاتْ حَالِيًّا فِي مَنْطَقَةْ مِنَحْ... هِيَ فِيهَا يَعْنِي بْيُوتْ قَدِيمَه. حَالِيًّا يَعْنِي هُمْ يِكْتِشْفُوا أَشْ دَاخِلْ هَالْبُيُوتْ. فِي مَنَاظِرْ وَاجِدْ حِلْوَه فِي مِنَحْ نَفْسْهَا... وْلَمَّا تْخَلْصِي مِنْ مِنَحْ فِي... عَلَى أَدَمْ. فِي أَدَمْ هِنَاكْ عِدَّةْ أَشْيَاءْ، يَعْنِي فِيهَا مَسَاجِدْ رَهِيبَه، مَرَّه يَعْنِي... يَعْنِي إِنْتِ مَا تْقُولِي حِلْوَه لأَوَّلْ مَرَّه وَاحِدْ يْشُوفْهَا مَا يِفْتِكِرْ إِنَّ هَاذِي إِبْدَاعْ يَعْنِي إِنْسَانْ، يَعْنِي مِنْ جَمَالْهَا. فِي مَنَاطِقْ كَامِلْ تُرَاثْ، يَعْنِي فِيهَا كِلّ الْبُيُوتْ مِنْ طِينْ، هُمْ صَحّ مَا فِي نَاسْ سَاكْنِينْ، بَسَ حَالِيًّا فِي وِزَارَةْ السَّـ... السِّيَاحَه خَذَتْ هَاذِي الْبُيُوتْ، وْرَاحْ يْكُونْ فِي مَنْطِقَه سِيَاحِيَّه نَفْسِ الشَّيْ فِي أَدَمْ.

## Vocabulary

manṭaqah مَنْطَقَه *f.n.* (*pl.* manaaṭiq) region; area; district; territory

ʔalmanṭaqah -ddaaxliyyeh أَلْمَنْطَقَه الدَّاخْلِيَّه *prop.n.* Al-Dakhliyah, the Interior Region (in Oman)

manṭaqat lwuṣṭa مَنْطَقَةْ الْوُصْطَى *prop.n.* the Central Region (of Oman)

manṭaqat lbaaṭneh مَنْطَقَةْ الْبَاطْنَه *prop.n.* Al-Batinah Region

manṭaqat ʃʃarqiyyeh مَنْطَقَةْ الشَّرْقِيَّه *prop.n.* the Eastern Region (in Oman)

manṭaqat ẓẓaahrah مَنْطَقَةْ الظَّاهِرَه *prop.n.* Al-Dhahirah Region

taqliid تَقْلِيدْ *n.* (*pl.* taqaaliid) tradition; custom

wilaayah وِلَايَه *f.n.* (*pl.* -aat) district; state

ʔalḥawra أَلْحَوْرَا *prop.n.* Al-Hawra (The most famous landmark in Yanqul is Jebel al Hawra, a beautiful mountain peak adopted by the wilayat as its emblem.)

ʔassamaaʔil أَلسَّمَائِلْ *prop.n.* Samail (the largest wadi in Oman that connects Muscut and the Interior Region)

niyaabah نِيَابَه *f.n.* (*pl.* -aat) administrative office/county seat (similar to the office of an attorney general)

birkiti -lmooz بِرْكِةْ الْمُوزْ *prop.n.* (*lit. pool of bananas*) Birkit Al-Mawz (known as the Rainbow City)

lgabal lʔaxẓar الْجَبَلْ الأَخْظَرْ *prop.n.* (*lit. the green mountain*) Al-Jabal Al-Akhdhar (one of the most scenic areas in Oman and a natural spot for a tourist attraction)

nizwa نِزْوَه *prop.n.* Nizwa

turaaθ تُرَاث *n.* heritage (cultural); legacy

kamaa كَمَا *conj.* as; just as; likewise

ṣaaḥib lgalaalah صَاحِبْ الْجَلاَلَه *phr.* His Majesty

ʕaam tturaaθ عَامْ التُّرَاث *phr.* (*lit. the year of the heritage*) National Day (Nizwa hosted the 24th National Day celebration in 1994.)

tmayyaz تْمَيَّز *imperf.* yitmayyaz *v.* to be distinguished; to be distinct; to be set apart

qalʕah قَلْعَه *f.n.* (*pl.* qlaaʕ) fort; castle

wilaayat ʔalḥamra وِلاَيَةْ أَلْحَمْرَا *prop.n.* Wilayat Al-Hamra (located in the northwest part of Jabal Al-Akhdar, Oman and famous for its 400-year-old mud houses that are occupied to this day)

kahf كَهْف *n.* (*pl.* kuhuuf) cave; cavern

kahf lhotte كَهْفْ الْهُوتَّه *prop.n.* Hota Cave

madiinah siyaaḥiyyeh مَدِينَه سِيَاحِيَّه *phr.* a tourist city

waadii ɣuul وَادِي غُول *prop.n.* Wadi Ghul (canyon located near Al-Hamra and one of Oman's greatest natural wonders)

ṭabiiʕah طَبِيعَه *f.n.* nature; character

bihleh بِهْلَه *prop.n.* Bahla (a traditional Omani town located west of Nizwa)

qalʕat bihleh قَلْعَةْ بِهْلَه *prop.n.* Bahla Fort

ḥiṣin حِصِنْ *n.* (*pl.* ḥuṣuun) fort

ḥiṣin gibriin حِصِنْ جِبْرِينْ *prop.n.* Jibrin Fort (in Oman)

ʃagarah شَجَرَه *f.n.* (*pl.* ʔaʃgaar) tree (*var.* ʃajarah)

naxiil نَخِيل *coll.n.* palm trees

maṭar مَطَر *n.* (*pl.* ʔamṭaar) rain

sadd سَدّ *n.* (*pl.* suduud) dam

minaḥ مَنَح *prop.n* Manah (an old town located in Al-Sharqiya Region, Oman that has many caves)

turaaθiyyeh تُرَاثِيَّه *f.adj.* cultural heritage; traditional (*var.* turaaθii (m.))

manẓar مَنْظَر *n.* (*pl.* manaaẓir) view; scenery

ʔadam أَدَمْ *prop.n.* Adam (the main entrance to the Interior Region of Oman from the south, the birthplace of the founder of Al-Bu Said royal family, whose house is still standing)

rahiibeh رَهِيبَه *f.adj.* (*lit. horrible*) magnificent; splendid; awesome (*var.* rahiib (m.))





ʔibdaaʕ إِبْدَاعْ *n.* creation; creative ability

gamaal جَمَال *n.* beauty (*var.* jamaal)

beet min ṭiin بَيتْ مِنْ طِينْ *phr.* mud house

wizaarti -ssiyaaḥah وِزَارَةْ السِّيَاحَه *phr.* the ministry of tourism

## Notes

1) ʔalmanṭaqah -ddaaxliyyeh: *Al-Dakhliyah, the Interior Region (in Oman).* The Interior Region consists of Jabal Al-Akhdar (the Green Mountain), its foothills, and the desert fringes below it.

2) manṭaqat lwuṣṭa: *The Central Region.* The Central Region is a semidesert land located at the center of the Sultanate. It is inhabited by nomadic tribes who make their living by fishing along a 400 km coastal area. The Central Region is the home to many species of wildlife.

3) manṭaqat lbaaṭneh: *Al-Batinah Region.* This is a well-populated region. It consists of about 140 km of coastal plain that runs from south of the Emirate of Al-Fujayrah, at the point where the UAE borders the Sultanate of Oman, to the town of As-Sib.

4) manṭaqat ʃʃarqiyyeh: *The Eastern Region.* The Sharqiyah region is the eastern region of the Sultanate of Oman. It is on the northeast side of Oman overlooking the Arabian Sea from the east and it consists of eleven wilayats. It has a 42 km stretch of beach. Its capital, the town of Sur, is the most important of its cities.

5) manṭaqat ẓẓaahrah: *Al-Dhahirah Region.* This region is a semidesert plain which slopes from the southern foot of the Al-Hajar Mountains towards the Empty Quarters. It consists of five wilayats and it has a lot of historical forts.

6) manṭaqat ddaaxliyyeh fiihaa θamaan wilaayaat: *The Interior Region has eight districts.* Cardinal numbers three to ten do not agree in gender with the enumerated noun. Note that each region in the Sultanate is divided into //wilaayaat// *districts*.

7) ʔassamaaʔil: *Samail.* Wadi Samail is the largest wadi in the mountain zone. It is a valley that forms the traditional route between the capital, Muscat, and the Interior Region.

8) birkiti lmooz: *Birkit Al-Mawz (lit. pool of bananas).* This verdant plantation town has a spreading forest of palm and banana trees which gives the impression of a deep pool of bananas. The town is also nicknamed the *Rainbow City* because of the anticlinal structure of rocks at the base of the ridge behind the town, which frames the old quarter like a rainbow (See Dabbagh Information Technology, 2004).

9) nizwa: *Nizwa.* The verdant oasis city of Nizwa is one of the oldest cities in Oman. It is the region's most popular town which was once the capital of the Sultanate and the center of education and art. Its historic buildings, famous fort, and bustling souq make it a major tourist attraction in Oman.

10) bi-ððaat: *Particularly; in particular; specifically*. Note that most prepositional phrases are usually used adverbially, as is the case in this text.

11) suuq nizwa: *Nizwa Souq*. Nizwa is famous for its expansive souq which is located next to its historic fort. The souq was renovated in the 1990s. Its design compliments the fort in every way. It showcases handicrafts, agricultural products, leather goods, silverware, and antiques.

12) qalʕat nizwa: *Nizwa Fort*. This fort was built in the 1650s by Imam Sultan Bin Saif Al-Ya'rubi. It was the headquarters of the ruler of Nizwa during the rule of the Al-Ya'ruba dynasty. Now it is one of Oman's most visited national monuments.

13) kahf lhotte: *The Hota Cave*. This popular cave is an almost two-mile tunnel, with dozens of intriguing ancillary chambers and offshoots, that carves its way from north to south through the Hajar Mountains. This underground cavern has a subterranean lake system. The main lake is about 800 meters long.

14) qalʕat bihleh: *Bahla Fort*. This is an ancient fort believed to be built before Islam. It is encircled by a 12 km winding wall that guards the town and its palm groves. This fort is now on the UNESCO World Heritage list.

15) ḥiṣin gibriin: *Jibrin Fort*. This is an elegant fort built as a palace in 1670. It has beautiful painted ceilings and architectural style. One may see poetry engraved on its walls which reflects the culture of those eras.









## The Interior Region of Oman

Well, there are many regions in Oman, which are: the Central Region, and there is also (lit. the same thing) the Region of Al-Batina, the Eastern Region, certainly the Interior Region, and the Al-Dhahira Region. Well, every region has its customs and traditions, and each has districts. For instance, the Interior Region has eight districts. That is, it starts from Al-Hawra and it {stretches} to the end of… the district of {Wilayat} Sumail, I mean to the last few stations from the beginning of the Interior Region. It consists of eight districts. It has two (niyabahs/niyaabah) Birkit Al-Mawz (lit. the pool of bananas) and there is another one like it Al-Jabal Al-Akhdar/the Green Mountain. Well, Nizwa in particular has a lot of cultural things, as you may say, it is a historic city. It used to be… I mean, in '94 His Majesty commemorated a year to Nizwa. He called it the Year of Cultural Heritage. It is very distinguished because it has a lot of historic sites. For example, we have Nizwa Souq and likewise there is a souq inside Nizwa. There is also the Nizwa Fort, and the mosques. Well, most of Nizwa mosques are historic and they still exist. There is Al-Hamra. The governorate of Al-Hamra is about 60 kilometers from Nizwa, and likewise, it has a lot of cultural heritage. There are cultural things. They discovered a cave in Al-Hamra. Well, they discovered it… no… about two years ago. The name of the cave is Al-Huta. There is a lot of water in this cave, inside the cave. There are things they are trying to develop. It's going to be a tourist city in Al-Hamra. There is {also} Wadi Ghul; well, as a matter of fact nature is very beautiful in Al-Hamra. The same things are found in Bahla. It has many forts {such as} the Bahla fort and the Jibrin fort. Well, this is the biggest cultural heritage we have in Bahla. There is a fort in Bahla, and while there, you can see all the Bahla region. Well, you see what the houses {look like}, how the people are living, how is its nature, what the trees {are like}, and how the palm trees of Nizwa are. There is also a similar region there, which is Tanuf. It's an area that has rainfall. There is a dam there in Tanuf, and when we have rain, it becomes a wadi/an aquifer/a natural underground water-source. This becomes a water area for about a month or two because it has a lot of water. Well, many people come to it for lunches, trips, and for {other} things… We are done with Nizwa and we are moving to the Minah region. It's a small region, but it has many historic sites. Currently, there are some discoveries in the Minah region. It has old houses, and they are discovering what's inside those homes. There are a lot of beautiful scenic places in Minah itself. When you are done with Minah, you go to Adam. There are several things there in Adam. It has magnificent mosques. Well, {when you see them}, you don't just say beautiful. If one sees them for the first time, one may not think that these are the handiwork of man. I mean because of their beauty. There is a region that is totally historic. I mean all its houses are made of mud. Well, it's true that there are no people living there; however, now the Ministry of Turism took {control of} these homes and there will be a similar tourist area in Adam.

## ʃʃuwa[1]

A : fii ʔaklaat muʕayyanah li-lfaṭuur?

B : ṭabʕan fii ʔaklaat hindiyyah, nistaxdim bhaaraat hindiyyah waajid, llii tiḥriq hiyyeh[2]. w-fi -lʕiid yaʕnii ʔaḥsan ʃii xabbriʃ ʔaklaati -lʕiid liʔann hii -llii b-tiṭlaʕ lah -lʔaklaat lʕumaaniyyeh[3] -lʔaṣliyyeh[4]. maθalan ʕidne ʃuwaa, huwa ṭariiqati -llaḥam haay bass bi-ʕumaan ysawwuuh, maa ysawwuuh b-balad θaanii. yḥifruu -lʔarẓ[5] wi-yxalluu -llaḥm bi-bhaaraatih wi-yḥuṭṭuu ʕaleehe xeeʃeh, taʕrfii -lxeeʃeh?

A : ʔuhuh.

B : ʔuw... wi-yxalluuhaa taḥti -lʔarẓ[6], w-fii naar taḥti -lʔarẓ w-ḥuf... w-baʕdeen ysakkruuhaa -lḥufrah yaʕnii bi-raab, wi-yxalluunah hnaak kaðaa yoom, talaat ʔarbaʕ ʔayyaam[7], ṭabʕan ʕala kill... kill xeeʃeh kaatbiin ʔismi -lʕaayileh, ʕaʃaan ʕaaʔilaat waajid, yḥifruu ḥufrah kabiirah wi-yḥuṭṭuuhaa killaa hnaak. yiṭlaʕi -ll... llaḥim laðiið w-layyin, ḥatta ʔalaðð min haaðaa maali -ʃʃaawarmaa, laḥmati -ʃʃaawarmaa. baʕdeen ʕaad f-yoomti -lʕiid[8]... yaʕnii b-ʔarbaʕ xams ʔayyaam qabli -lʕiid wi-yjiibuuh waqti -lʕiid saaxneh w-layyin, layyin llaḥam. ʔuw... wi-lʕaaʔilah ʕala keefe hi... yaʕnii... humma -llii yixtaaruu libhaaraat llii... llii yaʕnii yḥuṭṭuuhaa ʕa-llaḥam ʔillii yfaẓẓaluuhe. fii naasi -llii yfaẓẓaluu -llaḥam llii yiḥriq waajid ʔaw llii fii dihin waajid, yaʕnii ʕala ḥasabi -l... ðooq.

A : lxaruuf miθil maa huu yḥuṭṭuuh fi -lxeeʃeh?

B : mumkin ykuun ʔibil ʔaw xaruuf. yijtimʕuu humma ʔalʕaayleh la... lammaa... ʕindi -ttaḥẓiir[9], lammaa yḥuṭṭuu libhaaraat, qabl maa ydaxxaluuh. baʕdeen yaʕṭuuh naas mxaṣṣaṣiin llii humma ḥaafriin ḥufrah, maa kill beet yḥufruu ḥufrah. ḥaafriin lḥufrah li-kill lʕaaʔilaat miθil-maa xabbartiʃ yaʕnii, yikitbuu -lʔasaamii[10] ʕa-lxeeʃeh ʕaʃaan yaʕarfuu haayi -llaḥam la-ʔayy ʕaayleh, milk ʔayy ʕaaʔileh.

A : fii ḥalwayyat muʕayyanah li-le.... lʕumaaniyyah?

B : haay lḥalwaa -lʕumaaniyyeh[11] maʃhuurah. ʔisimhe hii ḥalwaa ʕumaaniyyeh...

A : ʔuhuh...

B : w-ʕidnaa maawuu[12], llii huwwa yaʕnii ḥaliib yjiibuuh min mazaaraʕ, maa miʃtariinuh mini -l... lmaḥallaat yaʕnii, wi-yxalluu... yxalluuh yfuuḥ yaʕnii yiɣlii...

A : ʔuhuh.

B : la-ḥad maa yṣiir bunnii.

A : ʔuhuh.

B : killaa yiy... yẓall yaʕnii -lhaaðe... killaa yruuḥi -ssaayil minnah wi-yẓall huwa -l... yaʕnii -lḥaliib fa-haaðaa ysamma[13] maawuu w-yiṭlaʕ ḥuluu w-yixulṭuuh maʕi -ssukkar, naseet xabbriʃ ʔewaa... w-sukkar w-xall... lḥaliib yiɣlii fat... muddat... fatrah ṭuwiilah yaʕnii saaʕteen taqriiban.

# الشُّوَى[1]

أ : فِي أَكْلَاتْ مُعَيَّنَه لِلْفَطُورْ؟

ب : طَـ... طَبْعاً فِي أَكْلَاتْ هِنْدِيَّه، نِسْتَخْدِمْ بْهَارَاتْ هِنْدِيَّه وَاجِدْ، اللِّي تِحْرِقْ هِيَّه[2]. وْفِي الْعِيدْ يَعْنِي أَحْسَنْ شِي خَبَرْتِش أَكْلَاتِ الْعِيدْ لأَنَّ هِي اللِّي بْتِطْلَعْ لَه الأَكْلَاتْ الْعُمَانِيَّه[3] الأَصْلِيَّه[4]. مَثَلاً عِدْنَا شُوَى، هُوَ طَرِيقَةِ اللَّحَمْ هَايْ بَس بِعُمَانْ يْسَوُّوه، مَا يْسَوُّوه بْبَلَدْ ثَانِي. يْحِفْرُوا الأَرْظْ[5] وِيْخَلُّوا اللَّحَمْ بِبْهَارَاتِه وِيْحُطُّوا عَلَيهَا خَيشَه، تَعِرْفِي الْخَيشَه؟

أ : أُهُه.

ب : أُوْ... وِيْخَلُّوهَا تَحْتِ الأَرْظْ[6]، وْفِي نَارْ تَحْتِ الأَرْظْ وْحُفـ... وْبَعْدَينْ يْسَكْرُوهَا الْحُفْرَه يَعْنِي بِتْرَابْ، وِيْخَلُّونَه هْنَاكْ كَذَا يُومْ، ثَلَاثْ أَرْبَعْ أَيَّامْ[7]، طَبْعاً عَلَى كِلِّ... كِلَّ خَيشَه كَاتْبِينْ إِسْمِ الْعَايِلَه، عَشَانْ عَائِلَاتْ وَاجِدْ، يْحُفْرُوا حُفْرَه كَبِيرَه وِيْحُطُّوهَا كِلاً هْنَاكْ. يِطْلَعِ الـ... اللَّحِمْ لَذِيذْ وْلَيِّنْ، حَتَّى أَلَذّ مِنْ هَاذَا مَالِ الشَّوَرْمَا، لَحْمَةِ الشَّوَرْمَا. بَعْدَه عَادْ فْيُومْتِ الْعِيدْ[8]... يَعْنِي بْأَرْبَعْ خَمْسْ أَيَّامْ قَبْلِ الْعِيدْ وِيْجِيبُوه وَقْتِ الْعِيدْ سَاخْنَه وْلَيِّنْ، لَيِّنْ اللَّحَمْ. أُوْ... وِالْعَائِلَه عَلَى كَيفَه هِـ... يَعْنِي... هُمَّ اللِّي يِخْتَارُوا لِبْهَارَاتْ اللِّي... اللِّي يَعْنِي يْحُطُّوهَا عَاللَّحَمْ إِلِّي يْفَظِّلُوهَا، فِي نَاسِ اللِّي يْفَظِّلُوا اللَّحَمْ اللِّي يِحْرِقْ وَاجِدْ أَوْ اللِّي فِيه دِهِنْ وَاجِدْ، يَعْنِي عَلَى حَسَبِ الـ... ذُوقْ. مُمْكِنْ يْكُونْ إِبِلْ أَوْ خَرُوفْ. يِجْتِمْعُوا هُمَّ الْعَايِلَه لَـ... لَمَّا... عِنْدِ التَّحْظِيرْ[9]، لَمَّا يْحُطُّوا لِبْهَارَاتْ قَبْلْ مَا يْدَخَّلُوهَا. يَعْطُوه نَاسْ مْخَصَّصِينْ اللِّي هُمَّ حَافْرِينْ الْحُفْرَه، مَا كِلَّ بَيتْ يْحُفْرُوا حُفْرَه. حَافْرِينْ حُفْرَه لِكِلَّ الْعَائِلَاتْ مِثِلْ مَا خَبَّرْتِشْ يَعْنِي، يِكْتِبُوا الأَسَامِي[10] عَالْخَيشَه عَشَانْ يَعْرْفُوا هَايِ اللَّحَمْ لأَيَّ عَايْلَه، مِلْكْ أَيَّ عَائِلَه.

أ : فِي حَلْوَيَاتْ مُعَيَّنَه لِلْـ... الْعُمَانِيَّه؟







ب : هَايْ الْحَلْوَى الْعُمَانِيَّه[11] مَشْهُورَه. إِسِمْهَا هِي حَلْوَى عُمَانِيَّه...

أ : أُهُه

ب : وْعِدْنَا مَاوُو[12] اللِّي هُوَّ يَعْنِي حَلِيبْ يْجِيبُوه مِنْ مَزَارِعْ، مَا مِشْتَرِينُه مِنِ الـ... الْمَحَلَّاتْ يَعْنِي، وِيْخَلُّوا... يْخَلُّوه يْفُوحْ يَعْنِي يِغْلِي...

أ : أُهُه

ب : لَحَدّ مَا يْصِيرْ بُنِّي

أ : أُهُه

ب : كِلاً يِبـ... يْظَلّ يَعْنِي الْهَاذَ... كِلاً يْرُوحِ السَّايِلْ مِنَّه وِيْظَلّ هُوَ الـ... يَعْنِي الْحَلِيبْ، فَهَاذَا يْسَمَّى[13] مَاوُو وْيِطْلَعْ حُلُو وْيِخَلْطُوه مَعِ السُّكَّرْ نَسَيتْ خَبَرْشْ أَيوَا... وْسُكَّرْ وْخَلَـ... الْحَلِيبْ يِغْلِي فَتْـ... مُدَّةْ... فَتْرَه طُوِيلَه يَعْنِي سَاعْتَينْ تَقْرِيباً.

### Vocabulary

ʃi(u)wa(a) شُوَى *prop.n.* a roasted lamb or young camel

ḥaraq حَرَقْ *imperf.* yiḥriq *v.* to burn (due to spicy food); to burn (s.th.)

ʕumaaniyyeh عُمَانِيَّه *f.adj.* (*pl.* -aat) Omani; an Omani female (*var.* ʕumaanii (m.))

ʔaṣliyyeh أَصْلِيَّه *f.adj.* (*pl.* -aat) authentic; genuine; original; pure (*var.* ʔaṣlii)

ḥafar حَفَرْ *imperf.* yḥifir *v.* to dig (a hole)

xeeʃeh خَيشَه *f.n.* (*pl.* xiyaʃ; xiyeeʃ) sack (made of dry banana or palm leaves)

ḥufrah حُفْرَه *f.n.* (*pl.* ḥufar) a pit; a hole (in the ground)

talaat ʔarbʕ ʔayyaam ثَلَاثْ أَرْبَعْ أَيَّامْ *phr.* three or four days

laðiið لَذِيذْ *adj.* delicious

layyin لَيِّنْ *adj.* tender

ʃaawarmaa شَاوَرْمَا *prop.n.* Shawarma (charcoal-broiled lamb, cut in thin slices and arranged conically on a vertical skewer, similar to gyros)

saaxneh سَاخْنَه *f.adj.* hot (*var.* saaxin (m.))

ʕala keefhe عَلَى كَيفْهَا *idiom* as she wishes

ðooq ذُوقْ *n.* (*pl.* ʔaðwaaq) taste

ʔibil إبِل *coll.n.* camel

taḥẓiir تَحْظِير *v.n.* preparation

ḥalwa ʕumaaniyyaeh حَلْوَى عُمَانيَّه *prop.n.* Omani sweets

maawuu ماوُ *prop.n.* Omani dessert

faaḥ فَاحْ *imperf.* yfuuḥ *v.t.* to boil

bunnii بُنِّي *adj.* brown

saayil سَايِل *n.* (*pl.* sawaayil; sawaaʔil) liquid

samma سَمَّى *imperf.* ysamma *pass.v.* to be called

## Notes

1) ʃu(i)wa(a): *A roasted whole lamb or young camel.* The speaker in this text describes the process of grilling or roasting a whole lamb. This process is specific to Omanis. The //ʃuwa// is a typical Omani delicacy prepared on very special occasions. This dish consists of a whole lamb or goat marinated in various spices then wrapped in a sack made of dry banana or palm leaves and roasted in a smoldering oven for several days.

2) bhaaraat hindiyyah llii tiḥriq hiyyeh: *Indian spices that (lit. burns) are hot.* The Indian cuisine and culture have influenced the Omani culture to a certain extent. Note that the pronoun //hiyyeh// *it/she* refers to *the spices* which are used in this context for emphasis only.

3) ʕumaaniyyeh: *Omani; a female from Oman* This relative adjective is called //ʔism nisbah// in MSA. It denotes who or what a person or a thing belongs to or is connected with. It is formed by adding the suffix //-i(i)// for masculine and the suffix //-iyyah// for feminine to the noun which it is related to, e.g., //ʕumaan// *Oman*, //ʕumaani(i)// *Omani male*, //ʕumaaniyyah// *Oman female*.

4) lʔaklaat lʕumaaniyyeh -lʔaṣliyyeh: *The authentic Omani dishes.* It is during important occasions such as Ramadan that one can experience Omani food at its best. Omanis across the country serve a variety of dishes.

5) yḥifruu -lʔarẓ: *They dig {a hole in} the ground.* Cf. //yiḥfuruu//. Note that when inflexional suffixes are added to some imperfect verbs, they take the pattern //y$C_1$i$C_2C_3$-/yfiʕl-//, e.g., //yiḥfir ---> yḥifruu// *he digs ---> they dig.* This type of change occurs regularly in Omani dialects.

6) yxalluuhaa taḥti -lʔarẓ: *They leave it under the ground.* This style of cooking a whole lamb or goat in a special underground pit oven is unique to the Omanis.

7) talaat ʔarbʕ ʔayyaam: *Three, four days.* The reflex of //θ ---> t// is not very common in Omani dialects; however, the speaker here chose to make this phonological change.





8) f-yoomti -lʕiid: *On the day of the 'Id.* Cf. //fii yoomi -lʕiid//. This feature of adding //-ti// to //yoom// takes place only when it is in a //ʔiḍaafah// construct, as is the case here.

9) ʕindi -ttaḥẓiir: *At the time of preparation.* The preparation of //ʃuwa// is elaborate. Whole families and whole villages participate in preparing this dish. A whole goat or cow or camel is marinated in a mixture of spices, wrapped in a sack made of dry banana or palm leaves, and then roasted in a special underground oven for two or three days.

10) yikitbuu -lʔasaamii: *They write the names* Cf. MSA //yaktubuuna -lʔasmaaʔa//. The broken plural pattern //$C_1$a$C_2$aa$C_3$ii// is common in Omani dialects. It is used for feminine nouns ending in //taaʔ marbuuṭah//, e.g., //ṣufriyyah ---> ṣ(a)faarii// *a cooking pot*; //juuniyyeh --- jawaanii// *a sack.* It is also used for masculine nouns, e.g., //muxbaa ---> maxaabii// *a pocket.* Learners of Arabic and Arabic dialects usually have difficulty forming broken plurals, but one should make an attempt to learn them as they are encountered.

11) ḥalwa ʕumaaniyyeh: *Omani Halwa/sweet.* Halwa is a local favorite, and it is the traditional accompaniment to coffee. It is a confection made from sugar, water, spices, ghee, and wheat starch and is flavored with almonds.

12) maawuu: *Omani dessert.* This dish is made of milk and sugar. The mixture is boiled for about two hours until it becomes brown and all the liquid is evaporated.

13) haaðaa ysamma maawuu: *This is called Mawu.* Cf. MSA //haaðaa yusamma maawu//. Although some verb forms, including Forms V, VII, and VIII, have passive meanings, the passive mood may occur in most Omani dialects, especially among educated speakers.

## Shuwa

A : Are there specific dishes for breaking the fast?

B : Of course, there are Indian dishes. We use a lot of hot Indian (lit., burns) spices. The best thing is to tell you about the ‘Id dishes because (we have) authentic Omani dishes for the ‘Id. For example we have Shuwa. This method {of cooking} meat is done only in Oman. It is not done in any other country. They dig {a hole in} the ground and take the seasoned meat and put it in a cloth {made of dry banana or palm leaves}. Do you know what a sack is?

A : Huh.

B : And they put it in the ground. There is fire in the {bottom of} ground/the hole and then they close the hole with dirt and keep it there for a few days. Three, four days that is. Of course, they write the name of the family on every sack, because there are many families. So they dig a big hole and they put them all in there. The meat will be delicious and tender. It is even more delicious than that… the Shawarma meat. After that on the day of the ‘Id… well, {they do this} four, five days before the ‘Id and they bring the meat hot and tender at the time of the ‘Id. It is up to the family to choose the spices/seasoning they prefer to put on the meat. There are people who prefer the meat very spicy, or there are those who like it with a lot of fat. Well it is up to taste. It could be a baby camel or a lamb. The family gathers together at the time of preparation, when they put the seasoning before they put it {in the hole}. Well they give it to the specialized people who had dug the hole. Not every home digs a hole. They dig one hole for all the families, as I have told you. They write the names on the sack so that they know what meat belongs to what family.

A : Huh, are there special Omani sweets?

B : Omani Halwa is famous.

A : Like what?

B : Its name is Omani Halwa. We have the Mawu, which is milk. They bring it from the farms, they don’t buy it from stores. They let it boil. I mean it boils until it becomes brown.

A : Huh.

B : It boils a lot… I mean this is left… all the liquid is gone from it, and it is left… I mean the milk, so this what it’s called. It is sweet. I forgot to tell you that they mix it, the milk with sugar, yeah with sugar and they let the milk boil for a very long period of time, for about two hours.







## ʔaklaatii -lmufaẓẓaleh

A = ʔiimaan
B = xaalṣah

A : xaalṣah, muu[1] ʔakiltiʃ lmufaẓẓaleh?

B : wallah muu ʔaqulliʃ ʔiimaan ʕindii waagid[2] ʔaklaat mufaẓẓalah. maθalan ʔaḥubbi -lʕursiyyeh[3]. haaðii lʕursiyyah ʕibaarah ʕan ʕeeʃ. ʔawwal ʃayy yintaawla -lʕeeʃ, w-yidiʕyuuh[4] f-malleh wi-yxarrsuuh[5] qadar nquul nuṣṣ seeʕah, ʕaleen ma lʕeeʃ yistwii hiʃʃ, w-baʕdeen ʔallah ysallmiʃ ʔiimaan ygiibuu -llaḥim, nkaan laḥim wa-dgaag wi-yqaṭṭʕuuh, wi-ynaẓẓfuuh, wi-yṣaffduuh[6], wi-yxuuzuu minnah ʃʃaḥim, wi-xlaafeh yidiʕyuuh f-ṣifriyyah wiḥdeh huwwa wi-lʕeeʃ, nzeen? wa-yɣarrquuh bi-lmaaʔ, fii waagid maaʔ, waydiʕyuuh yuɣlii[7], yuɣlii, yuɣlii ʕaleen yitmaazag lʕeeʃ maʕ llaḥam, w-ʕaad xlaafah yintaawla muɣraaf wi-yʕuṣduuh, ʔeyʕuṣduuh lʕeeʃ maʕ llaḥam, w-ʕaad xlaafah yintaawla muɣraaf wi-yʕuṣduuh, ʔeyʕuṣduuh, wa-ysawwyuulah lmilḥ wa-ysawwyuulah ṭaʃʃet hiil w-laðiið. w-ʕaad yoom yqarrbuuh ysawwyuulah yaa turʃeh yaa samin. turʃeh ʕibaarah ʕan maraq wi-ysuwwaalah ʃwayyet sikkar.

A : wa-zbiib ʔaḥla ʃeyy zzbiib.

B : wi-zbiib, yẓiifuulah zzibiib. w-nooba[8] yiʕgibnii lqabuuli[9] wi-makbuus, wi-lbaryaanii w-killi -ʔaklaat ʃʃaʕbiyyah. w-ʔinti ʔiimaan muu ʔaklitiʃ lmufaẓẓalah?

A : wallah ʔanaa waagid ʔaklaat ʔaḥibb laakin ʔanaa ʔamiil ʔakθar la-lʔaklaati -ssariiʕah.

B : tḥubbii lʔaklaati -ssariiʕah ka-maa maal piitzaa w-maal ðaa, laakin haðeelaa maa mufiidaat[10].

A : muu ʔaquulliʃ laakin ʔamaʃʃii ḥaalii b-hin[11]. ʔaḥisshin ynaasbinnii ʔakθar min lʔaklaat ttaqliidiyyeh.

B : ʔanaa ʕan nafsii ʔaftxur bi-lʔaklaati ʃʃaʕbiyyeh -lʕumaaniyyeh. wa-ðaa yðakkirnii ḥatta b-ʔaklati lbaabloo. niḥnaa maa nsuwwiiha f-ʕaaʔilitnaa laakin laðiiðah waagid xaaṣṣah ʔinnhaa fiihaa… tḥiṭṭii ssamak wi-tḥuṭṭii fii laymuun wi-gzuʕ.

A : taʕirfii ʔeeʃ yiʕgibnii ʔakθar? lʔaklaati -zzingbaariyyeh miθli -lkatalees.

B : lkatalees keef ysawyuuh ʔiimaan?

A : ʔallah ysallmiʃ, lkatalees haaðaa ʕibaarah ʕan samak yxuuzu minnah lquʃur wi-lʕaẓim w-yuhirsuuh maʕ libhaar w-maʕ ʔaʃyaaʔ kθiirah yaʕnii min libhaaraat.

B : bhaaraat w-laymuun w-baʕdeen muu ysuwwyu bah?

A : wallah ʕaad ykawwruuh b-ḥasab raɣbathum. yaʕnii yʃakkluuh b-ʔaʃkaal gamiileh.

B : wi-ysuwwyuuh fi -lfurn walla yqallyuuh fi -muqle?

A : la la haaða yqallyuuh, yqallyuuh fi- zzeet ysuwwyuulah buqsmaat wi-ṭhiinah ʕa-saas ʔinna yoom yitqalle maa tinftiḥ w-maa yiṭlaʕ killabuuh fiihe.

B : w-haaðaa yukluuh fi -rriyuuq walla -lɣada walla -lʕaʃa ʔakθar?

A : haaða ʔakθar ʃayy ʔaklaati -lʕaʃa, laʔannu ʃway… huwa ṣaḥḥ ʔakleh ʃwayyeh dismah, laakinhe tintaakil[12] ʔakθar ʃayy ʕala -lʕaʃa maʕa -lxubz.







# أكْلاَتِي الْمُفَظَّلَه

أ : خَالْصَه، مُو[1] أكِلْتِشْ الْمُفَظَّلَه؟

ب : وَاللَّه مُو أقُلَّشْ إيمَانْ عِنْدِي وَاجِدْ[2] أكْلاَتْ مُفَظَّلَه. مَثَلاً أحُبّ الْعُرْسِيَّه[3]. هَاذِي الْعُرْسِيَّه عِبَارَه عَنْ عَيش. إوَّلْ شَيّ يِنْتَاوِلَ الْعَيشْ، وْيِدِعْيُوه[4] فْمَلَّه وِيْخَرْسُوه[5] قَدَرْ نْقُولْ نُصّ سَاعَه، عَلَينْ الْعَيشْ يِسْتْوِي هِشّ، وْبَعْدَينْ أللَّه يْسَلّمِشْ إيمَانْ يْكِيبُوا اللّحِمْ نْكَانْ لَحِمْ وَدْجَاجْ وِيْقَطّعُوه وِيْنَظّفُوه وِيْصَفّدُوه[6] وِيْخُوزُوا مِنَّه الشَّحِمْ وِخْلاَفَه يِدِعْيُوه فْصِفْرِيَّه وِحْدَه هُوَّ وِالْعَيشْ. نْزَينْ؟ وَيْغَرّقُوه بِالْمَاءْ. فِي وَاجِدْ مَاءْ، وَيْدِعْيُوه يُغْلِي، يُغْلِي[7]، يُغْلِي عَلَينْ يِتْمَازَجْ الْعَيشْ مَعْ اللّحَمْ. وْعَادْ خْلاَفَه يِنْتَاوْلَ مُغْرَافْ وِيْعُصْدُوه، أيْعُصْدُوه، أيْعُصْدُوه، وَيْسَوّيُولَه الْمِلْحْ وَيْسَوّيُولَه طَشَّةْ هِيلْ وْلَذِيذْ. وْعَادْ يُومْ يْقَرّبُوه يْسَوّيُولَه يَا تُرْشَه يَا سَمَنْ. تُرْشَه عِبَارَه عَنْ مَرَقْ وِيْسَوّيُولَه شْوَيَّةْ سِكّرْ.

أ : وَزْبِيبْ أحْلَى شَيّ الزّبِيبْ.

ب : وِزْبِيبْ، يْظِيفُولَه الزّبِيبْ. وْنُوبَه[8] يِعْجِبْنِي الْقَبُولِي[9] وِالْمَكْبُوسْ، وِالْبِرْيَانِي وْكِلّ الأكْلاَتْ الشَّعْبِيَّه. وْإنْتِ إيمَانْ مُو أكْلِتِشْ الْمُفَظَّلَه؟

أ : وَاللَّه أنَا وَاجِدْ أكْلاَتْ أحِبّ لَكِنْ أنَا أمِيلْ أكْثَرْ لَلأكْلاَتِ السَّرِيعَه.

ب : تْحُبّي الأكْلاَتِ السَّرِيعَه كَمَا مَالْ پِيتْزَا وْمَالْ ذَا، لَكِنْ هَذِيلاَ مَا مُفِيدَاتْ[10].

أ : مُو أقُولَّشْ لَكِنْ أمَشّي حَالِي بْهِنْ[11]. أحِسّهِنْ يْنَاسْبِنّي أكْثَرْ مِنْ الأكْلاَتْ التَّقْلِيدِيَّه.

ب : أنَا عَنْ نَفْسِي أفْتِخُرْ بِالأكْلاَتِ الشَّعْبِيَّه العُمَانِيَّه. وَذَا يْذَكّرْنِي بْأكْلَةْ الْبَابْلُو. نِحْنَا مَا نْسَوّيهَا فْعَائِلِتْنَا لَكِنْ لَذِيذَه وَاجِدْ خَاصَّه إنَّهَا فِيهَا… تْحِطّي السَّمَكْ وِتْحُطّي فِيه لَيمُونْ وِجْزُعْ.

أ : تَعرْفِي أيشْ يِعْجِبْنِي أَكْثَرْ؟ الأَكْلاَتِ الزَّنْجْبَارِيَه مِثْلِ الْكَتَلَيس.

ب : الْكَتَلَيسْ كَيفْ يْسَوُّوه إِيمَانْ؟

أ : أللّه يْسَلّمِشْ، الْكَتَلَيسْ هَاذَا عِبَارَه عَنْ سَمَكْ يْخُوزُوا مِنَّه الْقُشُرْ وِالْعَظمْ وْيِهِرْسُوه مَعْ لِبْهَارْ وْمَعْ أَشْيَاءْ كْثِيره يَعْنِي مِنْ لِبْهَارَاتْ.

ب : بْهَارَاتْ وْلَيْمُونْ وْبَعْدَينْ مُو يْسَوُّوا بَه؟

أ : وَاللّه عَادْ يْكَوَرُوه بْحَسَبْ رَغْبَتْهُمْ. يَعْنِي يْشَكَّلُوه بْأَشْكَالْ جَمِيلَه.

ب : وِيْسَوَيُوه فِي الْفُرْنْ وَلاَ يْقَلَيُوه فِي مُقْلَى؟

أ : لاَ لاَ هَاذَا يْقَلَيُوه يْقَلَيُوه فِي زَيتْ، يْسَوَيُوله بُقْسْمَاتْ وطْحِينَه عَسَاسْ إِنَّ يُومْ يِتْقَلَّى مَا تِنْفْتِحْ وْمَا يِطْلَعْ كِلَّبُوه فِيهَا.

ب : وْهَاذَا يُكْلُوه فِي الرِّيُوقْ وَلاَ الْغَدَا وَلاَ الْعَشَا أَكْثَرْ؟

أ : هَاذَا أَكْثَرْ شَيّ أَكْلاَتِ الْعَشَا، لأَنُّه شْوَيْ... هُوَ صَحّ أَكْلَه شْوَيَّه دِسْمَه، لَكِنَّهَا تِنْتَاكِلْ[١٣] أَكْثَرْ شَيّ عَلَى الْعَشَا مَعَ الْخُبْزْ.

## Vocabulary

mufaẓẓalah مُفَظّلَه *f.adj.* favorite; preferred (*var.* mufaẓẓal (m.))
xaalṣah خَالْصَه *prop.n.* Khalsah (f.prop.n.); finished; pure (as an adj.) (*var.* xaaliṣ (m.))
muu مُو *interrog.part.* what
waagid وَاجْد *intens.* many; very; a lot; very much
ʕursiyyah عُرْسِيَّه *prop.n.* Orsiyah (Omani dish)
daʕa دَعَى *imperf.* yidʕii *v.* to put; to leave s.th.; to put down
malle(a)h مَلَّه *f.n.* (*pl.* milaal) a large bowl
xarras خَرَّسْ *imperf.* yxarris *v.t.* to soak (such as dried beans before cooking)
stawa اسْتَوَى *imperf.* yistiwi *v.* to become
hiʃʃ هِشّ *adj.* soft; mushy
ʔiimaan إِيمَانْ *prop.n.* Iman (f.prop.n.); faith
gaab جَابْ *imperf.* ygiib *v.* to bring (*var.* jaab)







dgaag دْجَاجْ *coll.n.* chicken (*var.* dijaaj; diyaay)
ṣaffad صَفَّدْ *imperf.* yṣaffud *v.t.* to clean (s.th. up)
xaaz خَازْ *imperf.* yxuuz *v.* to remove; to take s.th. out of the way; to pull s.th. off
xlaaf خْلاَفْ *adv.* afterwards; then (*var.* xleef)
ṣi(u)friyyah صِفْرِيَّه *f.n.* (*pl.* ṣafaarii) a large cooking pot (originally of copper)
ɣarraq غَرَّقْ *imperf.* yɣarraq *v.t.* to cover (with water); to make s.th. sink
ɣala غَلَى *imperf.* yuɣlii *v.* to boil
tmaazag تْمَازَجْ *imperf.* yitmaazag *v.* to blend; to be mixed (with s.th.) (*var.* yitmaazaj)
muɣraaf مُغْرَافْ *n.* (*pl.* maɣaariif) a large spoon; ladle
ʕaṣad عَصَدْ *imperf.* yiʕṣud *v.* to stir (food); to mix; to beat (food)
ṭa(i)ʃʃeh طَشَّه *n.* (*pl.* -aat) a dash (of a spice, salt, etc.); a sprinkle; a little (of s.th.)
turʃeh تُرْشَه *f.n.* a sauce made of sugar and water
samn سَمْنْ *n.* butter; lard; shortening
sikkar سِكَّرْ *n.* sugar
noobah نُوبَه *adv.* also
qaabuuli قَابُولِي *prop.n.* Qabouli (Omani popular dish)
makbuus مَكْبُوسْ *prop.n.* Makbous (a traditional dish of rice, meat, and vegetables)
ʔaklah ʃaʕbiyyah أَكْلَه شَعْبِيَّه *phr.* (*pl.* ʔaklaat ʃaʕbiyyah) a popular dish (of food)
ʔaklaat sariiʕah أَكْلاَتْ سَرِيعَه *phr.* fast food
mufiidah مُفِيدَه *f.adj.* (*pl.* -aat) beneficial; good for (s.th.); useful (*var.* mufiid (m.))
maʃʃa ḥaal- مَشَّى حَالْ *imperf.* ymaʃʃii ḥaal- *expr.* to be able to manage with (s.th.); to be able to do (with s.th.); to be fine (with s.th.)
hin هِنْ *f.pron.* they
ftaxar افْتَخَرْ *imperf.* yifitxur *v.* to take pride in; to be proud of
baabloo بَابْلُو *prop.n.* Bablo (a dish made of fish, lime, carrots, and spices)
gzuuʕ(r) جْزُوعْ *n.* carrots (*var.* jzuuʕ)
katalees كَتَلِيسْ *prop.n.* Katales (a dish made of ground fish with spices, shaped into patties, and deep-fried)
quʃur قُشُرْ *n.* scales (of fish); peel; skin
kawwar كَوَّرْ *imperf.* ykawwar *v.t.* to roll into a ball
furn فُرْنْ *n.* (*pl.* ʔafraan) oven
qalla قَلَّى *imperf.* yqallii *v.* to fry; to cook in a pan

muqle مقْلى *n.* frying pan

buqsmaat بقْسْمات *pl.n.* a kind of biscuits

ṭaḥiinah طحينه *f.n.* tahini (a sauce made of ground sesame seeds, similar to peanut butter but with a thinner consistency)

riyuuq ريوق *n.* breakfast

dismah دسْمه *f.adj.* rich (food); greasy; heavy (food)

## Notes

1) muu: *What?* Cf. //maa//. One of the peculiarities of the Omani dialects is that vowels sometimes undergo unexpected changes. All vowels undergo the process of substitution, e.g., //maa ---> muu// *what*; //kull ---> kill// *all*; //bi-xeer ---> bu-xeer// *well* (see Jayakar 1889, 656). Note that the use of //muu// as an interrogative particle is unique to the Omani dialects. Note also that in the rest of the Gulf dialects //muu// is used as a negative particle, e.g., //muu zeen// *not good*. It is also used in a tag question, e.g., //muu čiðii// *Isn't that so?*

2) waagid: *Very; very much; a lot.* Cf. //waajid//. Note that the reflex //j ---> g// is widespread in Oman and in South Yemen. This phonological change does not occur in other Gulf dialects.

3) ʕursiyyah: *Orsiyah.* This is a festive meal usually served during celebrations such as the first day after Ramadan. It consists of any kind of meat and mashed rice flavored with spices.

4) yidiʕyuuh: *They put it.* Cf. //yidʕuuh//. One of the peculiarities in the Omani dialect is that verbs with the final //yaa?// are inflected as //daʕyuu, yidiʕyuu// in the perfect and imperfect of the third person masculine plural. Note the verb //ysawwyuulah// *They fix...for it* in this text that has this peculiarity.

5) wi-yxarrsuuh: *And they soak it.* This verb is used in MSA to mean *to mute*, but it has a completely different meaning in the Omani dialect. One has to be aware of this peculiarity in Arabic dialects in general and in the Omani specifically.

6) wi-yṣaffduuh: *And they clean it.* Although the verb //ṣafada// *to bind* occurs in MSA, it is used to mean *to clean*. This verb could be from the MSA verb //ṣaffa// *to remove water from s.th.; to strain; to purify*, with a final letter //-d// added (See Jayakar 1889, 827).

7) wa-ydiʕyuuh yuɣlii: *And they let it boil.* One of the peculiarities of the Omani dialect is the pronominal prefix of the imperfect verb often takes a //ḍammah//, the short vowel //-u-//, as is the case in the verb //yuɣlii//.

8) w-noobah yiʕgibnii: *And I also like.* Cf. MSA //wa-ʔayḍan yuʕjibunii//. The term //nawbah// is used in MSA to indicate *shift; one's turn; (a heart) attack*; it is never used to mean *also*.





9) qaabuuli: *Qabouli.* This popular Omani dish is made of a combination of any kind of meat, potatoes, and rice seasoned with garlic, onions, raisins, Omani lime, and spices.

10) maa mufiidaat: *They are not beneficial.* Unlike the rest of the Gulf dialects, the negative particle //maa// negates adjectives and nouns, as is the case in this text.

11) ʔamaʃʃii ḥaalii b-hin: *I can get by with them.* The personal pronoun //hin// *they (f.)* is similar to its MSA counterpart //hunna// with the change of //hu- ---> hi-// and dropping the //ʃaddah// of the final letter.

12) tintaakil: *It is eaten.* Cf. MSA //tuʔkal//. The initial-weak verbs such as //ʔakal// *to eat* have a passive formed on the pattern //ttaa$C_1$a$C_2$// or the pattern //n$C_1$a$C_2$a$C_3$//, e.g., //ttaakal; nʔakal//. However, the passive verb in this text seems to have the features of both patterns.

## My Favorite Dishes

A : Khalsah, what's your favorite dish?

B : Well, what can I tell you Iman? I have many favorite dishes. For example, I like Ursiyyah. This Ursiyya consists of rice. First they take the rice and they put it in a large bowl. They soak it for about, let's say half an hour, until it becomes soft. May God keep you Iman, then they bring the meat whether it's meat or chicken, and they cut it, clean it, and trim the fat off it. After that they put it in a cooking pot with the rice, OK? They cover it with water. Yes, with a lot of water. They let it boil, and boil, and boil until the rice is mixed with the meat. Afterwards they take a ladle and they beat it a lot and they add the salt and a dash of cardamom. It's delicious. When they serve it they make a butter sauce. The sauce consists of water and a little sugar.

A : And raisins, the best thing is raisins.

B : And raisins, they add raisins to it. I also like Qabouli, Makbous, Biryani, and all the popular dishes. How about you Iman? What's your favorite dish?

A : Well, I like many dishes, but I favor (lit. lean towards) the fast food more.

B : You like the fast food like pizza and such things, but these are not good (lit. beneficial) {for you}.

A : What can I tell you? However, I am fine with them. I feel that they suit me better than the traditional dishes.

B : As far as I am concerned, I take pride in the Omani popular dishes. This even reminds me of the Bablo dish. We don't fix it in our family, but it is very delicious, especially because you put in it fish, lemon, and Gzu'.

A : Do you know what I like better? The Zanzibari dishes such as Katales.

B : Katales, how do they fix it Iman?

A : May God keep you, Katales consists of scaled and deboned fish. They mash it with spices and with a lot of things, I mean, of spices.

B : Spices and lime, and then what will they do with it?

A : Well, then they shape it as they wish. Well, they form it in beautiful shapes.

B : Do they cook it in the oven or they fry it in the frying pan?

A : No, no, they fry it; they fry it with oil, and they fix with it biscuits and tahini. Basically, {the pan} is not opened. When it's fried, it's not removed; all of it stays in the pan.

B : Do they serve (lit. eat) it more for dinner, or lunch, or breakfast?

A : This is mostly a dinner dish, but it is... It is true that it's a little heavy; however, it is mostly served (lit. eaten) with bread for dinner.







## llibsi -ttaqliidii -lʕumaanii[1]

A : fii ʔaʕyaad waṭaniyyah fii ʕumaan?

B : lʕiidi -lwaṭanii[2] fii l... killi -lmadaaris ʔawwal ʃayy tiḥ... tiḥtafil yaʕnii fiih, tlaaqii raqṣaat[3] yaʕnii, nnaas yilbsuu k... θiyaabi -lwaṭanii yruuḥuu ḥattaa... ʔii haaðe ʔa... l... yiʃtirkuu killa madaaʔiri -lbanaat bi-madaaris ḥukuumah[4] wi-lʔawlaad.

A : ysawwuu ḥaflaat muʕayyanah...

B : barnaamaj.

A : barnaamaj.

B : ʔee wi-ykuuni -ṣṣulṭaan[5] yaʕnii yʃuufah.

A : yijii ṣṣulṭaan.

B : ṣṣulṭaan yiḥẓar ʔeeh.

A : ṣṣulṭaan qaabuus[6]?

B : ṣṣulṭaan qaabuus bi-ẓẓabṭ. haaðaa -lʔiḥtfaal, bass haaðaa taḥẓiir qabil sanah ḥatta yaʕnii... ʔim... yuṣurfuu ʕaleeh fluus[7] yaʕnii ʕiidi -lwaṭanii.

A : ʔiddawlah tuṣruf ʕaleeh?

B : tiṣrif fluus, fluus waajid yaʕnii, ʕaʃaani -llibis wi-l... ttadriibaat miθil baalee yjiibuu w-haaðe, yjiibuu ʕaṣaafiir[8] ṭṭiir[9] ʔaaxir ʃayy, yṭayyaruuhaa.

A : ʔeeʃ huu -llibsi -ttaqliidii -lʕumaanii li-rr... li-rrijaal wa-li-lḥariim?

B : bi-nnsbah la-rrijaal maa yixtalif, bass lḥariim yixtalif min manṭaqah la-manṭaqah, ʔaw ʔirrjaal yilibsuu -ddiʃdaaʃeeh[10] wiyya -lkummah, hiya -lqubbaʕah yaʕnii, ʔaw

maṣarr[11] llii huwa yliffuuh w-yilibsuu xanjar yaʕnii miθil sikkiineh w-naʕl. ʔaẓinn ʃakil… ʃakil xanjarnaa niḥnaa yixtalif baʕd yaʕnii. -lxanjar yiɣla[12] yaʕnii, fii baʕẓah -llii fii ðahab ʔaw fii nuquuʃ zyaadah yaʕnii.

A : wa-llibaas ttaqliidii li-lḥariim?

B : ʔilḥariim, ʕidnaa -llibsi -lmaṣqaṭii[13], triidii ʔawṣufliʃ yaa yaʕnii?

A : naʕam.

B : sirwaal huwwa miθli panṭloon w-baʕdeen ʕaleeh miθil fistaan yuuṣal la-lrukbeh w-baʕdeen laḥaaf wi-yḥuṭṭuu ʕa… w-yilibsuu -lfiẓẓiyyaat[14]. ʔakθar ʃayy naḥnaa ʕannaa -lfiẓẓiyyaat, maʃhuuriin bi-lfiẓẓiyyaat. ððahab ɣaalii ʕidnaa, maa ɣaalii bass ʔaɣla ʕani -lfiẓẓah…

A : fii ḥijaab? tilbas lḥurmah ḥijaab?

B : tilbas ʔaywaa, w-fii ʕidnaa -llibsi -l… ẓẓafaarii[15], ʔillii huwa ʔaswad muxmal, xalaq muxmal yaʕnii, haaðaa b-ke… zamaan yaʕnii -llibsi -ttaqliidii -lʔaṣlii, bass la-ḥad maa ʔajaa ṣṣulṭaan yaʕanii kaan maa yilbsuu sirwaal taḥtah, fa-kaan huwa qaṣiir min quddaam w-ṭawiil min waraa, w-kaan maftuuḥ ẓẓahr ʃwayyah w-ḥ… w-quddaam maftuuḥ wi-llaḥaaf lammaa kaanuu yḥuṭṭuuh yaʕnii maa kaanuu yilbsuuh ysakkruuh yaʕnii waajid bass yxalluuh kiðaa ʕala raashum.

ʔeeʃ baʕd? w-baʕdeen libsi libluuʃii -llii huwa yiʃbah lbaakistaanii yaʕnii.

A : fii taʔθiir mina -lluɣah -lbaluuʃiyyeh ʕala -llahjah -lʕumaaniyyah?

B : w-la-lḥiin mḥaafẓiin ʕala lahjithum, laʔ, maa fii, laʔ maa ʔaθθarat fi -lʕumaaniyyah, bass yitkalla… yistaxdamuuhaa fi -lbeet… l… lkill luɣah haaðii yaʕnii, ymaarsuuhaa la-lḥiin yaʕnii libluuʃ muʕẓamhum yaʕirfuu yitkallmuu bluuʃii, w-ʕidnaa baʕd lawaatii yaʕnii la-ḥad yoom, yoomik haaðaa yitkallmuu hindii bi-lbeet…

A : ʔuhuh, ʔiðaa…





B : wa-zzunjubaariyyeh yitkallmuu ʔafriiqii bi-lbeet, zinjubaarii.

A : ʔiðaa -lḥurmah timʃii fi -ṭṭariiq mumkin taʕrifii ʔiðaa hiya min ʔaṣl baluučii ʔaw min ʔaṣl…

B : ʔaywaa yinʕaraf, ʔixt… ʔixtilaafi -ʃʃakil ṭabʕan… ʃʃakil yinʕaraf yaʕnii siideeh min ʔayy qabiileh.

# اَلْلِبْسِ التَّقْلِيدِي الْعُمَانِي[1]

أ : فِي أَعْيَادْ وَطَنِيَّه فِي عُمَانْ؟

ب : الْعِيدِ الْوَطَنِي[2] فِي الـ... كِلّ الْمَدَارِسْ أوَّل شَيّ تِحـ... تِحْتَفِلْ يَعْنِي فِيه، تْلاَقِي رَقْصَاتْ[3] يَعْنِي، النَّاسْ يِلْبَسُوا كـ... ثِيَابِ الْوَطَنِي يِرْحُوا حَتَّى... إِي هَاذَ أ... يِشْتِرْكُوا كِلّ مَدَائِر... الْبَنَاتِ بِمَدَارِسْ حُكُومَه[4] والأَوْلاَدْ.

أ : يْسَوُّوا حَفْلاَتْ مُعَيَّنَه...

ب : بَرْنَامَجْ.

أ : بَرْنَامَجْ.

ب : أَي وِيكُونِ الصُّلْطَانْ[5] يَعْنِي يْشُوفَه.

أ : يِجِي الصُّلْطَانْ.

ب : الصُّلْطَانْ يِحْظَرْ أيه.

أ : الصُّلْطَانْ قَابُوس[6]؟

ب : الصُّلْطَانْ قَابُوسْ بِالظَّبْطْ. هَاذَا الإِحْتِفَالْ، بَسّ هَاذَا تَحْظِيرْ قَبِلْ سَنَه حَتَّى يَعْنِي...إِمـ... يُصُرْفُوا عَلَيه فْلُوس[7] يَعْنِي عِيدِ الْوَطَنِي.

أ : إِلدَّوْلَه تُصْرُفْ عَلَيه؟

ب : تِصْرِفْ فْلُوسْ، فْلُوسْ وَاجِدْ يَعْنِي، عَشَانِ اللِبِسْ والـ... التَّدْرِيبَاتْ مِثِلْ بَالِي يْجِيبُوا وْهَاذَ، يْجِيبُوا عَصَافِير[8] طَير[9] آخِرْ شَيّ، يْطَيِّرُوهَا.

أ : أَيشْ هُو اللِبْسِ التَّقْلِيدِي الْعُمَانِي لِلرّ... لِلرِّجَالْ وَلِلْحَرِيمْ؟





ب : بِالنِّسْبَه لَلرِّجَالْ مَا يِخْتَلِفْ، بَسّ الْحَرِيمْ يِخْتَلِفْ مِنْ مَنْطَقَه لَمَنْطَقَه، إِلرِّجَالْ يِلْبَسُوا الدِّشْدَاشَه[10] وِيّ الكُمَّه، هِيَ الْقُبَّعَه يَعْنِي، أَوْ مَصَر[11] اللِّي هُوَ يْلِفُّوه وْيِلِبْسُوا خَنْجَرْ يَعْنِي مِثِلْ سِكِّينَه وْنَعْلْ. أَظِنّ شَكِلْ... شَكِلْ خَنْجَرْنَا نَحْنَا يِخْتَلِفْ بَعْدْ يَعْنِي. الْخَنْجَرْ يِغْلَى[12] يَعْنِي، فِي بَعْظَه اللِّي فِيه ذَهَب أَوْ فِيه نُقُوشْ زْيَادَه يَعْنِي.

أ : وَالْبَاسْ التَّقْلِيدِي لِلْحَرِيمْ؟

ب : إِلْحَرِيمْ، عِدْنَا اللِبْسِ الْمَصْقَطِي[13]، تْرِيدِي أُوصُفْلِشْ يَا يَعْنِي؟

أ : نَعَمْ.

ب : سِرْوَالْ هُوَّ مِثِلْ پَنْطَلُونْ وْبَعْدَينْ عَلَيه مِثِلْ فِسْتَانْ يُوصَلْ لَلرُّكْبَه وْبَعْدَينْ لَحَافْ وِيْحُطُّوا عـ... وْيِلِبْسُوا الْفِظِّيَّاتْ[14]. أَكْثَرْ شَيّ نَحْنَا عَنَّا الْفِظِّيَّاتْ، مَشْهُورِينْ بِالْفِظِّيَّاتْ. الذَّهَبْ غَالِي عِدْنَا، مَا غَالِي بَسّ أَغْلَى عَنِ الْفِظَّه...

أ : فِي حِجَابْ؟ تِلْبَسْ الْحُرْمَه حِجَابْ؟

ب : تِلْبَسْ أَيوَا، وْفِي عِدْنَا اللِبْسِ الـ... الظَّفَارِي[15]، إِللِّي هُوَ أَسْوَدْ مُخْمَلْ، خَلَقْ مُخْمَلْ يَعْنِي، هَاذَا بْكـ... زَمَانْ يَعْنِي اللِبْسِ التَّقْلِيدِي الأَصْلِي، بَسّ لَحَدْ مَا أَجَا الصُّلْطَانْ يَعْنِي كَانْ مَا يِلْبْسُوا سِرْوَالْ تَحْتَه، فَكَانْ هُوَ قَصِيرْ مِنْ قُدَّامْ وْطَوِيلْ مِنْ وَرَا، وْكَانْ مَفْتُوحْ الظَّهْرْ شْوَيَّه وْحـ... وْقُدَّامْ مَفْتُوحْ وِاللْحَافْ لَمَّا كَانُوا يْحُطُّوه يَعْنِي مَا كَانُوا يِلْبْسُوه يْسَكَرُوه يَعْنِي وَاجِدْ، بَسّ يْخَلُّوه كِذَا عَلَى رَاسْهُمْ. أَيشْ بَعْدْ؟ وْعِدْنَا لِبْسِ لِبْلُوشِي اللِّي هُوَ يِشْبَه الْبَاكِسْتَانِي يَعْنِي.

أ : فِي تَأْثِيرْ مِنَ اللُّغَه الْبَلُوشِيَّه عَلَى اللَّهْجَه الْعُمَانِيَّه؟

ب : وْلَلْحِينْ مْحَافْظِينْ عَلَى لَهْجِتْهُمْ، لأ، مَا فِي، لأْ مَا أَثَّرَتْ فِي الْعُمَانِيَّه، بَسّ يِتْكَلّـ... يِسْتَخْدَمُوهَا فِي الْبَيتْ... الـ... الْكِلّ لُغَه هَاذِي يَعْنِي، يْمَارْسُوهَا لَلْحِينْ يَعْنِي لِبْلُوشْ مُعْظَمْهُمْ يَعرِفُوا يِتْكَلَّمُوا بْلُوشِي، وْعِدْنَا بَعْدْ لَوَاتِي يَعْنِي لَحَدْ يُومْ... يُومِكْ هَاذَا يِتْكَلَّمُوا هِنْدِي بِالْبَيتْ...

أ : أهَه، إذا...

ب : وَالزُّنْجُبَارِيَّه يِتْكَلَّمُوا أفْرِيقِي بِالْبَيتْ، زِنْجُبَارِي

أ : إذَا الْحُرْمَه تِمْشِي فِي الطَّرِيقْ مُمْكِنْ تَعْرِفِي إذا هِيَ مِنْ أصْلْ بَلُوتْشِي أوْ مِنْ أصْلْ...

ب : أيْوَا يِنْعَرَفْ، إخْتـ... إخْتِلاَفِ الشَّكِلْ طَبْعاً... الشَّكِلْ يِنْعَرَفْ يَعْنِي سِيدَه مِنْ أيَ قَبِيلَه.

### Vocabulary

libs لِبْس *n.* (*pl.* ʔalbiseh) clothing

taqliidii تَقْلِيدِي *adj.* traditional; customary; conventional

waṭanii وَطَنِي *adj.* national; patriotic; nationalistic; nationalist; patriot

laaqa لاَقَى *imperf.* ylaaqii *v.t.* to find

ʃtarak اشْتَرَكْ *imperf.* yiʃtirik *v.i.* to participate; to collaborate; to contribute; to subscribe

madaaris ḥukuumah مَدَارِسْ حُكُومَه *phr.* public schools

ṣṣulṭaan qaabuus الصُّلْطَانْ قَابُوس *prop.n.* Sultan Qaboos

ṣaraf ʕala- صَرَفْ *imperf.* yiṣrif *v.* to spend (money, time for); to finance (s.th.); to support financially

tadriib تَدْرِيبْ *n.* (*pl.* -aat) practice; training

baalee بَالِيه *n.* Fr. ballet

ʕaṣfuur عَصْفُورْ *n.* (*pl.* ʕaṣaafiir) bird

ṭaar طَارْ *imperf.* yṭiir *v.* to fly; to fly away; to travel by air

diʃdaaʃeh دِشْدَاشَه *f.n.* (*pl.* dʃeediiʃ) long dress shirt (worn by Omani men)

ku(i)mmah كُمَّه *f.n.* (*pl.* kamiim) a skullcap

maṣarr مَصَرّ *n.* a turban; head cloth (worn without a headband)

xanjar خَنْجَرْ *n.* (*pl.* xanaajir) dagger

naʕl نَعْلْ *n.* (*pl.* nʕuul) sandals

naqʃ نَقْشْ *n.* (*pl.* nuquuʃ) engraving; carving

llibsi -lmaṣqaṭii اللِّبْسِ الْمَصْقَطِي *phr.* the Muscati dress

sirwaal سِرْوَالْ *n.* (*pl.* saraawiil) trousers; pants







pantloon پَنْطَلُونْ *n.* (*pl.* panaaṭliin) Fr. pants; trousers

fistaan فِسْتَانْ *n.* (*pl.* fasaaṭiin) dress

rukbeh رُكْبَه *f.n.* (*pl.* rukab) knee

la(i)ḥaaf لَحَافْ *n.* (*pl.* luḥuf) a headdress for women (usually reaches down the back and is generally made of chiffon)

fiẓẓiyyaat فِظِّيَّاتْ *pl.n.* silver jewelry

fiẓẓah فِظَّه *f.n.* silver

ẓafaarii ظَفَارِي *adj.* Dhofari (a person from Dhofar)

muxmal مُخْمَلْ *n.* velvet

xalaq خَلَقْ *n.* fabric; cloth; material

ẓahr ظَهْرْ *n.* back

bluuʃii بْلُوشِي *adj.* (*pl.* bluuʃ) Baluchi

baakistaanii بَاكِسْتَانِي *adj.* Pakistani

lawaatii لَوَاتِي *prop.n.* Lawati language (spoken by the Lawati tribe only)

zunjubaariyyah زُنْجُبَارِيَّه *prop.n.* Swahili/Zanzibar language (spoken by Omanis who were born in Tanzania/Zanzibar)

### Notes

1) llibsi -ttaqliidii: *Traditional dress.* Oman has rapidly become a modern country, but, despite its modernization, it is still a very traditional country where people wear traditional costumes and the Islamic way of life is dominant. Note that all Omani government employees are required to wear traditional dress.

2) lʕiidi -lwaṭanii: *The National Holiday.* Usually the national day in most countries signifies independence day. However, Oman has designated Sultan Qaboos' birthday November 18, 1940 as its national holiday.

3) tlaaqii raqṣaat: *You will find dances.* Omanis perform a variety of traditional dances at all kinds of celebrations, especially at times of national pride.

4) madaaris ḥukuumah: *Public schools.* Sultan Qaboos gave special attention to education in Oman. He built many educational establishments from kindergartens to colleges for girls and boys.

5) wi-ykuuni -ṣṣulṭaan: *And the Sultan will be present.* Cf. MSA //wa yakuunu al-sulṭaanu//. See Selection 13, Note 16 for the assimilation //s ---> ṣ//. Since the National Day is the celebration of Sultan Qaboos birthday, he usually chooses the location and oversees the details of the program for this annual event.

6) ṣṣulṭaan qaabuus: *Sultan Qaboos*. The accession of Sultan Qaboos Bin Said Al Said to the throne was on 23 July 1970. He declared that the country be known as the Sultanate of Oman.

7) yuṣurfuu ʕaleeh fluus: *They spend money on it*. When a location for the annual National Day celebrations is designated, it is the beneficiary of massive investment and government interest for twelve months, just as the speaker indicates in this text.

8) yjiibuu ʕaṣaafiir: *They bring birds*. Just like MSA, the Omani dialects have many broken plural patterns. Most singular nouns of the pattern //$C_1VC_2C_3VVC_4$// form their plurals after the pattern //$C_1aC_2aaC_3iiC_4$/faʕaaʕiil//, e.g., //ʕaṣfuur ---> ʕaṣaafiir// *bird*; //taqriir ---> taqaariir// *report*; //mismaar ---> masaamiir// *nail*.

9) ṭṭiir: *It/they fly*. Cf. MSA //taṭiiru//. See Selection 3, Note 7 for the assimilation //t ---> ṭ//.

10) ʔirrijaal yilibsuu -ddiʃdaaʃeh: *Men wear a long shirt*. Omani men wear a collarless, long dress shirt over a lungi. Unlike those worn in the rest of the Gulf, it has a knotted tassel hanging from the top and only one button.

11) maṣarr: *Turban; headgear; head cloth*. There are various types of headgear. Omani men are particular about this item of clothing because it shows one's age, status, and regional origin.

12) lxanjar yiɣla: *The dagger gets expensive*. The curved Omani dagger is an important symbol of manhood and wealth. It is worn on a belt over the traditional dishdasha. As the speaker states, the more intricate the silver or the gold work on the handle and the scabbard of the knife and the more detailed the leather work on the belt, the more expensive it is.

13) llibsi -lmaṣqaṭii: *The Muscati dress*. Omani costumes are so varied, colorful, and eye-catching that the Post Office of Oman has produced postage stamps depicting men's and women's outfits from different regions.

14) yilibsuu -lfiẓẓiyyaat: *They wear silver jewelry*. Silver is the traditional metal in Oman. Omani women often wear elaborate jewelry around their heads, necks, wrists, ankles, fingers, and toes. The work on the jewelry is very intricate and some have engravings of elaborate patterns and symbols.

15) llibsi -ẓẓafaarii: *The Dhofar dress*. This dress is shorter in the front than in the back. It has a square neckline. It is made of luxurious velvet adorned with gold and silver embroidery, beads, and sequins.







## The Omani Traditional Dress

A : Are there national holidays in Oman?

B : There is the National Holiday. First thing, all schools celebrate it. Well, you will find {traditional} dancing. People wear m... the national dress. Yes, even all the girls and the boys in public schools [go and] participate {in the activities}.

A : Do they have special parties...

B : {They have} a program.

A : {They have} a program.

B : Yes, and the Sultan attends it. I mean he watches it.

A : The Sultan comes!

B : Yes, the Sultan attends it.

A : Sultan Qaboos?

B : Sultan Qaboos himself (lit. exactly). However, the preparation for this celebration is done a year in advance. Well, they even spend {a lot of} money on the National Holiday.

A : Does the government finance it?

B : It spends money, I mean a lot of money, for the costumes, and the practice, for example they bring ballet. They bring birds to fly at the end {of the program}. They set them free (lit., they fly them).

A : What is the Omani traditional dress for men and for women?

B : Concerning men's {dress} it does not differ {it's the same}, but women's dress differs from one region to the other. Men wear a Dishdasha/an outer garment with a headdress, that is a skull cap, or a turban which they wrap around {the head}. They wear a dagger, which is like a knife, and sandals. I think the shape of our dagger is somehow different. The dagger tends to be expensive, I mean the ones that have gold or those that have elaborate (lit. more) engraving.

A : What about the traditional dress for women?

B : For women, we have the Muscati dress. Do you want me to describe it to you?

A : Yes.

B : It {consists of} pants, like a pantaloon on top of which there is a dress that's down to the knee. Something else, they put on a head cover. They wear silver {jewelry}. We have silver {jewelry} more than anything. We are famous for silver. Gold is expensive in Oman. It's not {that} expensive, but it is more expensive than silver.

A : Is there a veil? Does a woman wear a veil?

B : Yes, she wears one. We have the Dhofar dress, which is {made of} black velvet. I mean of velvet fabric. This was the real traditional dress for a long time, but they didn't used to wear pants underneath it up until the Sultan took power (lit. came). It

used to be short from the front and long in the back. The back used to be open a little, and it was opened from the front. When they used to wear the head cover, they didn't close it all the way. They used to leave it like this on their head. What else? We also have the Balochi dress, which is similar to the Pakistani.

A : Is there any influence from the Balochi language on the Omani dialect?

B : They have kept their language up until now. No, there isn't. No, it didn't affect the Omani dialect. However, they use it at home.. All of them still use this language. I mean, most Balochis know how to speak Balochi. We also have the Lawatia. Well, they speak Hindi at home up until this day (lit., your day).

A : Huh, if…

B : The Zanzibaris speak African, Zanzibari at home.

A : If a woman walks down the street, is it possible to know if she is from a Balochi background or from a…

B : Yes, one can tell (lit., is known), of course, the looks are different. The looks are known, well, immediately one can tell which tribe she belongs to.





# **niẓaami -lkeerf fi -ljaamʕah**[1]

A : nzeen samiirah, ʔe… ṭayb muu raayiʃ ʔinti bi-haaðaa (b-waθbati) -lmunḥana?

B : wallah ṣaraaḥah maa ʕaagbinnii[2]. ṣaraaḥah maẓluum ṭṭaalib, yinẓalim fiih waajid.

A : kiif yaʕnii minẓilim fiih[3], min naaḥyat ʔeeʃ yaʕnii?

B : yaʕnii lwaaḥid miskiin yðaakar, w-yitʕab, w-yiʃqa w-fi-nnihaayah mseekin yiʕṭa 'sii/C' walla 'dii/D'[4], haaðaa maa yguuz[5]!

A : nzeen huwa… tara lmunḥana haaðaa yaʕnii lʔinsaan ʔiðaa yaʕnii … ʃadd ḥeeleh, w-ðaakar zeen kiðaa, yaʕnii mumkin yraffʕah fooq.

B : zeen yraffʕah fooq muu ðanb haðoolaak ynazzilhum taḥt msaakiin.

A : zeen miin qaalhum maa yðaakruu?

B : humma yðaakruu laakin ʔiðaa waaḥid gaablak[6] tisʕah w-tisʕiin walla tisʕiin mseekin b-wigiʕ[7] b-sabʕiin walla sittiin, keef hem ba-yʕuqquuh?

A : zeen miin qaal ygiib sittiin ta-huwwa, ḥad qbaaẓ… ʔaẓrab ʕaleeh ðeeneh.

B : wallaah…

A : yaʕnii tawwa, laḥẓah, tawwa naḥni darrasna limdarris lwaaḥid, zeen? f-ṣaff waaḥid wi-liktaab waaḥid w-kill ʃey waaḥid, nzeen? haðaak ygiib tisʕiin w-ʔanaa giib sittiin leeʃ? liʔannanii maa…

B : maa masʔalat maa mðaakir w-bass… fii naas maa ʃaallah ʕaleehum ʕuquulhum yaʕnii top[8]. lillaah lḥamd. yaʕnii maa ʃaallah, maa ʃaallah ʔaðkiyaa?. yaʕnii maθalan ʔinta ba-tgiisuu waaḥid maʕaak fi -lle… fi -ssekʃin maa ʃaa? llaah ʕaleeh yaʕnii daaʔiman wa-ʔabdan[9] 'ʔay/A, b-ʔay/A'[10]. fa-ʔakkid yaʕnii ʔinta raaḥ tinzal, muʕaddalak raaḥ yinzal yaʕnii ʔiðaa maa… huwwa raaḥ yjiib 'l-ʔay', ʔinta raaḥ tjiib 'l-bii', bass loo… loo ʔinta ruḥt f-sekʃin θaanii w-haðaak maa mawjuud. ʔakiid raaḥ tiẓman ha-l-'ʔay/A'.

A : ʔeeh, laakin samiirah ʔinti taʕirfii ʔinna gaamʕitnaa lḥamdillah rabbi -lʕaalamiin gaamʕah mar… yaʕnii maʕruufeh, w-muʕtaraf fiihaa dawliyyan, w-haaðii ʔiðaa yaʕnii… tawwa haaðaa lkeerf huwwa llii raafiʕhe w-xaaṣṣan kulliyyat -lʕuluum maa ʃaaʔa -llaah yaʕnii ṭṭalliʕ naas ʕabaaqirah, nzeen?

B : ʔa haaðii kulliyti -lʕuluum, msaakiin humma maal kulliyti -lʕuluum. yaʕnii haay niẓaami '-lkeerv' yguul-lak laazim waaḥid yjiib 'ʔef/F'. yaʕnii maθalan kill… nuṣṣ llii fi -lʕuluum killhum taḥt lmulaaḥaẓah lʔakkadiimiyyah baʕd[11] haaðaa maa haay nfuus haaðii, ʔaθθarat ḥaalti -ṭṭaalib nnafsiyyeh.

A : yaʕnii… ʃee niẓaam bi-ddinya yaʕnii yriid yṣaqqaṭ ṭillaabeh? yaʕnii haaðaa huu b… maḥṭuuṭ…

B : haaðaa -nniẓaami -lmaḥallii…

A : maḥṭuuṭ ʕalaʃaan maṣlaḥti -ṭṭaalib. ʔaṣlan lgaamʕah killha tṣibb ʕaʃaan maṣlaḥati -ṭṭaalib. baʕdeen ʔaana ʔaḥibb ʔa… ʔaqulliʃ ʃe ʔinna -lgaamʕah haaðii niẓaamhaa muʕtaraf bih dawliyyan w-min naaḥyat ʔeeʃ ʔinna ṭṭappaq niẓaami -lkeerf b-kill yaʕnii… b-kill ʃuruuṭah, w-kill muqtaẓayaatah yaʕnii, taṭbiiq ʔakiid. ʕaʃaan kiðaa lḥamdillah rabbi -lʕaalamiin niḥna muxrijaatnaa maal kulliyyat lʕuluum qawiyyah. huwa ṣaḥḥ, maθalan fi -lkulliyyaat llii maa ṭṭabbaq lkeerf maa ḥad ygiib fiihaa 'ʔef/F'?





B : w-laakin haaða wallaahi ṣṣaraaḥah maa lageehum gaddeeʃ mawaadhum ṣaʕbah wi-yðaakruu fiihe wi-lḥaaleh maa ḥaaleh b-tismaʕ daayman msaakiin yaʕnii naas tḥawwaluu mni lʕuluum li-lʔaadaab, leeʃ haay… leeʃ yḥawwiluu? leeʃ yruuḥuu -lʔaadaab? bi-sabbab niẓaami -lkeerv haaðaa llii ʕindhum. yaʕnii ʔimtiḥanaathum ṣaʕbah, wi-kwizzaathum ṣaʕbah w-fi -nnihaayah baʕd ysawwuulhum niẓaami -lkeerv haaða baʕd, ba-ḥissuh ẓulm.

A : leeʃ yinʃall nniẓaam liflaanii fii sabab w-sabab w-sabab maʕruufah, nzeen? laakin tquulillii ʔanaa maa ʕaagbinnii kaðaak bass min naaḥiyeh mawẓuuʕiyyeh…

B : maa masʔalat maa ʕaagbinnii bass ʕa-saas ʔinna maʕi… yaʕnii ʃuuf, naas yṣiir ʕindahum ḥaalaat nafsiyyah b-sabab niẓaami lkeerv, naas yinṭurduu mni -ljaamʕah b-sabab niẓaami -lkeerv, naas taḥti -lmulaaḥaẓah -lʔakkaadimiyyah b-sabab niẓaami -lkeerv, naas msaakiin yaʕnii maθalan jaayib huwwa 'bii/B' mafruuẓ tilgaah ʕala ʔaaxiri -ssimastar miʕṭaay 'dii/D'[12]. haaðaa b-sabab niẓaami -lkeerv. w-fi -nnihaayeh yaʕnii niẓaami -lkeerv ʔaw nniẓaami -lʕaadii hiya killhaa niẓaam yaʕnii ʔatwaqqaʕ ʔinna -ljaamʕah tistaxdimhaa w-nitmanna la-lkill ʔinna yijtihid wi-yḥaawil ʔinna yirfaʕ min muʕaddalah w-fi -nnihaayah haaðii siyaasaat… siyaasat jaamʔah yaʕnii maa mumkin niḥne niʕtiriẓ ʕaleehe.

## نِظَامِ الْكَيرْفْ فِي الْجَامْعَه[1]

أ : نْزَينْ سَمِيرَه، طَبْ مُو رَايِش إنْتِ بِهَاذَا بِوَثْبَةِ الْمُنْحَنَى؟

ب : وَاللّه مَا عَاجْبِنِّي[2]، صَرَاحَه مَظْلُومْ الطَّالِبْ، يِنْظَلِمْ فِيه وَاجِدْ.

أ : كِيفْ يَعْنِي مِنْظَلِمْ فِيه[3]، مِنْ نَاحْيَةْ أَيشْ يَعْنِي؟

ب : يَعْنِي الْوَاحِدْ مِسْكِينْ يْذَاكَرْ وْيِتْعَبْ وْيِشْقَى وْفِي النِّهَايَه مْسَيكِنْ يِعْطَى سِي وَلاَّ دِي[4]، هَذَا مَا يْجُوزْ[5]!

أ : نْزَينْ هُوَ... تَرَا الْمُنْحَنَى هَاذَا يَعْنِي الإنْسَانْ إذَا يَعْنِي... شَدَّ حَيلَه، وْذَاكَرْ زَينْ كِذَا، مُمْكِنْ يْرَفْعَه فُوقْ.

ب : زَينْ يْرَفْعَه فُوقْ مُو ذَنْبْ هَذُولاَكْ يْنَزِّلْهُمْ تَحْتْ مْسَاكِينْ.

أ : زَينْ مِنْ قَالْهُمْ مَا يْذَاكْرُوا؟

ب : هُمَّ يْذَاكْرُوا لَكِنْ إذَا وَاحِدْ جَابْلَكْ[6] تِسْعَه وْتِسْعِينْ وَلاَّ تِسْعِينْ، مْسَيكِنْ بُوكِعْ[7] بْسِبْعِينْ وَلاَّ سِتِّينْ، كَيفْ هَمْ بَيْعُقُّوه؟

أ : زَينْ مِينْ قَالْ يْجِيبْ سِتِّينْ تَـ هُوَّ، حَدْ قْبَاظْ... أَطْرَبْ عَلَيه ذِينَه.

ب : وَاللّه...

أ : يَعْنِي تَوًّا، لَحْظَه، تَوًّا نَحْنِ دَرَّسْنَا لِمْدَرِّسْ الْوَاحِدْ، زَينْ؟ فْصَفّ وَاحِدْ وِكْتَابْ وَاحِدْ وْكِلّ شَيْ وَاحِدْ، نْزَينْ؟ هَذَاكْ يْجِيبْ تِسْعِينْ وْأنَا جِيبْ سِتِّينْ لَيشْ؟ لأنَّنِي مَا...







ب : مَا مَسْأَلَةْ مَا مْذَاكِرْ وْبَسّ... فِي نَاسْ مَا شَالله عَلَيهُمْ عُقُولْهُمْ يَعْنِي تُبْ[8]. لله الْحَمْدْ. يَعْنِي مَاشَالله، مَاشَالله أذْكِيَاءْ. يَعْنِي مَثَلاً إنْتَ بَتْكِيسُوا وَاحِدْ مَعَاكْ فِي الـ... فِي السِّكْشِنْ مَا شَاءَ اللّه يَعْنِي دَائِماً وَأبَداً[9] أي بْأيْ (A بـ A)[10]، فَأكَّدْ يَعْنِي إنْتَ رَاحْ تِنْزَلْ، مُعَدَّلَكْ رَاحْ يِنْزَلْ، يَعْنِي إذَا مَا... هُوَّ رَاحْ يْجِيبْ الـ أي (A)، إنْتَ رَاحْ تْجِيبْ الـ بِي (B)، بَسّ لُو... لُو إنْتَ رُحْتْ فْسَكْشِنْ ثَانْي وْهَذَاكْ مَا مَوْجُودْ، أكِيدْ رَاحْ تِظْمَنْ هَالـ أي (A).

أ : أيه، لَكِنْ سَمِيرَه إنْتِ تَعِرْفِي إنَّ جَامْعَتْنَا الْحَمْدِلله رَبِّ الْعَالَمِينْ جَامْعَه مَرْ... يَعْنِي مَعْرُوفَه، وْمُعْتَرَفْ فِيهَا دَوْلِيًّا، وْهَاذِي إذَا يَعْنِي... تَوًّا هَاذَا الْكَيرْفْ هُوَ اللِّي رَافِعْهَا وْخَاصاً كُلِّيَّةْ الْعُلُومْ مَا شَاءَ اللّه يَعْنِي طَلَّعْ نَاسْ عَبَاقِرَه، نْزَينْ؟

ب : أ هَاذِي كُلِّيَّةِ الْعُلُومْ، مْسَاكِينْ هُمَّ مَالْ كُلِّيَّةِ الْعُلُومْ. يَعْنِي هَايْ نِظَامِ الْكَيرْفْ يْكُولَّكْ لاَزِمْ وَاحِدْ يْجِيبْ أفْ (F). يَعْنِي مَثَلاً كِلّ... نُصّ اللِّي فِي الْعُلُومْ كِلْهُمْ تَحْتْ الْمُلاَحَظَه الأكَّادِيمِيَّه[11] بَعْدْ. هَاذَا مَا هَايْ نْفُوسْ هَاذِي، أثَّرَتْ حَالَةْ الطَّالِبْ النَّفْسِيَّه.

أ : يَعْنِي... شَي نِظَامْ بِالدِّنْيَا يَعْنِي يْرِيدْ يْصَقِّطْ طِلاَّبَه؟ يَعْنِي هَاذَا هُو بـ... مَخْطُوطْ

ب : هَاذَا النِّظَامِ الْمَحَلِّي...

أ : مَخْطُوطْ عَلَشَانْ مَصْلَحْةِ الطَّالِبْ. أصْلاً الْجَامْعَه كِلْهَا تْصِبّ عَشَانْ مَصْلَحَةِ الطَّالِبْ. بَعْدَينْ أنَا أحِبّ أ... أقُلَّشْ شَي إنَّ الْجَامْعَه هَاذِي نِظَامْهَا مُعْتَرَفْ بِه دَوْلِيًّا وْمِنْ نَاحْيَةْ أيشْ إنَّ طَبَّقْ نِظَامِ الْكَرْفْ بْكِلّ يَعْنِي... بْكِلّ شُرُوطَه، وْكِلّ مُقْتَظَيَاتَه يَعْنِي، تَطْبِيقْ أكِيدْ. عَشَانْ كِذَا الْحَمْدِلله رَبِّ الْعَالَمِينْ مُخْرِجَاتْنَا مَالْ كُلِّيَّةْ الْعُلُومْ قَوِيَّه. هُوَ صَحّ، مَثَلاً فِي كُلِّيَّاتْ اللِّي مَا طَبَّقْ الْكَيرْفْ، مَا حَدّ يْجِيبْ فِيهَا أف (F)؟

ب : ولكنْ هذا والله صراحه ما لكيهم كديش موادهم صعبه ويذاكروا فيها والحاله ما حاله بتسمع دايماً مساكين يعني ناس تحولوا من العلوم للآداب، ليش هاي... ليش يحولوا؟ ليش يروحوا الآداب؟ بسبب نظام الكيرف هاذا اللي عندهم. يعني إمتحناتهم صعبه، وكوزاتهم صعبه و في النهايه بعد يسوولهم نظام الكيرف هاذا بعد، بحسه ظلم.

أ : ليش ينشل النظام لفلاني في سبب وسبب وسبب معروفه، نزين؟ لكن تقوللي أنا ما عاجبني كذاك بس من ناحيه موظوعيه...

ب : ما مسألة ما عاجبني بس عساس إنّ مع...يعني شوف، ناس يصير عندهم حالات نفسيه بسبب نظام الكيرف، ناس ينطردوا من الجامعه بسبب نظام الكيرف، ناس تحت الملاحظه الأكاديميه بسبب نظام الكيرف، ناس مساكين يعني مثلاً جايب هوّ ب (B) مفروظ تلكاه على آخر السمستر معطاي د (D)”. هاذا بسبب نظام الكيرف.وفي النهايه يعني نظام الكيرف أو النظام العادي هي كلها نظام يعني أتوقع إنّ الجامعه تستخدمها، ونتمنى للكل إنّ يجتهد ويحاول إنّ يرفع من معدله وفي النهايه هاذي سياسات... سياسة جامعه يعني ما ممكن نحنا نعترظ عليها.

### Vocabulary

keerf كيرف *n.* Eng. the curve (in the grading) system
samiirah سميره *prop.f.n.* Samira (a female name) (*var.* samiir (m.))
waθbah وثبه *f.n.* (*pl.* -aat) jump
munḥana منحنى *n.* (*pl.* munḥanayaat) curve; curvature; turn; slope; bend
ṭayyib طيب *part.* well; fine; OK
ʕaagib عاجب *act.par.* (*pl.* -iin) liking (s.th.); being amazed (by s.th.) (*var.* ʕaajib)
nẓalam انظلم *imperf.* yinẓalim *pass.v.* to be unjustly treated; to be ill-treated
minẓilim منظلم *pass.par.* (*pl.* -iin) being unjustly treated; being ill-treated
ðaakar ذاكر *imperf.* yðaakar *v.* to study (one's lesson)
taʕab تعب *imperf.* yitʕab *v.i.* to work hard; to toil; to be or become tired
ʃaqa شقى *imperf.* yiʃqa *v.i.* to have trouble (in s.th.); to work hard





gaaz جاز *imperf.* yguuz *v.* to be conceivable; to be allowed; to be permissible (*var.* jaaz)
ʃadd ḥeelah شد حيله *imperf.* yʃidd ḥeelah *expr.* He worked hard.
ʕaqq عق *imperf.* yʕuqq *v.t.* to drop s.o. or s.th.; to cut s.th off; to throw s.th. away
lahẓah لحظه *f.n.* (*pl.* -aat) moment; one moment please; glance
darras درس *imperf.* ydarris *v.t.* to teach
mdarris مدرس *n.* (*pl.* -iin) teacher
masʔalah مسأله *f.n.* (*pl.* masaaʔil) matter; issue; problem
ʕaql عقل *n.* (*pl.* ʕuquul) mind; brain
top توب *adj.* Eng. top; best
gaas كاس *imperf.* ygiis *v.t.* to measure; to compare
sekʃin سكشن *n.* (*pl.* -aat) Eng. section; class
daaʔiman wa-ʔabadan دائماً و أبداً *expr.* always and forever; at all times
ʔay b-ʔay أي بأي *phr.* (*lit. A in A*) {all} A's (as in grades)
bii بي Eng. the letter "B"
ʔakkad أكد *imperf.* yʔakkid *v.* to assure; to emphasize; to stress; to confirm
ẓaman ظمن *imperf.* yiẓman *v.* to insure; to guarantee
gaamʕah جامعه *f.n.* (*pl.* -aat) university (*var.* jaamʕah)
muʕtaraf fiihaa معترف فيها *phr.* accredited; recognized; accepted
dawliyyan دولياً *adv.* internationally
kulliyyat ʔalʕuluum كلية العلوم *n.* the college of sciences
ʕabqarii عبقري *adj.* (*pl.* ʕabaaqirah) genius; ingenious person
ʔef أف Eng. the letter "F"
mulaaḥaẓah ʔakkadiimiyyah ملاحظه أكاديميه *phr.* academic probation; academic warning or notice
ṣaqqaṭ صقط *imperf.* yṣaqqaṭ *v.t.* to flunk (s.o. on an examination); to fail s.o.; to let fall; to eliminate
muqtaẓa مقتظى *n.* (*pl.* -yaat) requirement; requisite
maaddeh ماده *f.n.* (*pl.* mawaad) a (school) course; field of study; subject
wi-lḥaaleh maa ḥaaleh والحاله ما حاله *expr.* (*lit. The situation is not a situation*) This situation is not acceptable. This is not right.
tḥawwal تحول *imperf.* yitḥawwal *v.* to transfer; to switch; to change
ʔadab أدب *n.* (*pl.* ʔaadaab) college of arts (with kulliyyah *college*); literature; good

manners; morals

kwiz كْوِز *n.* (*pl.* -aat) Eng. quiz

ḥaalah nafsiyyeh حَالَه نَفْسِيَّه *phr.* psychological condition; being affected psychologically

nṭarad انْطَرَد *imperf.* yinturud *pass.v.* to be expelled; to be fired; to be dismissed; to be driven out

simastar سِمَسْتَر *n.* (*pl.* -aat) Eng. semester

miʕṭaay مِعْطَاي *pass.par.* (*pl.* -iin) given; being given

ʔijtahad إجْتَهَد *imperf.* yijti(a)hid *v.* to work hard

siyaasat jaamʕah سِيَاسَة جَامْعَه *phr.* university policy

ʔiʕtaraẓ ʕala إعْتَرَظ عَلَى *imperf.* yiʕtiriẓ ʕala *v.* to oppose; to object

## Notes

1) niẓaami -lkeerf: *The curve (in the grading) system.* The speakers in this selection are students at Sultan Qaboos University which was established in 1986 by His Majesty Sultan Qaboos Bin Said. It seems that the university grades on the curve in some of its colleges to control the number of graduates. Note that the male speaker voices the sound //v ---> f// while the female speaker doesn't. Note also that it is normal to hear some English words in educated speakers' speech.

2) maa ʕaagbinnii: *I don't like it.* Note the sound change //j ---> g//, a common phonological feature in some Omani dialects. Note also the //tanwiin// *nunation* in this active participle which is usually used to mean *to like (s.th.).* See Selection 32, Note 5 for more information on //tanwiin//.

3) kiif yaʕnii minẓilim fiih: *How is he unjustly treated by it?* Passive ideas can be expressed either by using a passive verb or passive participles, as is the case in this text.

4) mseekin yiʕṭa sii walla dii: *Poor one, he is given a C or a D.* Note that unlike other universities in the Middle East, Sultan Qaboos University uses the Western system of grading on the curve.

5) haaðaa maa yguuz: *This is not conceivable. This can't be.* This is a common expression used to express dismay or negative surprise.

6) gaablak: *He got (lit. He got for you).* This use of the preposition //li-// followed by the second person pronominal suffix is known as the ethic dative, which is common in Omani dialects. This dative case does not occur in MSA.

7) wigiʕ: *To drop; to fall.* Cf. //wiqiʕ//. Note that this speaker is not always consistent in voicing the MSA sound //q//. One has to be very careful in distinguishing between the reflex //q ---> g// and the reflex //j ---> g//, as is the case here in the verb //wigiʕ//.







8) ʕquulhum yaʕnii top: *They are very smart (lit. Their minds are top).* Most Omani young people tend to use some English words in their conversation, as is apparent in this text.

9) daaʔiman wa-ʔabadan: *Always and ever; all the time; constantly.* Note that this expression is borrowed from MSA. It is usually used to emphasize the continuity of an action, as is the case in this text.

10) ʔay b-ʔay: *All A's.* Note the construction of a noun repeated twice, but the second is preceded by the preposition //b(i)-// or //fi-// usually used to emphasize a statement, e.g., //lḥayaat ʃuɣl b-ʃuɣl// *Life is all work. Life is constant work.*

11) mulaaḥaẓah ʔakkadiimiyyah: *Academic probation; academic notice.* Note that although this is an Arabic term, one can tell that it is a direct translation from English. The translated or borrowed English terms in this selection are a clear indication of the lexical expansion or addition of new vocabulary due to the diversity of the two cultures (See Smeaton 1973, 52).

12) miʕṭaay dii: *He is given a D.* Cf. MSA //muʕṭa//. Note the lengthening of the short vowel //-a-// which contributed to the change of the //ʔalif maqṣuurah ---> yaaʔ//. This form of a passive participle has not been noticed in the data collected for the other Gulf dialects in this work.

## The Curve Grading Method at the University

A : Fine Samira, what's your opinion concerning this curve system?

B : Well, frankly, I don't like it. The student is unjustly treated. It's very unfair to him.

A : How is he unfairly treated by it? From which point of view?

B : Well, the poor student studies and works hard and at the end the poor one is given a C or D. This can't be!

A : Fine! It... If one works hard and studies well, {then} this curve may raise his grade (lit. him) up.

B : Fine! It raises his grade up, but what mistake did those poor ones do to bring their grade down?

A : Fine then, who told them not to study?

B : They study, but if one gets a grade (lit. brought you) 99 or 90, poor thing, he will fall into the seventy or the sixty {range}. How do they cut it down (lit. him)?

A : Who told him to get sixty ? Did anyone hold... hit him on his ear?

B : I swear...

A : Well, one moment, the same teacher taught us, OK! {We studied} in the same class, the same book, and everything was the same, OK? That one gets 90 and I get 60, Why? Because...

B : It is not only the issue that one doesn't study... There are people who have great minds, I mean the top. Thanks be to God. Well, they are very intelligent. Well, for example, when you consider someone with you in the section who always always has the A, so for sure your average is going to drop. That is, if he gets the A, you will get the B. However, if you go to another section that he isn't in, certainly you will be guaranteed the A.

A : Yes, but Samira you know that our university is a well-known university; thanks be to God the Lord of creation, and it is recognized internationally. So, if this... This curve is the thing that is putting us up there, especially the college of science. It is graduating geniuses. OK?

B : This college of science! Poor ones in the college of science. This curve grading method dictates that one must have an F. I mean, poor ones... half of those in the college of science are under academic probation. Aren't these souls? This affects the student's psychological attitude.

A : Well... Is there a system in the world that wants to flunk its students? Well, this is for the well-being of the student. Basically, the whole university works for the well-being of the student. Something else I want to tell you is that the system of this university is internationally recognized from the standpoint that it is certainly applying the curve grading system in all its rules and regulations. That's why our graduates from the college of science are strong. It is true, for example, there are some colleges that don't apply the curve, {but} does anyone in them get an F?





B : But, well, I honestly find the courses at the college of science to be difficult, and they study them, but this doesn't change the situation (lit. the situation is not a situation). You always hear that some of these poor ones transfer from the college of science to the college of literature. Why is this? Why do they transfer? Why do they go to literature? {Just} because of this curve system they have. Well, their tests are difficult, their quizzes are difficult, and {on top of this} (lit. at the end) they also have a curve system for them. I feel that it's unfair.

A : Why should such and such a system be removed for known reasons, OK? However, for you to say to me, "I don't like that just from an objective point of view..."

B : It's not the issue that I just don't like it, but on the basis that I have... Well, look, {some} people are having psychological conditions because of the curve system, some are being expelled from the university because of the curve system, and some are under academic probation because of the curve system. Poor people, well, for example one supposedly has a B, you find by the end of the semester that he is given a D. This is because of the curve system. Well, by the end whether it is the curve system or the regular one, it is all a system which I expect the university to use. I hope that everyone will work hard and try to raise one's grade point average. Finally, these are policies... It's a university policy which we cannot object to.

## doori -lmar?ah fi -lmujtamaʕ[1]

huu maa ?inna ?ilbanaat ?aðkiyaa? mini -l?awlaad[2], bass ?innu… la?inna fii ʕumaan l?ahaalii ykuunuu ma… yaʕnii -l?ahaalii yuẓxuṭuu[3] ʕa-lbanaat kaθiir. ?innhum maa yixrujuu w-maa yaqdaruu ysawwuu ?aʃyaa? kaθiirah. fa-maa ykuunuu ʕindhum majaal θaanii ?innum[4] ?illaa yiglisuu fi -lbeet wi-yðaakruu, lannu ?iðaa ba-yijlisuu fi -lbeet w-maa ba-ysawwuu ʃeyy ba-ymilluu, fa-?aḥsan ʃey ?innhum yðaakruu, fa-humma yjiibuu ?akθar mini -ʃʃabaab[5]. bassi -ʃʃabaab baʕd ?aṣlan… ṭabʕan ?aðkiyaa?. fa-maa ?innhum ?aqall mini -lbanaat willaa -lbanaat ?aqall minhum, humma nafsi -ʃʃii, ?anaa ?aʃuufhum nafsi -ʃʃeyy, bass yaʕtamid kamm ?iʃʃaab yaʕṭii waqt li-ldiraasah w-kamm ?ilbint taʕṭii, w-min ḥeeθ ?innu -l?ahaalii maa yxalluu -lbint tiṭlaʕ kθiir faa-humma yjiibuu ?aḥsan mini -ʃʃabaab ʕaadtan. (laugh). ?iḥnaa -ʃʃabaab ʕaadtan… ʕaaditnaa ?innu ?aḥyaan nitṣayyaʕ wu-nẓayyiʕ wagt. fii ʕumaan maa fii ?ayy ḥuduud li-lmajaalaat. yaʕnii maθalan ?e… lbanaat tiqdar tiʃtaɣil fii ?ayy waẓaa?if[6], fii bank, fii funduq, fii… maʕa -rrijaal[7], fii ʕumaan, fi -l… dduwal lxaliiji -θθaanyeh yimkin la?, maθalan ssuʕuudiyyah ʕara… fii -lsuʕuudiyyah ?ilḥariim maa yaqdaruu… ?ilḥariim maa yaqdaruu yiʃtaɣluu maʕa -rrijaal. ?aṣlan ?ilḥariim ma ?ilrijaal maa yaqdaruu yʃuufuu -lḥariim[8] ?illaa w-humma mutɣaṭṭaayaat, bass fii ʕumaan maa gibil ttaqliid, la?innu fii ʕumaan bi-ḥazbi[9] -ttaariix ?innu -l?imra?ah daa?iman kaan lahaa door, yaʕnii ʕumirnaa… yaʕnii ʕumirnaa maa ʃufnaa[10] fi -ttaariix ?innu lḥurmah maa-lhaa door. yaʕnii maθalan ?asmaa?[11] bint ?abuu bakr w… haðoola killhum kaan luhum door, w-kaanuu yiʃtaɣluu, w-maθalan kaanuu yʃaarkuu fi -lḥuruub[12]. b-ṣaḥḥ ?innhum maa kaanuu ka-mujaahdiin, w-maa kaanuu ka-ʕas… ʕasaakir ?aw mujaahdiin, bass kaanuu maθalan mumrriẓiin mumarriẓaat, ?aw maθalan dekaatrah, ?aw maθalan saqqaayiin yisquu -nnaas w-kiðaa. fa-haaðaa yiθbit ?innu -ttaariix maa manaʕ lḥariim mini -l… lʕamal. qaal fii ḥduud ?innu -lmar?ah laazim maθ… tilbis malaabis muʕayyaneh, maθalan lmar?ah laazim titḥajjab, maa laazim tɣaṭṭii wajihhaa, bass titḥajjab, tilbis maθalan malaabis ?illii maa maθalan traawii min ziinathaa ?aw





maθalan min l… jisimhaa wallaa ʃayy kiðaa mini -l… haaðii -l?aʃyaa?, maθalan lkaff, masmuuḥ waaḥad yʃuufi -lkaff wi-lrijil… yaʕnii -l… kaffi -rrajl… rrijil willaa ʃayy kiðaa. fa-lḥariim yaqdaruu yiʃtaɣluu fii ?ayy makaan, w-baʕdeen ʕannaa fii ʕumaan maa ʕindhum ḥatta maa… yaʕnii ḥatta maa ʕindhum maaniʕ ?iðaa ḥatta -lḥariim maa titḥajjab. wi-rrijaal baʕd maalhum ?ayy maaniʕ lannu hiyya ?inniyyah -llii mawjuudah beeni -ʃʃe… beeni -nnaas. faa- ?alḥariim yaqdaruu yiʃtaɣluu fii ?ayy makaan, ?illaa maθalan fii baʕẓi -l?amaakin maθalan wuw… miθil fi -lhandasah maθalan. fii maθalan ʕa-l… fii maθalan ḥuquuli -nnafṭ, ?alḥariim maa tiqdirʃ tiʃtaɣil fii ḥuquuli -nnafṭ lannu bunyathum ?aṣlan ka… ka-?imra?ah ka-bunyathum maa tismaḥi-lhum yistaḥmiluu -ẓẓaɣṭ. ?ilbunyah -jjismiyyah maa tismaḥi-lhum. fii haaðii -lmajaalaat ?irrijaal lahum ?akθar majaal li-l… mini -lḥariim, wi-lḥariim ʕaadtan maa yidxuluu haaðii -lmajaalaat lannhum yaʕirfuu linnu… ?innu -rrijaal lihum ?akθar miizah w-?akθar qaabliyyah li-haaðaa -ʃʃuɣl, fa-humma ḥatta maa yitqaddmuu, laakin fii muʕẓami -lmajaalaat lḥariim tidris… laa laa tiʃtaɣil. w-kaθiir mini lḥariim haaðii -l?ayyaam yiʃtaɣluu kaa-mudarrisaat, kaa-ṭabiibaat, ?aw ḥatta fi -lbunuuk yaʕnii lihum door kbiir fii ʕumaan ?innu yiʃtaɣluu fi -lbunuuk wi-ysaaʕduu kiðaa. faa-ma… maa ?aʃuuf ?ayy maaniʕ ?innu -lḥariim leeʃ maa yiʃtaɣluu.

## دُورِ الْمَرْأه فِي الْمُجْتَمَعْ[1]

هُو مَا إِنَّ إِلْبَنَاتْ أَذْكِيَاءْ مِنِ الأَوْلَادْ[2]، بَسَ إِنُّو... لِإِنَّ فِي عُمَانْ الأَهَالِي يْكُونُوا مَـ... يَعْنِي الأَهَالِي يُظَخْطُوا[3] عَالْبَنَاتْ كَثِيرْ. إِنَهُمْ مَا يِخْرُجُوا وْمَا يَقْدَرُوا يْسَوُّوا أَشْيَاءْ كَثِيرَه. فَمَا يْكُونُوا عِنْدْهُمْ مَجَالْ ثَانِي إِنُّمْ[4] إِلاَّ يِجْلِسُوا فِي الْبَيتْ وِيْذَاكْرُوا. لَنُّو إِذَا بَيِجْلِسُوا فِي الْبَيتْ وْمَا بَيْسَوُّوا شَيّ بَيِمْلُّوا، فَأَحْسَنْ شَيْ إِنَّهُمْ يْذَاكْرُوا، فَهُمَّ يْجِيبُوا أَكْثَرْ مِنِ الشَّبَابْ[5]. بسِّ الشَّبَابْ بَعْدْ أَصْلاً... طَبْعاً أَذْكِيَاءْ. فَمَا إِنَّهُمْ أَقَلّ مِنِ الْبَنَاتْ وَلاَ الْبَنَاتْ أَقَلّ مِنْهُمْ، هُمَّ نَفْسِ الشَّيّ. أَنَا أَشُوفْهُم نَفْسِ الشَّيّ، بَسَ يَعْتَمِدْ كَمَ إِلشَّابْ يَعْطِي وَقْتْ لِلْدِرَاسَه وْكَمَ إِلْبِنْتْ تَعْطِي، وْمِنْ حَيثْ إِنُّو الأَهَالِي مَا يْخَلُّوا الْبِنْتْ تِطْلَعْ كْثِيرْ فَا هُمَّ يْجِيبُوا أَحْسَنْ مِنِ الشَّبَابْ عَادَةً. إِحْنَا الشَّبَابْ عَادَةً... عَادِتْنَا إِنُّو أَحْيَاناً نْتْصَيَّعْ وْنْظَيِّعْ وَكْتْ. فِي عُمَانْ مَا فِي أَيَّ حْدُودْ لِلْمَجَالاَتْ، يَعْنِي مَثَلاً أ... الْبَنَاتْ تَقْدَرْ تِشْتَغِلْ فِي أَيَّ وَظَائِفْ[6]، فِي بَنْكْ، فِي فُنْدُقْ، فِي... مَعَ الرِّجَالْ[7] فِي عُمَانْ، فِي الْـ... دُوَلْ الْخَلِيجِ الثَّانْيَه يِمْكِنْ لاَ. مَثَلاً السُّعُودِيَّه عَر...فِي السُّعُودِيَّه إِلْحَرِيمْ مَا يَقْدَرُوا... إِلْحَرِيمْ مَا يَقْدَرُوا يِشْتَغْلُوا مَعَ الرِّجَالْ. أَصْلاً إِلْحَرِيمْ مَـ... إِلْرِجَالْ مَا يَقْدَرُوا يْشُوفُوا الْحَرِيمْ[8] إِلاَّ وْهُمَّ مُتْغَطَّيَاتْ، بَسَ فِي عُمَانْ مَا كِبِلْ التَّقْلِيدْ، لِإِنُّو فِي عُمَانْ وْبِا... بَحَزْبِ[9] التَّارِيخْ إِنُّو الإِمْرَأه دَائِماً كَانْ لَهَا دُورْ، يَعْنِي عُمِرْنَا مَا شُفْنَا[10] فِي التَّارِيخْ إِنُّو الإِمِر...الْحُرْمَه مَالْهَا دُورْ. يَعْنِي مَثَلاً أَسْمَاءْ[11] بِنْتْ أَبُو بَكْرْ، وْهَذُولَ كِلْهُمْ كَانْ لُهُمْ دُورْ، وْكَانُوا يِشْتَغْلُوا، وْمَثَلاً كَانُوا يْشَارْكُوا فِي الْحُرُوبْ[12]. بْصَحْ إِنَهُمْ مَا كَانُوا كَمُجَاهْدِينْ، وْمَا كَانُوا كَعَسـ... عَسَاكِرْ أَوْ مُجَاهْدِينْ، بَسَ كَانُوا مَثَلاً مْمَرْظِينْ مُمَرِّظَاتْ، أَوْ مَثَلاً دَكَاتْرَه، أَوْ مَثَلاً سَقَّايِينْ يِسْقُوا النَّاسْ وْكَذَا. فَهَاذَا يِثْبِتْ إِنُّو التَّارِيخْ مَا مَنَعْ الْحَرِيمْ مِنِ الْـ... الْعَمَلْ. قَالْ فِي حْدُودْ إِنُّو الْمَرْأه لاَزِمْ مَثْـ... تِلْبِسْ مَلاَبِسْ مُعَيَّنَه، مَثَلاً الْمَرْأه لاَزِمْ تِتْحَجَّبْ، مَا لاَزِمْ تْغَطِّي وَجِهْهَا، بَسَ تِتْحَجَّبْ، تِلْبِسْ مَثَلاً مَلاَبِسْ إِلِّي مَا مَثَلاً تْرَاوِي مِنْ زِينَتْهَا أَوْ مَثَلاً مِنْ الْـ... جِسِمْهَا وَلاَ شَيّ كِذَا مِنِ الْـ... هَاذِي الأَشْيَاءْ، مَثَلاً الْكَفّ، مَسْمُوحْ وَاحَدْ يْشُوفِ الْكَفّ وِالْرِجِلْ... يَعْنِي الْـ... كَفّ







الرِّجِلْ... الرِّجِلْ وِلاَ شَيّ كِذَا. فَالْحَرِيمْ يَقْدَرُوا يِشْتَغْلُوا فِي أَيَّ مَكَانْ، وْبَعْدَينْ عِنَّا فِي عُمَانْ مَا عِنْدْهُمْ حَتَّى مَا... يَعْنِي حَتَّى مَا عِنْدْهُمْ مَانِعْ إِذَا حَتَّى الْحَرِيمْ مَا تِتْحَجَّبْ. والرِّجَالْ بَعْدْ مَالْهُمْ أَيَّ مَانِعْ لَنُّو هِيَّ إِلنِّيَّه اللِّي مَوْجُودَه بَينِ الشّ... بَينِ النَّاسْ، فَا أَلْحَرِيمْ يَقْدَرُوا يِشْتَغْلُوا فِي أَيَّ مَكَانْ، إِلاَّ مَثَلاً فِي بَعْظِ الأَمَاكِنْ مَثَلاً وْو... مِثِلْ فِي الْهَنْدَسَه مَثَلاً. فِي مَثَلاً عَلـ... فِي مَثَلاً حُقُولِ النَّفْطْ، أَلْحَرِيمْ مَا تِقْدَرْشْ تِشْتَغِلْ فِي حُقُولِ النَّفْطْ لَنُّو بُنْيَتْهُمْ أَصْلاً كَـ... كَإِمْرَأه كَبُنْيَتْهُمْ مَا تِسْمَحِلْهُمْ يِسْتَحْمِلُوا الظَّغْطْ إِلْبُنْـ... إِلْبُنْيَه الْجِسْمِيَّه مَا تِسْمَحِلْهُمْ. فِي هَاذِي الْمَجَالاَتْ إِلرِّجَالْ لَهُمْ أَكْثَرْ مَجَالْ لِلـ... مِنِ الْحَرِيمْ، وِالْحَرِيمْ عَادَةً مَا يِدْخُلُوا هَاذِي الْمَجَالاَتْ لَنَهُمْ يَعِرْفُوا لِنْـ... إِنُّو الرِّجَالْ لِهُمْ أَكْثَرْ مِيزَه وْأَكْثَرْ قَابِلِيَّه لِهَذَا الشُّغُلْ، فَهُمَّ حَتَّى مَا يِتْقَدَّمُوا، لَكِنْ فِي مُعْظَمِ الْمَجَالاَتْ الْحَرِيمْ تِدْرِسْ... لاَ لاَ تِشْتَغِلْ. وْكَثِيرْ مِنِ الْحَرِيمْ هَاذِي الأَيَامْ يِشْتَغْلُوا كَا مُدَرِّسَاتْ، كَا طَبِيبَاتْ، أَوْ حَتَّى فِي الْبُنُوكْ يَعْنِي لِهُمْ دُورْ كَبِيرْ فِي عُمَانْ إِنُّو يِشْتَغْلُوا فِي الْبُنُوكْ وِيْسَاعْدُوا كِذَا. فَا مَا... مَا أَشُوفْ أَيَّ مَانِعْ إِنُّوالْحَرِيمْ لَيشْ مَا يِشْتَغْلُوا.

### Vocabulary

door دُورْ *n.* (*pl.* ʔadwaar) role; turn

ðakii ذَكِي *adj.* (*pl.* ʔaðkiyaa(?)) smart; clever; intelligent

zax(ɣ)aṭ ʕala ظَخْطْ عَلَى *imperf.* yuẓɣaṭ ʕala *v.* to pressure; to press; to suppress; to click (on a key of a computer)

xaraj خَرَجْ *imperf.* yixruj *v.* to go out; to leave

ʃaab شَابْ *n.* (*pl.* ʃabaab) young man; youth

tṣayyaʕ تْصَيَّعْ *imperf.* yitṣayyaʕ *v.* to goof around; to care less (about s.th.); to be careless

zayyaʕ wagt ظَيَّعْ وَكْتْ *imperf.* yẓayyiʕ wagt *v.t.* to waste time

mutɣaṭṭaayah مُتْغَطَّايَه *f.adj.* (*pl.* -aat) being covered from head to toe

bi-ḥazab بحَزْبْ *phr.* according to (*var.* bi-ḥasab)

ʔabuu bakr أَبُو بَكْرْ *prop.n.* Abu Bakr (the first caliph or successor of the Prophet Muhammad and his father-in-law as well)

ʔasmaa bint ʔabuu bakr أَسْمَا بِنْتْ أَبُو بَكْر *pro.n.* Asma the daughter of Abu Bakr

mujaahid مُجَاهِدْ *act.par.* (*pl.* -iin) fighter; holy war fighter

mumarriẓ مُمَرِّظْ *act.par.* (*pl.* -iin) nurse (*var.* mumarriẓah (f.))

daktoor دَكْتُور *n.* (*pl.* dekaatrah) Eng. doctor; physician

saqqa سَقَّى *act.par.* (*pl.* saqqaayiin) water carrier

saqa سَقَى *imperf.* yisqii *v.t.* to give (s.o. s.th.) to drink; to water; to irrigate

tḥajjab تْحَجَّب *imperf.* yitḥajjab *v.* to veil one's self; to wear a veil; to be covered up; to conceal

niyyah نِيَّه *f.n.* (*pl.* -aat, nawaayaa) intention; motive

bunyah بُنْيَه *f.n.* (*pl.* -aat) body structure; physique; physical constitution

miizah مِيزَه *f.n.* (*pl.* -aat) advantage; distinctive mark

## Notes

1) doori -lmarʔah fi -lmujtamaʕ: *The role of women in the society.* Omani women have played a vital role in their society. They are encouraged to play a part in their country's development plans, and they are now at the forefront of political and economic life.

2) ʔilbanaat ʔaðkiyaaʔ mini -lʔawlaad: *The girls are smarter than the boys.* Cf. //ʔilbanaat ʔaðka mini -lʔawlaad//. Note that the speaker here didn't choose the usual comparative form of the adjective. This usage was not found in any of the data collected for this work.

3) lʔahaalii yuẓxuṭuu ʕa-lbanaat: *The parents pressure the girls.* Note the sound change //-ɣ- ---> -x-// because both are articulated from the same exit. This phonological feature was discussed by Sibawayh with the following examples: //munxul ---> munɣul// *sieve*; //ʔislax ɣanamak ---> ʔislaɣ ɣanamak// *skin your sheep* (See Sibawayh 1316 A.H. Vol. II, 414).

4) ʔinnum: *That they.* Cf. MSA //ʔinnahum//. Note the deletion of the //-h-// from the pronominal suffix //-hum// which could be due to the deletion of the vowel //-a-//.

5) humma yjiibuu ʔakθar mini -ʃʃabaab: *They get higher {grades} than the young men.* Note that the speaker chose not to give an object for the verb //yjiibuu//, but it is understood. Note also that Omani girls enjoy the same educational opportunities as Omani boys and they usually earn better grades.

6) lbanaat tiqdar tiʃtaɣil fii ʔayy waẓaaʔif: *Girls can work in any job.* There is a declared government policy guaranteeing women equal rights in both education and employment recorded in the Personal Status Laws.

7) maʕa -rrijaal, fii ʕumaan: *With the men, in Oman.* Note how the speaker used the phrase *in Oman* to stress the fact of women working with men, something that is not practiced in most of the Gulf countries. Sultan Qabous repeatedly calls on women to be involved in their country's social and economic development alongside their male counterparts.





8) ʔilrijaal maa yaqdaruu yʃuufuu -lḥariim: *Men can't see the women (in Saudi Arabia).* Men and women are completely segregated in Saudi Arabia. Women can't interact with any man unless he is a //maḥram//, that is, someone whom she is not allowed to marry according to Islamic law, such as a father, brother, son, uncle, or nephew.

9) bi-ḥazabi -ttaariix: *According to history.* Cf. //bi-ḥasabi -ttaariix//. Note the assimilation //-s- --- -z-//. This phonological change took place because both of these sounds are uttered from the same exit. Note also that this sound change is very common in Egyptian Arabic, but not in Omani dialects (See Hilal 1998, 262).

10) ʕumirnaa maa ʃufnaa…: *Never in our lives have we seen…* The word //ʕumr// followed by the negative particle //maa// and a verb in the perfect tense is used to stress that a certain act has never happened. This construction is very common in most Arabic dialects.

11) ʔasmaa bint ʔabuu bakr: *Asma the daughter of Abu Bakr.* Asma was one of the first people to accept Islam. Her half-sister 'Ayisha was a wife of the Prophet Muhammad. Asma was known for her fine and noble qualities and for her knee intelligence. She was an extremely generous woman.

12) kaanuu yʃaarkuu fi -lḥuruub: *They used to participate in wars.* It is true that some early Muslim women had some roles in battles. History mentions that 'Ayisha raised an army against Ali Bin Abi Talib, who was trying to be the fourth Caliph to succeed the Prophet. It is said that she directed her forces while on the back of a camel; therefore, the battle was called "the Battle of the Camel."

## The Role of Women in Society

It is not that the girls are smarter than the boys, but because parents in Oman are m… well, parents pressure the girls a lot not to go out and not to do many things. So they don't have any choice other than staying at home and studying. If they stay at home and do nothing, they will get bored. Therefore, the best thing for them is to study. So they get better {grades} than the boys. However, basically… the boys are also smart indeed. They are not lesser than the girls, or the girls lesser than them. They are the same. I see them the same, but it {all} depends on how much time the boy gives to studying, and on how much time the girl gives. The parents don't let the girl go out a lot; therefore, the girls get better grades than the boys. We, boys usually… it's our habit to goof around often and waste time. In Oman there aren't any limits for {job} opportunities {for girls}. For example, a girl can work in any job, at a bank, at a hotel, at a… With men, {yes} in Oman, maybe not in other Gulf countries. For example, Saudi Arabia… in Saudi Arabia women cannot… women cannot work with men. To start with, women cannot… men cannot see women unless they are covered/veiled, but Oman didn't accept this tradition. For in Oman… according to history, women always had a role. Well, never in our lives… throughout history we have never seen that women had no role. For example, {to mention a few} names, the daughter of Abu Bakr and all of those played a role. They used to work. For example, they used to participate in wars. It is true that they were not as fighters and they were not as sol… soldiers or fighters, but they were, for example, nurses or doctors… or for example cupbearers, they gave water to people, something like this. So, this proves that history didn't prevent women from… working. Although, it says there are limits that the woman has to… wear specific clothes. For example the woman has to cover her head. She does not have to cover her face, but to cover her head. For example, she must not wear clothes that show her beauty (lit. adornment), or for example her body, or something of this sort. For example, it is allowed for one to see the palm {of the hand} and the foot. I mean… the foot or something like this. So women can work at any place. Something else, in Oman they don't even have… well, they don't have any objection even if women don't cover their heads. The men don't have any objection also, because {what matters} is the intention that exists among the people. So, women can work at any place except at some places for instance, in engineering. Women cannot work for example, in the oil fields because basically as women their structure does not allow them to sustain the pressure. Their bodily structure does not allow/help them. So, men have more chances than women in such areas. Usually women don't enter in these areas because they know… that men have more privileges and more ability for such work. So, they don't even apply {for these jobs}. However, women study… no, rather work in most fields. Nowadays, many women work as teachers, as doctors, and even in banks. In Oman they have a big role in working in banks and helping in this manner. Therefore, I don't see any problem why women cannot work.







## lʔiqtiṣaad fii ʕumaan[1]

haaðii -lʔayyaam kull waaḥid yaʕnii kulli -l.. kull rijjaal fii ʕumaan yiriid ʔinnu zoojtuh tsaaʕduh[2] lannu -lʔiqtiṣaad maa huu kamaa ʔawwal ʔinnu faqaṭ rrijjaal yiqdar ysaaʕidi -lbeet[3]. w-ḥatta ṣaarat munaafasah ʃadiidah[4] fi -l… fii ʕumaan bi-nafshaa, ʔinnu ḥatta -rrawaatib maa qawiyyah miθil ʔawwal. ʔawwal ʔadnaa… ʔadna ʃahaadah ʕindiʃ ʔaw ʕindak b-tiqdar tiḥaṣṣil min ʔaḥsan waẓaaʔif, baasi -lḥiin yaʕnii laazim tkuun ʕindak ʃahaadah b-zeenah, xirriij min jaamʕah muḥtaramah, ʕala ʔasaas tkuun ʕindak waẓiifah zeenah. w-baʕdeeni -ltarqiyyaat[5] w-huu -l… lrawaatib ʃwayyah ʔaqall min ʔiyyaam zamaan. ʔinnu zaadi -ttaẓaxxum w-kiðaa, fa-humma ʕaadtan yriiduu -lḥariim ysaaʕduuhum fa-yallii maθalan lʔiijaari -lbeet ʔaw maθalan ʔiðaa ybanuu beet fa-yriiduu yidfaʕuu -lqiṣṭ, fa-humma yriiduu ʔinnu -lḥariim baʕd yiʃtaɣluu ʔala ʔasaas ysaaʕduu fi -lbeet. wu-b-yumkin baʕd sanah… sanawaat muʕayyanah maθalan l… lrijjaal maθalan ʔitraqqa[6] ʕala mustawa ʕaalii jiddan maθalan ʔinnu yiqdar yaaxiði -lʕibʔ maali -lbeet kulluh, fa-ba-yquul… ba-yisʔali -zzoojah, "hal triidii tiʃtaɣlii wallaa laʔ". maθalan fii ʕaaylat… maθalan fii ʔahlii ʔanaa, fii ʕaaylatii -lmubaaʃarah ʔummii mudarrisah. ʔummii darrasat li-muddat ʔiθneen w-ʕiʃriin sanah. ʔabuuy taajir w-min ʔakbar… min kibaari -ttujjaar[7], w-ʔummii ʕumirhaa maa ʔiḥtaajat tiʃtaɣil, laakin hiyya kaanat tiʃtaɣil linnhaa ʔawwal ʃayy kaanat hawiy… hiwaayathe, w-baʕdeen lannu naḥnu[8] kunnaa θneennaa fi -lbeet ʔanaa w-ʔaxuuy. ʔaxuuy ʔazɣar minnii bi-ʔarbaʕ sanawaat, faa… wi-θneenaatnaa[9] maa kunnaa nkuunu fi -lbeet ʔillaa nuṣṣu -lyoom, fa-hiya kaanat mudarrisah, hiya kaanat tirjaʕ lbeet ʕala -ssaaʕah θnaʕʃ waḥdah w-naḥnu nirjaʕ mini -lmadrasah ʕala -ssaaʕah θinteen, hii… ʔabuuy… lwaalid kaan yirjaʕ ʕala -lbeet ssaaʕah θinteen ssaaʕah θalaaθ, fa-y… kaan waqt ʔinnhaa tit… titzahhab maθalan tzahhibi -lʔakil[10], w-ʕaadtan fi -lxaliidj fi -lbeet fii xadam, fa-rrijjaal ʕaadtan maa ykuun hammuh maa bi-ḥaṣṣail ʔakil willaa -lzoojah maa b-tiqdar tsawwii -lʔakil, fa… lannu -lxaddaamaat

ʕaadtan yaaxðuu -lʔakil w-humma -llii ysawwuu -lʔakil w-kiðaa. **-rrijaal** lihum maθalan taqaaliid muʕayyanah li-ṭṭarafi -rri… **rijaa**… li-lḥurmah w-min ḥeeθ ʔinnhum baʕẓahum mutadayyiniin fa-lahum yaʕnii ḥawaajiz muʕayyanah, ʔuw-ʕaadtan ʔil… ʔil… keef-maa tquulii fa-haaðii -lʔaʃyaaʔ maa b-yitqabbalhaa maθalan -zzooj. ʔaʕtaqid ṣṣulṭaan qaabuus ʔilah door kabiir fii kulli -lmajaalaat maa faqaṭ li-doori -lmarʔah. ṭabʕan doori -lmarʔah baʕd min… min majaalaatuh lannu huwwa maa faraẓ ʕaleehum ʔaʃyaaʔ ɣeer maʕquulah, yaʕnii faraẓ ʕaleehum ʔaʃyaaʔ maʕquulah. w-maa xaarijah mina -ddiin wallaa… yaʕnii maa manaʕhum min ʔayy ḥaqq ʔinsaanii.





# الإقْتِصَادْ فِي عُمَان[١]

هَاذِي الأَيَّامْ كُلَّ وَاحِدْ يَعْنِي كُلَّ الـ... كُلَّ رِجَّالْ فِي عُمَانْ يِرِيدْ زُوجْتُه تْسَاعْدُه[٢] لَنُّو الإقْتِصَادْ مَا هُو كَمَا أوَّلْ إنُّو فَقَطْ الرِّجَّالْ يِقْدَرْ يْسَاعْدِ الْبَيت[٣]. وْحَتَّى إلـ... صَارَتْ مُنَافَسَه شَدِيدَه[٤] فِي الـ... فِي عُمَانْ بِنَفْسْهَا، إنُّو حَتَّى الرَّوَاتِبْ مَا قَوِيَّه مِثِلْ أوَّلْ. أوَّلْ أدْنَا... أدْنَى شَهَادَه عِنْدِشْ أوْ عِنْدَكْ بْتِقْدَرْ تِحَصِّلْ مِنْ أحْسَنْ وَظَائِفْ، بَسَّ الْحِينْ يَعْنِي لاَزِمْ تْكُونْ عِنْدَكْ شَهَادَه بْزَينَه، خِرِّيجْ مِنْ جَامْعَه مُحْتَرَمَه، عَلَى أسَاسْ تْكُونْ عِنْدَكْ وَظِيفَه زَينَه. وْبَعْدَينِ التَّرْقِيَّات[٥] وْهُو الـ... الرَّوَاتِبْ شْوَيَّه أقَلَّ مِنْ إيَّامْ زَمَانْ. إنُّو زَادْ التَّظَخُّمْ وْكِذَا، فَهُمَّ عَادَةً يْرِيدُوا الْحَرِيمْ يْسَاعْدُوهُمْ فَيَلِّي مَثَلاً الـ... إيجَارِ الْبَيتْ أوْ مَثَلاً إذَا يِبْنُوا بَيتْ فَيْرِيدُوا يِدْفَعُوا الْقِصِطْ، فَهُمَّ يْرِيدُوا إنُّو الْحَرِيمْ بَعْدْ يِشْتَغْلُوا عَلَى أسَاسْ يْسَاعْدُوا فِي الْبَيتْ. وْبِيْمْكِنْ بَعْدْ سَنَه... سَنَوَاتْ مُعَيَّنَه مَثَلاً الـ... الرِّجَّالْ مَثَلاً إتْرَقَّى[٦] عَلَى مُسْتَوَى عَالِي جِدّاً مَثَلاً إنُّو يِقْدَرْ يَاخِذِ الْعِبْءْ مَالِ الْبَيتْ كُلُّه. فَبَيْقُولْ... بَيِسْألِ الزُّوجَه، "هَلْ تْرِيدِي تِشْتَغْلِي وَلاَّ لأُ". مَثَلاً فِي عَايْلَةْ... مَثَلاً فِي أهْلِي أنَا فِي عَايْلَتِي الْمُبَاشَرَه أُمِّي مُدَرِّسَه. أُمِّي دَرَّسَتْ لِمُدَّةْ إثْنَينْ وْعِشْرِينْ سَنَه. أبُويْ تَاجِرْ وْمِنْ أكْبَر... مِنْ كِبَارِ التُّجَّار[٧]، وْأُمِّي عُمُرْهَا مَا إحْتَاجَتْ تِشْتَغِلْ، لاَكِنْ هِيَّ كَانَتْ تِشْتَغِلْ لَنَّهَا أوَّلْ شَيَّ كَانَتْ هَوِيـ... هِوَايِتْهَا، وْبَعْدَينْ لَنُّو نَحْنْ[٨] كُنَّا ثْنَينَا فِي الْبَيتْ أنَا وْأخُويْ. أخُويْ أزْغَرْ مِنِّي بِأرْبَعْ سَنَوَاتْ، فَا... وِثْنَينَاتْنَا[٩] مَا كُنَّا نْكُونُ فِي الْبَيتْ إلاَّ نُصَّ الْيُومْ، فَهِيَّ كَانَتْ مُدَرِّسَه، هِيَّ كَانَتْ تِرْجَعْ مِنِ الْمَدْرَسَه عَلَى السَّاعَه ثْنَعْشْ وَحْدَه وْنَحْنُ نِرْجَعْ مِنِ الْمَدْرَسَه عَلَى السَّاعَه ثِنْتَينْ، هِي... أبُويْ... الْوَالِدْ كَانْ يِرْجَعْ عَلَى الْبَيتْ السَّاعَه ثِنْتَينْ السَّاعَه ثَلاَثْ، فَيـ... كَانْ وَقْتْ إنَّهَا تِتـ... تِتْزَهَّبْ مَثَلاً، تْزَهِّبِ الأكِلْ[١٠]، وْعَادَةً فِي الْخَلِيجْ فِي الْبَيتْ خَدَمْ، فَالرِّجَّالْ عَادَةً مَا يْكُونْ هَمُّه مَا يِحَصِّلْ أكِلْ وِلاَّ الزُّوجَه مَا تِقْدِرْ تْسَوِّي الأكِلْ، فَـ... لَنُّو الْخَدَّامَاتْ عَادَةً يَاخْذُوا الأكِلْ وْهُمَّ اللِّي يْسَوُّوا الأكِلْ وْكِذَا. الرِّجَالْ لِهُمْ مَثَلاً تَقَالِيدْ مُعَيَّنَه لِلطَّرَفْ الرِّ... رِجَا... لِلْحُرْمَه وْمِنْ حَيثْ إنَّهُمْ بَعْظْهُمْ مُتَدَيِّنِينْ فَلَهُمْ يَعْنِي حَوَاجِزْ مُعَيَّنَه، أوْعَادَةً إلـ... إلـ... كَيفْ مَا

نْقُولِي فَهَاذِي الأَشْيَاءْ مَا بْيِتْقَبَّلْهَا الزُّوجْ. أَعْتَقِدْ الصُّلْطَانْ قَابُوسْ إِلَه دُورْ كَبِيرْ فِي كُلَّ الْمَجَالاَتْ مَا فَقَطْ لِدُورِ الْمَرْأه. طَبْعَاً دُورِ الْمَرْأه بَعْدْ مِنْ... مِنْ مَجَالاَتُه لَنُّو هُوَّ مَا فَرَظْ عَلَيهُمْ أَشْيَاءْ غَيرْ مَعْقُولَه، يَعْنِي فَرَظْ عَلَيهُمْ أَشْيَاءْ مَعْقُولَه. وْمَا خَارِجَه مِنَ الدِّينْ وَلاَّ... يَعْنِي مَا مَنَعْهُمْ مِنْ أَيَ حَقَ إِنْسَانِي.

## Vocabulary

ʔiqtiṣaad إِقْتِصَادْ *n.* economy
raad رَادْ *imperf.* yriid *v.* to want
kamaa ʔawwal كَمَا أَوَّلْ *phr.* as in the past; like before
faqaṭ فَقَطْ *adv.* only
munaafasah مُنَافَسَه *f.n.* (*pl.* -aat) competition; struggle
raatib رَاتِبْ *n.* (*pl.* rawaatib) salary; income
ʔadna أَدْنَى *adj.* lowest; minimum
xirriij خِرِّيجْ *n.* (*pl.* -iin) (a college) graduate
muḥtaramah مُحْتَرَمَه *f.adj.* respected; reputable; honored (*var.* muḥtaram (m.))
tarqiyah تَرْقِيَه *f.n.* (*pl.* -aat) promotion; advancement
taẓaxxum تَظَخُّمْ *n.* inflation; swelling; enlargement
ʔiijaar إِيجَارْ *n.* (*pl.* -aat) rent
ʔitraqqa إِتْرَقَّى *imperf.* yitraqqa *v.* to be promoted; to advance
ʕibʔ عِبْءْ *n.* (*pl.* ʔaʕbaaʔ) burden
taajir تَاجِرْ *n.* (*pl.* tujjaar) merchant; businessman
hiwaayah هِوَايَه *f.n.* (*pl.* -aat) hobby
naḥnu نَحْنْ *pron.* we; us
θneenaatnaa ثْنِينَاتْنَا *adj.* both of us
zahhab زَهَّبْ *imperf.* yzahhib *v.t.* to prepare; to make ready
tqabbal تْقَبَّلْ *imperf.* yitqabbal *v.t.* to accept; to tolerate; to put up with
maa xaraj mina -ddiin مَا خَرَجْ مِنَ الدِّينْ *phr.* He did not deviate from the religion.
ḥaqq ʔinsaanii حَقّ إِنْسَانِي *phr.* human right

## Notes

1) lʔiqtiṣaad fii ʕumaan: *The economy in Oman.* Oman enjoys a stable economic system. His Majesty Sultan Qaboos encourages market-oriented policies and private sector development as the mechanism for prosperity and growth.

2) kull rijjaal fii ʕumaan yriid zoojtuh tsaaʕduh: *Every man in Oman wants his wife to help him.* Note that the verb //raad/yriid// is not as common as the verb //baɣa/yabɣa//. Note that the modern Omani lifestyle and the high standard of living create the need for women to join the work force. The government is trying to satisfy this need by helping Omani girls join training programs to find appropriate employment and climb the vocational ladder.

3) faqaṭ rrjjaal yiqdar ysaaʕidi -lbeet: *Only the man can provide (lit. help) for the family.* Note that educated speakers tend to use MSA words. The word //faqaṭ// is not as common as the word //bass//. In most Arab societies, the man is expected to be the breadwinner of his family. However, the economic and social changes which have taken place in the past few decades have had a great impact on the structure of the Omani family. The Sultanate of Oman was and still is a pioneer in the area of improving the well-being of its women and providing opportunities for their participation in the workforce.

4) ṣaarat muaafasah ʃadiidah: *It became a strong competition.* Omani young men and women feel the competition in the workplace because Oman is creating a national economy based on private enterprise in a competitive environment free of monopolistic practices. The government is also committed to the development of human resources and improving Omani skills to keep abreast of technological progress.

5) ltarqiyaat: *The promotions.* Cf. //ttarqiyaat//. Note that many Omani speakers don't apply the rules of the definite article //ʔal-// when it occurs before sun letters, as is the case in this text.

6) ʔitraqqa: *He was promoted.* Cf. MSA //taraqqa//. Note that the helping vowel //ʔa(i)-// prefixed to the verb is a very common feature in some Gulf dialects.

7) ʔabuuy… min kibaar -ttujjaar: *My father is one of the biggest merchants.* Oman has a long history of a flourishing trade network that encompasses the Far East, southeast Asia, and the Indian subcontinent. Merchants have always been a very important group in Oman, and many of them have established close relations with the royal family.

8) naḥnu kunnaa: *We were.* The first person plural occurs in many different forms in Omani dialects, e.g., //neḥne, ʔaḥna, ḥanu//, and //naḥnu// (See Brockett 1985, 15).

9) θneenaatnaa: *Both of us.* The cardinal number //θneen// agrees in gender with the plural form of the enumerated noun and is usually used for emphasis. It is worth noting that cardinal numbers 2 to 10 may take pronoun suffixes, e.g., //θneenaa// *both of us*; however, the number //θneen// may also take the regular feminine plural form, as is the case in this text.

10) tzahhibi -lʔakil: *She makes the food ready.* This verb is used in some Gulf dialects, but it does not occur in MSA.

## The Economy in Oman

Everyone nowadays, well, every man in Oman wants his wife to help him because the economy is not as it used to be when the man alone could support his home/family. Even the competition has become very strong in Oman itself. Even the salaries are not as high (lit., strong) as they were in the past. In the past the lowest… lowest degree you had, enabled you to find the best jobs. However, now you have to have a good degree, and have to be a graduate of a respected university in order to have a good job. Something else, promotions and m… salaries are a little less than {they were} in the good old days. Inflation has increased and such things, so usually they {men} want the women to help them for example in paying rent, or for example if they have built a home, they want to pay the mortgage. So they want the women to work also to help the family. Maybe in a year… in certain years for example, the man will be promoted to a very high level and he will be able to take upon himself all the burden of the house. So he would say… he would ask the wife, "Would you like to {continue} working or not?" In a family for example… in my family, in my immediate family, for example, my mother is a teacher. My mother taught for a period of twenty-two years. My father is one of the biggest merchants, and my mother never needed to work. However, she used to work. First of all because it was her ho… hobby, and something else because it was just the two of us at home, my brother and I. My brother is four years younger than me. Both of us used to be at home for half of the day. So she was a teacher, and she used to come home around twelve o'clock, one o'clock, and we used to come home from school at two o'clock. My father… my father used to come home around two o'clock, three o'clock, so there was time for her to get ready… for example, to prepare the food. Usually in the Gulf there are servants in the homes, so the man does not worry {about the fact} that he is not going to find food, or that his wife is not able to fix the food because the maids usually take the food responsibility, and they are the ones who fix the food and such things. Men for example, have certain traditions concerning m… women, and since some of them are religious, they have certain reservations. Usually m… as you may say, so the husband, for example, cannot accept these things. I think Sultan Qaboos has a big role in all domains not just in the role of woman. Certainly, the role of woman is also one m… of his fields/concerns because he did not impose on them unbelievable things. Well, he imposed on them believable things. And he didn't drift away from religion or m… well, he did not deprive them of any human right.





## ʔalxuṭuubah fii ʕumaan[1]

ʔanaa ʃaabb min ʕumaan w-raaḥ ʔaxbbirkum keef lxuṭuubah tistawii fii ʕumaan w-ʔeeʃi -l… lwaẓaaʔif, ʔaw ʔeeʃi -lʔummahaat doorhum fi -lxuṭuubah[2]. ʔa… ʔawwal ʃayy ṭabʕan fii nooʕeen mini -lxuṭuubah ʔallii ʔið maθalan lwaa… ʔilʃaab ʃaafi -lbint, w-ʕajabi -l… ʔuʕjab bi-lbint yxabbir ʔummuh ʔinnu huwa ʔuʕjab bi-lbint. w-ʕaadtan lʔumm ba-truuḥ ba-titkallam maʕa -lʔumm w-ba-titqaddam la-lbint[3] w-ba-tqullahaa ʔinnu naḥnu baaɣyiin lbint ʔuw… w-ʔisʔalii -lbint ʔiðaa hiya mwaafqah w-weeʃ raaykum wuw… yaaxðuu waqt ʕala ʔasaas yjaawbuu[4] ṭabʕan. faa… w-fii… w-fii ʔaθnaaʔ haaðaa -lwaqt ʔil… ʔummi -lbint ʕaadtan ba-truuḥ bi-txabbiri -lwaa… waalidi -lbint, w-bi-txabbruh ʔinnu wildi -lfulaanii tqaddam la-bintnaa w-kiðaa, ʔuw… w-baʕdeen min hunaak lʔabb ba-yibdaʔ yisʔal[5] ʔaṣdiqaaʔuh w-ʔaṣḥaabuh w-baqiyyati -nnaasi -llii yaʕirfuunii ʔanaa, ʕannii, ʕan weeʃ ʔasawwii, ʔeh, keef ʔaxlaaqii, keef ʔatʕaamal maʕi -nnaas, keef muʕaamaltii weeʃ ʔal… weeʃi -ssalbiyyaat ʕindii we-liʃi[6]… [weeʃ] -lʔiijaabiyyaat. wu w-ʕaadtan baʕd-maa yisʔaluu humma yqarriruu. ʔiðaa ykuun jawaab ʔiijaabii ʕaadtan lʔumm ba-tattiṣl… ʔummi -lbint ba-tattiṣil fii ʔummi -lwalad w-ba-tqul-lhum ʔinnu naḥn mwaafiqiin w-xallii -lrijaali -lḥiin yitqaddmuu[7], faa… baʕdeeni -lʔabb yiruuḥ li-l… ʔabbi -lbint wuw… w-humma yittafquu ʕala -lkalaam w-baʕdeen ʕaadtan lwalad yit… yitqaabal maʕa -lʔaa… lʔaxwaan wa-lʔabb wa-yitkallmuu ʕan ttafaaṣiil, w-yisʔaluu -ttafaaṣiil lmubaaʃarah -llii maθalan maa qi… maa qidruu yaʕirfuuhaa mini -lwalad, w-baʕd haðaak ʔam… ʕaadtan ba-yxalluu maθalan muqaablah rasmiyyah, ʔawwal muqaablah rasmiyyah ʔinnu maθalan lwalad yruuḥ beeti -lbint ʕaʃaan lʕaʃaa willaa ḥaajah w-ba-yiglis maʕa kulli -lʔahil, lʔuxwaan, lʔuxwaat yitʕarraf ʕaleehum w-kiðaa, w-baʕd ðaak yitʕarraf ʔa… yaʕnii yiglis maʕa -lbint, waqt-maa yriid ykallimhaa ʔaw kiðaa. w-baʕdeen ʔil… ʔilʔumuur tis… maʕ muruuri -lwaqt w-maʕ muruur ʔinna -lʕaadeh,

ʔinna -lʔahil yitʕawwduu ʕaleek ʔa... ʔilmuqaablah tkuun ʕaadiyyeh, yaʕnii tiqdar tqaabilhaa lammaa triid, w-lammaa tʃuufhaa maa... laakin laazim ykuun kiif-maa tquul[8] ḥad maʕaahum, ḥad maḥram[9]. yaʕnii maθalan ḥad maθalan ʔuxtii tkuun maʕaay ʔaw ʔaxuuhaa ykuun maʕaahaa, yaʕnii min haaðaa -lqabiil, yaʕnii ʔii laazim ykuun ʃaxṣ θaaliθ beennaa ʕaadtan, maa nkuun waḥidnaa. w-ʕaadtan baʕdeen ʔaθnaaʔi -lxuṭuubah naḥnu maʕa -lxaṭiibah ṭabʕan ʔam... yiftaraq ʔiðaa maθalan... yifraqi -lwaẓʕ ʔiðaa maθalan lwalad yaʕrifi -lbint min ʔawwal fa-ʔaʃyaaʔ kaθiirah tkuun... lwaẓʕ ykuun muxtalif, bass ʔiðaa -l... lwalad maa yaʕrifi -lbint ʔabadan faa-tkuun fatrah ʔinnu -lwalad tḥ... yḥaawil yitʕarraf ʕa-lbint, wi-lbint tḥaawil... yḥaawil yitʕarraf ʕaleehaa, w-haaðaa ʃwayyeh... haaðii -lfatrah tkuun ʃway ʔaṭwal, laakin ʔiðaa -lbint ʔawi -lwalad yit... yaʕrafuu baʕẓ min ʔawwal, fa-lfatrah maa... maa... ʔaḥyaan ʔiðaa -l... ẓẓuruuf tismaḥ fa-lmuddah maa tkuun ṭuwiilah w-baʕdeen fii haðaak lwaqt humma ʕaadtan ba-yiglisuu ba-yiqruu ʕani -zzawaaj, weeʃ baaɣyiin ysawwuu fi -zzawaaj, mataa, w-ʔayy taariix, weeʃi -lmakaani -llii baaɣyiin ysawwuu -lʕirs, w-weeʃi -l... maθalan yixtaaruu -lmalaabes, wi-yruuḥuu yixtaaruu -lʔaθaaθ wi-lbeet w-kiðaa. ʔuww... baʕd haðaak tjii fatrat taz... baʕdeen yijii -zzawaaj, ʔuw... w-ʕaadtan -lʔu... lʃabaab yfaẓẓluu ʔinnu yiʕquduu wi-yzuffuu marrah wiḥdah[10], lannu ʕannaa -lʕaqid ʔawi -lmalkeh, yiʕquduu ʔaw yimlikuu w-baʕd sana... w-baʕdhaa bi-sanah ya... yiziffuu, faa-w-ʔakθari -ʃʃabaab bi-faẓẓluu ʔinnu yimlikuu wi-yzuffuu nafsi -lwaqt.







# ألْخُطُوبَه فِي عُمَانْ[١]

أنَا شَابّ مِنْ عُمَانْ وْرَاحْ أَخَبِّرْكُمْ كَيف الْخُطُوبَه تِسْتَوِي فِي عُمَانْ وْأَيشِ الـ... الْوَظَائِفْ، أَوْ أَيشِ الأُمَّهَاتْ دُورْهُمْ فِي الْخُطُوبَه[٢]. أ... أَوَّلْ شَيّ طَبْعًا فِي نُوعَينْ مِن الْخُطُوبَه أَللِّي إِذْ مَثَلاً الْوَا... إِلْشَابْ شَافِ الْبِنْتْ، وْعَجَبِ الـ... أُعْجَبْ بِالْبِنْتْ يْخَبِّرْ أُمُّه إِنُّو هُوَ أُعْجَبْ بِالْبِنْتْ. وْعَادَةً الأُمّ بَتْرُوحْ بَتِتْكَلَّمْ مَعَ الأُمّ وْبَتِتْقَدَّمْ لِلْبِنْتْ[٣] وْبَتْقُلْهَا إِنُّو نَحْنُ بَاغْيِينِ الْبِنْتْ أَوْ... وْإِسْأَلِي الْبِنْتْ إِذَا هِيَ مْوَافْقَه وْوَيشْ رَايْكُمْ وُوْ... يَاخْذُوا وَقْتْ عَلَى أَسَاسْ يْجَاوْبُوا[٤] طَبْعًا. فَا... وْفِي... وْفِي أَثْنَاءْ هَاذَا الْوَقْتْ إِلـ... أُمِّ الْبِنْتْ عَادَةً بَتْرُوحْ بِتْخَبِّرِ الْوَا... وَالِدِ الْبِنْتْ، وْبِتْخَبِّرُه إِنُّو وِلْدِ الْفُلاَنِي تْقَدَّمْ لِبِنْتْنَا وْكِذَا، أَوْ... وْبَعْدَينْ مِنْ هُنَاكْ الأَبّ بَيِبْدَأْ يِسْأَلْ[٥] أَصْدِقَاءَو وْأَصْحَابَو وْبَقِيَّةَ النَّاسِ اللِّي يَعْرِفُونِي أَنَا، عَنِّي، عَنْ وَيشْ أَسَوِّي، أيه، كَيفْ أَخْلاَقِي، كَيفْ أَتْعَامَلْ مَعِ النَّاسْ، كَيفْ مُعَامَلْتِي وَيشْ أَلـ... وَيشِ السَّلْبِيَّاتْ عِنْدِي وَلِشِ[٦] [وَيش] الإِجَابِيَّاتْ. وُ... وْعَادَةً بَعْدْ مَا يِسْأَلُوا هُمَّ يْقَرِّرُوا. إِذَا يْكُونْ جَوَابْ إِيجَابِي عَادَةً الأُمّ بَتِتَّصِلْ... أُمِّ الْبِنْتْ بَتِتَّصِلْ فِي أُمِّ الْوَلَدْ وْبَتْقُولَهُمْ إِنُّو نَحْنْ مْوَافِقِينْ وْخَلِّي الرِّجَالِ الْحِينْ يِتْقَدَّمُوا[٧]. فَا... بَعْدَينِ الأَبّ يِرُوحْ لِلـ... أَبِّ الْبِنْتْ وُوْ... وْهُمَّ يِتَّفْقُوا عَلَى الْكَلاَمْ وْبَعْدَينْ عَادَةً الْوَلَدْ يِتْـ... يِتْقَابَلْ مَعَ الَا... الأَخْوَانْ وَالأَبّ وِيِتْكَلَّمُوا عَنْ التَّفَاصِيلْ، وْيِسْأَلُوا التَّفَاصِلْ الْمُبَاشَرَه اللِّي مَثَلاً مَا قِـ... قِدْرُوا يَعْرِفُوهَا مِنِ الْوَلَدْ، وْبَعْدْ هَذَاكْ أَمـ... عَادَةً بَيْخَلُّوا مَثَلاً مُقَابَلَه رَسْمِيَّه، أَوَّلْ مُقَابَلَه رَسْمِيَّه إِنُّو مَثَلاً الْوَلَدْ يْرُوحْ بَيتِ الْبِنْتْ عَشَانْ الْعَشَا وِلاَ حَاجَه وْبَيِجْلِسْ مَعَ كُلِّ الأَهِلْ، الأَخْوَانْ، الأُخْوَاتْ يِتْعَرَّفْ عَلَيهُمْ وْكِذَا، وْبَعْدْ ذَاكْ يِتْعَرَّفْ أ... يَعْنِي يِجْلِسْ مَعَ الْبِنْتْ، وَقْتْ مَا يْرِيدْ يْكَلِّمْهَا أَوْ كِذَا. وْبَعْدَينْ إِلـ... إِلأُمُورْ تِسـ... مَعْ مُرُورِ الْوَقْتْ وْمَعْ مُرُورْ إِنَّ الْعَادَه، إِنُّو الأَهِلْ يِتْعَوَّدُوا عَلَيكْ أ... إِلْمُقَابَلَه تْكُونْ عَادِيَّه، يَعْنِي تِقْدَرْ تْقَابِلْهَا لَمَّا تْرِيدْ، وْلَمَّا تْشُوفْهَا مَا... لاَكِنْ لاَزِمْ يْكُونْ كِيفْ مَا تْقُولْ[٨] حَدْ مَعَاهُمْ، حَدْ مَحْرَمْ[٩]. يَعْنِي مَثَلاً حَدْ مَثَلاً أُخْتِي تْكُونْ مَعَايْ أَوْ أَخُوهَا يْكُونْ مَعَاهَا، يَعْنِي مِنْ هَاذَا الْقَبِيلْ، يَعْنِي إِي لاَزِمْ يْكُونْ شَخْصْ ثَالِثْ بَينَّا عَادَةً، مَا نْكُونْ وَحِدْنَا. وْعَادَةً بَعْدَينْ

أثْناء الْخُطُوبَه نَحْنُ مَعَ الْخَطِيبَه طَبْعاً أمـ... يِفْتَرَقْ إذَا مَثَلاً... يِفْرَقِ الْوَظْعْ إذا مَثلاً
الْوَلَدْ يَعْرِف الْبِنْتْ أوَّل فَأَشْيَاءْ كَثِيرَه تْكُونْ... الْوَظْعْ يْكُونْ مُخْتَلِفْ، بَسَ إذا الْوَلَدْ مَا
يَعْرِف الْبِنْتْ أبَداً فَاتْكُونْ فَتْرَه إنُّو الْوَلَدْ تْحـ... يْحَاوِلْ يِتْعَرَّفْ عَالْبِنْتْ، والْبِنْتْ
تْحَاوِلْ... يْحَاوِلْ يِتْعَرَّفْ عَلَيهَا، وْهَاذَا شْوَيَّه.... هَاذِي الْفَتْرَه تْكُونْ شْوَيْ أطْوَلْ، لاكِنْ إذا
الْبِنْتْ أوِ الْوَلَدْ يِتـ... يَعْرَفُوا بَعْظْ مِنْ أوَّلْ، فَالْفَتْرَه مَا... مَا.... أحْيَاناً إذا الـ...
الظُّرُوفْ تِسْمَحْ فَالْمُدَّه مَا تْكُونْ طُوِيلَه وْبَعْدِينْ فِي هَذَاكْ الْوَقْتْ هُمَّ عَادَةً بَيِجْلِسُوا
بَيِقْرُوا عَنِ الزَّوَاجْ، وَيش بَاغْيِين يْسَوُّوا فِي الزَّوَاجْ، مَتَى، وْأيَّ تَارِيخْ، وَيشِ الْمَكَان
اللِّي بَاغْيِينْ يْسَوُّوا الْعِرْسْ، وْوَيشِ الـ... مَثَلاً يِخْتَارُوا الْمَلابِسْ، ويْرُوحُوا يِخْتَارُوا
الأثَاثْ والْبَيتْ وْكِذَا. أوْوْ... بَعْدْ هَذَاكْ تْجِي فَتْرَةْ تَزْ... بَعْدَينْ يِجِي الزَّوَاجْ، أوْ....
وْعَادَةً الأ... الْشَبَابْ يْفَظّلُوا إنُّو يِعْقُدُوا ويِزُفُّوا مَرَّه وِحْدَه[1]، لأنُّو عِنَّا الْعَقْدْ أو الْمَلْكَه،
يِعْقُدُوا أوْ يِمْلِكُوا وْبَعْدْ سَنَه... وْبَعِدْهَا بِسَنَه يِزِفُّوا، فَا وْأكْثَرِ الشَّبَابْ بِفَظّلُوا إنُّو
يِمْلِكُوا ويِزُفُّوا نَفْسِ الْوَقْتْ.

## Vocabulary

ʔistawa إسْتَوَى *imperf.* yistawii *v.* to take place; to happen; to become

ʔumm أمّ *n.* (*pl.* ʔummahaat) mother

ʔuʕjab bi- أعْجَبْ بِـ *imperf.* yuʕjab *pass.v.* to admire (s.o.); to be amazed; to be pleased; to be delighted

tqaddam la-lbint تْقَدَّمْ لَلْبِنْتْ *imperf.* yitqaddam la-lbint *phr.* to propose to a girl; to ask for her hand in marriage

ʔaxað waqt أخَذْ وَقْتْ *imperf.* yaaxuð waqt *phr.* to take time

wildi -lfulaanii وِلْد الْفُلانِي *phr.* the son of so and so

ʔab أبْ *n.* (*pl.* ʔabaaʔ; ʔubuwaat) father (*var.* ʔubu)

tʕaamal maʕ تْعَامَلْ مَعْ *imperf.* yitʕaamal maʕ *v.* to deal with; to have dealings; to cooperate; to do business

muʕaamalah مُعَامَلَه *f.n.* (*pl.* -aat) behavior; conduct (toward others); treatment (of a person)

salbiyyaat سَلْبِيَّاتْ *pl.n.* negatives; negative sides; minuses

ʔiijaabiyyaat إيجَابِيَّاتْ *pl.n.* positive aspects or points (of s.o. or s.th.); pluses

ʕaadatan عَادَةً *adv.* usually; customarily







ʔiijaabii إيجَابِي *adj.* positive

ʔittaṣal fii إتّصَلْ فِي *imperf.* yattaṣil fii *v.* to contact (s.o.); to get in touch (with s.o.); to call (s.o. by phone); to be connected; to be attached

galas جَلَسْ *imperf.* yiglis *v.* to sit; to stay (*var.* jalas, gaʕad)

tʕarrf ʕala تْعَرَّفْ عَلَى *imperf.* yitʕarraf ʕala *v.* to get to know (s.o. or s.th.)

maʕ muruuri -lwaqt مَعْ مُرُورِ الْوَقْتْ *phr.* as time goes by

tʕawwad ʕala تْعَوَّدْ عَلَى *imperf.* yitʕawwad ʕala *v.* to get used (to s.o. or s.th.); to be accustomed; to be in the habit of

kiif-maa tquul كِيفْ مَا تْقُولْ *phr.* as you may say

maḥram مَحْرَمْ *n.* (*pl.* maḥaarim) a person whom a Muslim girl cannot marry (according to Islamic law); unmarriageable; being in a degree of consanguinity precluding marriage (according to Islamic law); forbidden

ʕaqad عَقَدْ *imperf.* yiʕqud *v.* to sign a marriage contract; to tie a knot; to hold (a meeting)

zaff زَفّ *imperf.* yziff *v.* to get married (to take the bridegroom and his bride to their new home)

malkeh مَلْكَه *f.n.* marriage contract

malak مَلَكْ *imperf.* yimlik *v.* to sign the marriage contract; to own; to take possession

## Notes

1) ʔalxuṭuubah fi ʕumaan: *The engagement in Oman*. Cf. MSA //xiṭbah//. Omani marriages are usually arranged by parents. Even highly educated Omanis prefer to depend on their families to arrange marriages for them. Marriage is usually viewed as a contract between two families.

2) ʔeeʃi -lʔummahaat doorhum fi -lxuṭuubah: *What is the role of mothers in the engagement?* Mothers play a major role in finding mates for their sons.

3) titqaddam la-lbint: *She {boy's mother} proposes to the girl*. It is the role of the mother to find a bride for her son. It is also her duty to make the initial marriage proposal to the girl's mother.

4) yaaxðuu waqt ʕala ʔasaas yjaawbuu: *They take time to respond*. It is not socially acceptable for the girl's mother to respond quickly to the proposal of the boy's mother. Usually they take their time to discuss the matter with the girl and with her father who usually has the final word.

5) l?ab ba-yibda? yis?al: *The father will start asking.* Note that the prefix //bi-// *the future tense marker* is added to the auxiliary verb. Note also that it is the responsibility of the girl's father to ask about the character of the man who is interested in his daughter. After he collects all the information he needs, he instructs his wife to give a response to the man's mother.

6) we-liʃi (weeʃ): *What.* The speaker made an error here. He intended to say //weeʃ// instead.

7) xallii -lrijaali -lḥiin yitqaddmuu: *Let the men come and ask for her hand in marriage.* Note that the mother's work is not considered official unless the father of the man and members of his clan come and discuss all the details with the girl's father.

8) kiif-maa tquul: *As you may say.* The adverb //kayfa-maa// is used in MSA to mean *whatever; however.* The adverb //miθil-maa// is more common in Omani dialects.

9) ḥad maḥram: *Someone unmarriageable; someone whom a girl cannot marry (according to Islamic law).* A Muslim woman is forbidden by the //ʃariiʕah// to marry her maternal/paternal uncle, brother, father, nephew, or her grandchild. All of these relatives can see her unveiled.

10) lʃabaab yfaẓẓluu ?innu yiʕquduu wi-yzuffuu marrah wiḥdah: *Young men prefer to sign the marriage contract and have their wedding at once.* Note that not all Omani speakers recognize the rules of the definite article when it occurs before sun letters, as is the case in the word //lʃabaab// which, according to the rules, is supposed to be //ʃʃabaab//. Note also that even when a Muslim man signs a marriage contract and is legally considered a married man, he is not free to assume his relationship with the woman as husband and wife until he takes her to his new home.





## Engagement in Oman

I am a young man from Oman. I am going to tell you what engagement is like in Oman, and what are the duties of... or what is the role of mothers in the engagement {process}. First of all, there are certainly two kinds of engagement which are for example m... if the young man has seen the girl, and he likes her. He tells his mother that he likes the girl. Usually the mother will go and talk to the {girl's} mother, and she will ask for the girl's hand in marriage. She says to her, {to the girl's mother}, "We want the girl, and... ask her if she agrees, and what is your opinion {regarding this}." Certainly, they will take their time to respond. So, during this time, usually the girl's mother tells the girl's father. She tells him that the son of so and so proposed to our daughter, and things like this. Then the father takes it from there and starts asking his friends and his acquaintances and the rest of the people who know me, and know about me, about what I do, what my morals are, how do I deal with people, how is my conduct, what are my minuses and my pluses. Usually after they ask around they decide. If the answer is positive, usually the mother m... of the girl contacts the mother of the boy. She will tell them, "We agreed and let the men come and ask for the girl's hand in marriage." So, then the {man's} father m... goes to the girl's father and they agree on {what has been} said. After that, usually the boy meets with the m... the brothers and the father and they talk about details. They ask the boy about direct details which for example, they were unable to know. After that usually they will have a formal meeting. The first formal meeting for example is {when} the boy goes to the girl's home to have dinner or something. He will sit with all the family, the brothers, the sisters. He gets to know them. After that he meets m... well, he sits with the girl. He calls her any time he wants, or something. Then matters traditionally as the... the time goes by, the family gets used to you. The meeting is normal. This means that you can see her whenever you want. When you see her it isn't... as you may say there has to be a Mahram person present with you (lit., them). I mean my sister for example will be with me, or her brother will be with her, well, something like this. Yes, this means that usually there should be a third person between us. We will not be by ourselves. Usually, during the engagement, of course dealing with the fiancée m... if for example.... the situation would be different if for example the boy has known the girl previously. Many things will be... the situation will be different. But if the boy does not know the girl at all, this will be a period for the boy to... try to get to know the girl, and the girl tries to... he tries to get to know her. This little... this period will be a little longer. However, if the girl or the boy have known each other, the period will not be... not... oftentimes if situations permit, this period will not be long. Something else, usually during that time they [sit] read about weddings, what are they going to do in the wedding, when, which date, how is the place where they are going to have the wedding, what is the... he will choose the clothes for example. They will choose the furniture and the house and this stuff. M... after that there will be the period of... and then the wedding takes place. Usually, young men prefer to contract the marriage and have the wedding at one time because in Oman, we have the marriage contract, they contract the marriage and after a year... and a year later they have the wedding. So most of the young men prefer to contract the marriage and have the wedding at the same time.

## lʔaʕraas fii ʕumaan[1]

ʔanaa ḥaẓart ʕurs bint ʕammii[2] yaʕnii. lʕirs kaan li-muddat sabʕ layaalii[3] taqriiban. ʔawwal leelah kaan ʕibaarah ʕan qiraaʔat qurʔaan, w-maa kaan fii musiiqa yaʕnii ɣeer ṭabl[4] haaðaa ʕaʃaan yaʕnii -lmitḥajjbaat yaʕnii, ʕaʃaan ʔeeʃ ʔaqul-liʃ baʕd, yisʕiduu kill waaḥid llii jaayi -lʕurs, lmitḥajjbaat yaʕnii yiḥiẓruu leelah, miθil fii mitḥajjbaat waajid mitmasskiin bi-diinhum[5] maa yḥibbuu yismaʕuu musiiqa liʔanna yaa yuʕtabar ḥaraam. fa-kaanat ʔawwal leelah bass qiraaʔat ʔadʕiyah w-qurʔaan w-haaðaa, yaʕnii kaanat lʕaaʔilah bass. θaanii leeleh kaanat ysammuuhaa ḥinnaa zzarqaa[6]. haay ḥinnaa yaʕnii yḥuṭṭuu la-lʕaruus, tkuun hiyya daaxil sariir. wi-ssariir mzayyaniinah wu-ʔa…duur madoori[7] -ssariir yaʕnii sitaarah… b-xalaq yaʕnii, ʔaḥmar w-ʔazraq w-maraayaat ḥaaṭṭiin. ʔilḥariim yaʕnii yiʃtuɣluu ʕala ha-ʃʃayy qabl ʔisbuuʕeen θalaaθeh yiʃtuɣluu ʕala -ssariir yaʕnii yzayyanuuh wi-tkuun l… lʕaruus yaʕnii daaxili -ssariir, maa tinʃaaf yaʕnii. ʕaadtan tkuun hiyya mitɣaṭṭiyyah ṭabʕan. yiḥẓaruu -lʕaaylah w-yiriqṣuu wi-yjiibuu firqah musiiqiyyeh. w-kill -l… lbanaat yiriqṣuu w-haaðaa. barraʕ lxeemah ykuunuu killaa ʃabaabi -lʕaayleh, banaat xaal… lʕariis w-ʔuxwaanah, lmiʕris yaʕnii naḥnaa nsammiih w-ʔuxwaanah, w-ʔahli -lʕaruus w-ʔuxwaanhee w-ʔaṣḥaabhum killaa jaalsiin barraʕ fi -ṭṭaawlaat. wi-yʃuufuu -lbanaat yiriqṣuu w-haaðaa. lʕaruusah maa kaanat mitḥajjbeh, maa… maa kaan ʕindhaa maaniʕ, fa-jaa -lʕariis w-jaab ʔaṣḥaabuh w-killhum yaʕnii, w-kaanuu jaalsiin barraa w… w-kaanuu yiʃirbuu qahwah wi-ydaxxnuu w-haaðe. yaʕnii kaan ḥiluw haaðiik -lyoomah[8]. lyoomi -θθaanii -lḥinnaa -lʕaadiyyah baʕd yḥuṭṭuu naqʃaat[9] ʕaʃaan tswaddi -lḥinnaa zyaadah yaʕnii wi-ykuun fii -rriiḥaan ṭabʕan w-haaðe, w-fii ʔakil barraa buufee, ʕibaarah ʕan buufee, yaakluu barraa w-yaʕnii w-yidixluu -lxeemah wi-ykammiluu -rraqṣ, ṭabʕan maa waajid nass yaʕnii ṭalʕuu yaakluu, killhum kaanuu mitḥammasiin ʕa-rraqṣ. θaaliθ leelah ʕaad yaʕnii -lxeemah kabbaruuhaa, yaʕnii w-ẓuyuuf juh. yaʕnii ʔaṣḥaabi -lʔumm, ʔaṣḥaabi -lʕaruus, ʔaṣḥaabi -lmiʕris killhum ḥaẓruu, ṭabʕan rrijaal kaanuu





barraa. w-ʕidnaa yaʕnii ʃayy mumayyaz fii ʕumaan[10] fii leelati -dduxleh fii ʃarṭ, yaʕnii ʔinna laazim ysallimuu -lʕaruusah li-lʕariis qabl ṣalaati -lfajir. llii hiyya taqriiban ʔarbaʕah w-nuṣṣ ʔaw ssaaʕah xamseh. haay ysallimuuhaa ʃarṭ yaʕnii. fa-humma maa ysallimmuu -lʕaruusah b-suhuuleh, ykuunuu mxalliinhaa fooq, wi-ykuunuu ḥariim door ma-doorathe, ʔuw… w-yijuu ʔahli -lʕariis yaʕnii humma -llii ḥariim w-yidixluu beeti -lʕaruus wi-yɣannuu ʔuɣniyyeh muʕayyanah 'ʕaṭuunaa -lʕaruusah' maa mitʔakkdah ʔeeʃ hii bi-ẓẓabṭ. ḥatta maa ʔaʕrif kalimaate, wi-yṭabbaluu wi-yɣannuuhaa, hiyya kalimaat yaʕnii, ʔahli -lmiʕris yaʕnii w-yiṭulbuu -lʕraruus yquuluu 'ʕaṭuunaa -yyaahaa'[11], w-ʔahli -l… lʕaruus llii ykuunuu humma ʕala -l… ssillam, ddaraj yaʕnii ʕidne, ʔee yquuluu, 'laa, laa maa b-naʕṭiikum' wi-yẓalluu bi-ssaaʕaat kiðaa yɣannuu w-yiriqṣuu. mumkin ḥatta ykuunuu -lfirqah hnaak yaʕnii yṭabbaluu min barraa, yudixluu daaxli -lbeet ykuun bass ʔahli -lmiʕris w-ʔahli -laʕruuseh fooq, ʔaw ykuunuu jambhum mittijhiin miθli -lḥuruub, wi-yaẓalluu yaʕnii yiṭulbuuhaa, yiṭulbuuhaa muddat saaʕteen θalaaθah. fii baʕdi -llii yṭawwluu. fii ḥatta ʕirs samaʕt ʔinna yaʕnii sallamuuh -lʕaruuseh yaʕnii waqt ṣalaati -lfajr ssaaʕah xamseh, yaʕnii ẓalluu bi-ssaaʕaat yiṭulbuuhaa w-baʕdeen rikbat yaʕnii siyyaarati -lʕariis w-raaḥuu.

# الأعْرَاسْ فِي عُمَانْ[1]

أنَا حَظَرْتْ عُرْس بِنْت عَمِّي[2] يَعْنِي. الْعِرْس كَانْ لِمُدَّةْ سَبْعْ لَيَالِي[3] تَقْرِيباً. أوَّلْ لَيلَه كَانْ عِبَارَه عَنْ قِرَاءَةْ قُرْآنْ، وْمَا كَانْ فِي مُوسِيقَى يَعْنِي غَيرْ طَبْلْ[4]، هَاذَا عَشَانْ يَعْنِي الْمتْحَجّبَاتْ يَعْنِي، عَشَانْ أيشْ أقُلِّشْ بَعْدْ، يِسْعِدُوا كلّ وَاحِدْ اللِّي جَايِ الْعُرْس، الْمتْحَجّبَاتْ يَعْنِي يِحظْرُوا لَيلَه، مِثْلْ فِي مِتْحَجّبَاتْ وَاجِدْ مِتْمَسّكِينْ بِدِينْهُمْ[5] مَا يْحِبُّوا يِسْمَعُوا مُوسِيقَى لأنَّ يَا يُعْتَبَرْ حَرَامْ. فَكَانَتْ أوَّلْ لَيلَه بَسّ قِرَاءَةْ أدْعِيَه وْقُرْآنْ وْهَاذَا، يَعْنِي كَانَتْ الْعَائلَه بَسّ. ثَانِي لَيلَه كَانَتْ يْسَمُّوهَا حِنّا الزَّرْقَا[6]. هَايْ حِنّا يَعْنِي يْحُطُّوا لِلْعَرُوس، تْكُونْ هِيَّ دَاخِلْ سَرِيرْ. وَالسَّرِيرْ مْزَيّنِينَه وْأُ... دُورْ مَدُورْ[7] السَّرِيرْ يَعْنِي سِتَارَه... بْخَلَقْ يَعْنِي، أحْمَرْ وْأزْرَقْ وْمَرَايَاتْ حَاطّينْ. إلْحَرِيمْ يَعْنِي يِشْتُغْلُوا عَلَى هَالشَّيّ قَبْلْ إسْبُوعَينْ ثَلاثَه يِشْتُغْلُوا عَلَى السَّرِيرْ يَعْنِي يْزَيّنُوه وْتْكُونْ الـ... الْعَرُوس يَعْنِي دَاخِلِ السَّرِيرْ، مَا تِنْشَافْ يَعْنِي. عَادَةً تْكُونْ هِيَّ مِتْغَطّيّه طَبْعاً. يِحظَرُوا الْعَايْلَه وْيِرْقْصُوا وِيْجِيبُوا فِرْقَه مُوسِيقِيَّه. وْكلّ الـ... الْبَنَاتْ يِرْقْصُوا وْهَاذَا. بَرّعْ الْخِيمَه يْكُونُوا كلاً شَبَابِ الْعَايْلَه، بَنَاتْ خَالْ... الْعَرِيس وْأخْوَانَه، الْمِعْرِس يَعْنِي نَحْنَا نْسَمّيه وْأخْوَانَه، وْأهْلِ الْعَرُوس وْأُخْوَانْهَا وْأصْحَابْهُمْ كلاً جَالْسِينْ بَرّعْ فِي الطّوْلاتْ وِيْشُوفُوا الْبَنَاتْ يِرْقْصُوا وْهَاذَا. الْعَرُوسَه مَا كَانَتْ مِتْحَجّبَه، مَا... مَا كَانْ عِنْدْهَا مَانِعْ، فَجَا الْعَرِيس وْجَابْ أصْحَابُه وْكلّهُمْ يَعْنِي ، وْكَانُوا جَالْسِينْ بَرّاً و... وْكَانُوا يِشْرَبُوا قَهْوَه وِيْدَخّنُوا وْهَاذَا. يَعْنِي كَانْ حِلُوْ هَاذِيكْ الْيُومَه[8]. الْيُومِ الثَّانِي الْحِنَّا الْعَادِيَّه بَعْدْ يْحُطُّوا نَقْشَاتْ[9] عَشَانْ تِسْوَدّ الْحِنَّا زْيَادَه يَعْنِي وِيْكُونْ فِي رِيحَانْ طَبْعاً وْهَاذَا، وْفِي أكِلْ بَرّاً بُوفِي، عِبَارَه عَنْ بُوفِي، يَاكْلُوا بَرّاً وْيَعْنِي وْيِدخْلُوا الْخِيمَه وِيْكَمّلُوا الرَّقْصْ، طَبْعاً مَا وَاجِدْ نَاسْ يَعْنِي طَلْعُوا يَاكْلُوا. كلّهُمْ كَانُوا مِتْحَمّسِينْ عَالرَّقْصْ. ثَالِثْ لَيلَه عَادْ يَعْنِي الْخِيمَه كَبّرُوهَا، يَعْنِي وْظْيُوفْ جَه. يَعْنِي أصْحَابِ الأُمّ، أصْحَابِ الْعَرُوس، أصْحَابِ الْمِعْرِس كلّهُمْ حَظْرُوا، طَبْعاً الرّجَالْ كَانُوا بَرّاً. وْعِدْنَا يَعْنِي شَيّ مُمَيّزْ فِي عُمَانْ[10] فِي لَيلَةِ الدُّخْلَه فِي شَرْطْ، يَعْنِي إنّ لازِمْ يْسَلّمُوا الْعَرُوسَه لِلْعَرِيسْ قَبْلْ صَلاةِ الْفَجِرْ، اللِّي هِيَّ تَقْرِيباً أرْبَعَه وْنُصّ أوْ السَّاعَه خَمْسَه. هَايْ يْسَلّمُوهَا شَرْطْ يَعْنِي. فَهُمَّ مَا يْسَلّمُوا الْعَرُوسَه بْسُهُولَه، يْكُونُوا مْخَلّينْهَا فُوقْ، وِيْكُونُوا حَرِيمْ دُورْ مَدُورْتْهَا، أوْ... وْيِجُوا أهْلِ الْعَرِيس يَعْنِي هُمَّ اللِّي حَرِيمْ وْيِدخْلُوا بَيتِ الْعَرُوس وِيْغَنُّوا أغْنِيَّه مْعَيَّنَه "عَطُونَا الْعَرُوسَه" مَا مِتْأكّدَه أيشْ هِيَ بِالظّبْطْ حَتَّى مَا أعْرِفْ كِلْمَاتَا، وِيْطَبّلُوا وِيْغَنُّوهَا، هِيَّ كِلْمَاتْ يَعْنِي أهْلِ الْمِعْرِس يَعْنِي وْيِطْلْبُوا الْعَرُوس يْقُولُوا "عَطُونَا ايَّاهَا[11]" وْأهْلِ الـ... الْعَرُوس اللِّي يْكُونُوا هُمَّ عَلَى الـ... السَّلَّمْ، الدَّرَّجْ يَعْنِي عِدْنَا، أيْ يْقُولُوا، "لاَ، لاَ مَا بْنَعْطِيكُمْ" وِيْظَلُّوا بِالسَّاعَاتْ كِذَا يْغَنُّوا وْيِرْقْصُوا. مْمْكِنْ حَتَّى يْكُونُوا الْفِرْقَه هْنَاكْ يَعْنِي يْطَبّلُوا مِنْ بَرّاً، يُدخْلُوا دَاخِلْ الْبَيتْ يْكُونْ بَسّ أهْلِ الْمِعْرِسْ وْأهْلِ الْعَرُوسَه فُوقْ، أوْ يْكُونُوا جَمْبْهُمْ مِتْجَهّينْ مِثْلْ الْحُرُوبْ، وِيْظَلُّوا يَعْنِي يِطْلْبُوهَا يِطْلْبُوهَا مُدَّةْ سَاعْتَينْ ثَلاثَه. فِي بَعْدِ اللِّي يْطَوّلُوا. فِي حَتَّى عِرْسْ سَمَعْتْ إنّ يَعْنِي سَلَّمُوه الْعَرُوسَه يَعْنِي وَقْتْ صَلاةِ الْفَجْرْ السَّاعَه خَمْسَه، يَعْنِي ظَلُّوا بِالسَّاعَاتْ يِطْلْبُوهَا وْبَعْدَينْ رِكْبَتْ يَعْنِي سِيَّارَةِ الْعَرِيسْ وْرَاحُوا.

## Vocabulary

ʕu(i)rs عُرْسْ *n.* (*pl.* ʔaʕraas) wedding

sabʕ layaalii سَبْعْ لَيَالِي *phr.* seven nights

ɣeer غَيرْ *prep.* except; only; other than; different

mitḥajjbah مِتْحَجّبَه *act.par.* (*pl.* -aat) conservative Muslim female; veiled female

mitmassik bi- مِتْمَسّكْ بِـ *act.par.* (*pl.* -iin) devoted to (s.o. or s.th.); holding fast; clinging; cleaving to; hanging on; firm; solid

duʕaaʔ دُعَاءْ *n.* (*pl.* ʔadʕiyah) invocation of God; supplication; prayer

zarqaa زَرْقَا *f.adj.* (*pl.* zurq) blue (*var.* ʔazraq (m.))

mzayyan مْزَيّنْ *adj.* (*pl.* -iin) decorated; adorned; ornamented

duur ma door دُورْ مَادُورْ *expr.* all around

maraayah مَرَايَه *f.n.* (*pl.* -aat) mirror

zayyan زَيّنْ *imperf.* yzayyan *v.i.* to decorate; to adorn

mitɣaṭṭiyyah مِتْغَطّيّه *f.adj.* covered; veiled

miʕris مِعْرِسْ *n.* bridegroom

daxxan دَخّنْ *imperf.* ydaxxin *v.* to smoke

yoomah يومه *f.n.* (*pl.* ʔayyaam) day
naqʃaat نقشات *pl.n.* drawings; engraving; inscription
riiḥaan ريحان *coll.n.* perfume; sweet basil; aromatic fluids
buufee بوفيه Fr. buffet
mitḥammais متحمس *adj.* (*pl.* -iin) enthusiastic; excited
mumayyaz مميز *adj.* (*pl.* -iin) unique; distinguished; special; distinct; different
leelat dduxleh ليلة الدخله *phr.* the wedding night
suhuuleh سهوله *f.n.* ease; easily (with bi-)
door ma-doorathe دور ما دورتها *expr.* all around her
ṭabbal طبل *imperf.* yṭabbal *v.* to play the drum
sillam سلم *n.* (*pl.* salaalim) stairs; ladder
daraj درج *n.* stairs

## Notes

1) lʔaʕraas fii ʕumaan: *Weddings in Oman.* There are three stages to the marriage process. The first is when the father of the groom-to-be meets the father of the bride-to-be to negotiate the dowry. The second is signing the marriage contract and the third is the wedding party, after which the bridegroom takes his bride to his new home.

2) bint ʕammii: *My paternal uncle's daughter.* Unlike English, MSA and Arabic dialects make a distinction between male and female cousins and their kinship relation. There is also a distinction between one's sister's children and one's brother's children. The words //bint// *daughter* and //ʔibn// *son* are used before paternal and maternal uncle and aunt, and before brother and sister to mean *paternal and maternal female or male cousin, and nephew and niece.* Note the following: //bint or ʔibn ʕammii// *my paternal uncle's daughter or son*; //bint or ʔibn ʕammatii// *my paternal aunt's daughter or son*; //bint or ʔibn xaalii// *my maternal uncle's daughter or son*; //bint or ʔibn xaalatii// *my maternal aunt's daughter or son*; //bint or ʔibn ʔaxii// *my brother's daughter or son*;//bint or ʔibn ʔuxtii// *my sister's daughter or son.*

3) sabʕ layaalii: *Seven nights.* Note that wedding celebrations may last from three days to a week, during which certain rituals are performed.

4) maa kaan fii musiiqa… ɣeer ṭabl: *There was no music… only a drum.* The word //ɣeer// is used in many different ways. It is used as a noun, e.g., //haaða -lbeet ṣaɣiir, ʔariid ɣeerah// *This house is small, I want another one (lit. other than it).* It is also used to express or imply a negative, e.g., //haaða -ʃʃay ɣeer masmuuḥ// *This thing is not allowed.* Oftentimes this word is used to mean *different*, e.g., //kullhum xaafuu bass hu ɣeer// *All of them were afraid, but he is different.*







5) fii mitḥajjbaat… mitmasskiin bi-diinhum: *There are conservative Muslim women devoted to their religion.* There are some Omani women who wear the veil as a symbol of their origins, but there are some who wear it because of their strict religious beliefs. These religious women make their presence known, and they refuse to take part in any action prohibited by religion, such as music and dancing.

6) ḥinnaa -zzarqaa: *The blue henna.* Applying a mixture of henna on the hands and feet of the bride-to-be is an important cultural ritual in most of the Gulf countries (see Selection 19, Note 1). Note that the patterns //ʔafʕal/ʔa$C_1C_2$a$C_3$ (m.), faʕla(a)/$C_1$a$C_2C_3$a(a) (f.)// are used for colors and for defects (mostly human imperfections).

7) mzayaniinah ʔa… duur ma doori -ssariir: *They decorated all around the bed.* The word //door// and its variants are used to mean the adverbial *all around*, e.g., //door ma daayer; door maa daar; daayir ma daar// are all common in most Gulf dialects (See Brockett 1985, 102).

8) haaðiik -lyoomah: *That day.* Note how the speaker used the word //yoom// in the feminine form preceded by a demonstrative feminine form. This change occurs in other Arabic dialects as well.

9) yḥuṭṭuu naqʃaat: *They paint drawings (with henna).* The henna party is a women-only celebration to honor the bride on the eve of her wedding. They draw fanciful designs in henna on her hands and feet.

10) leelati -dduxleh fii ʃarṭ: *There is one condition on the wedding night.* Oman has very unique traditions one of which is the wedding celebration. The women of the family of the bridegroom come to the bride's house and ask to take her to her husband. The bride's family, on the other hand, doesn't give away their daughter that easily. So the women keep on singing, dancing, and asking to take their bride, but the more they ask, the more the bride's family delays their request. This process may go on for hours and, at times, until about five in the morning.

11) ʕaṭuunaa -yyaahhaa: *Give her to us.* The disjunctive forms of the suffixed personal pronouns are formed with the particle //ʔiyyaa//, e.g., //yyaah, yyaahum// *him, them* respectively. These forms usually occur as the second object of the verb //ʕaṭa/yaʕṭii// *to give* (Johnston 1967, 66).

## Weddings in Oman

I attended the wedding of my paternal female cousin. The wedding lasted for a period of about seven nights. The first night was just reading the Qur'an. There was no music other than a drum. That was because of the veiled women/very conservative religious women, in order to... what else can I tell you... to please everyone who came to the wedding. The religious women attend one night. For example, there are religious women who very much hold on to their religion. They do not like to listen to music because it is considered sinful. So the first night was just reading prayers and Qur'an. Well, it was just the family. The second night, there was what the call the "Blue Henna." They put this henna on the bride. She will be on a bed. This bed is decorated. There was a curtain all around the bed. It was made of red and blue fabric, and they put mirrors. The women work on this thing for two, three weeks in advance. I mean they work on this bed. They decorate it. Well, the bride will be inside on this bed. She is not to be seen. Usually she would be covered, of course. The family comes, and they dance. They bring a music band, and all the girls dance, something like this. Outside the tent there will be all the young men of the family, the maternal female cousins... the groom and his brothers. Well, we call him "mi'ris" *groom* and his brothers, the parents of the bride and her brothers, and their friends. All of them are sitting at tables outside. They see the girls dancing, something of this sort. The bride was not religious/veiled. She didn't m... have any objection. So the groom came and brought with him all his friends. They were sitting outside drinking coffee and smoking, things like that. Well, that day was so nice. On the second day {of the wedding celebration} they have the regular henna {party}. They also do more designs so that the henna becomes blacker/darker. And, of course, there was perfume and stuff. There was food outside, buffet that is. It was like a buffet. They eat outside and then enter the tent to keep on dancing. Of course, not many people went outside to eat. All of them were excited about dancing. On the third night they expanded the tent. Well, the guests came. I mean the friends of the mother, the bride, and the groom, all of them came. Certainly, the men were outside. Well, in Oman, we have a distinctive thing on the wedding/dukhlah night. There is one stipulation, that is to give/present the bride to the groom before the dawn prayer, which is about four thirty or five o'clock {in the morning}. This is the stipulation for giving her away. Therefore, they don't give the bride away easily. They keep her upstairs with the women all around her. The family of the groom comes, the women {only come} and enter the house of the bride. They sing a specific song, "Give us the bride." I am not sure what it is exactly. I don't even know the words to it. They play the drums and sing, I mean, it's words which the family of the groom use to ask for the bride. They say, "Give her to us." The family of the bride will be standing on the stairs, which is called "daraj" in Oman, will say, "No, no, we will not give {her} to you." They go on doing this for hours, they sing and dance. They may have a music band there, I mean playing the drums outside. Those who enter inside the house are the family of the groom only and the family of the bride would be upstairs, or close by facing them, just as {they do} in wars. They keep on asking for her, asking for her for a period of two, three hours. There are some people who stay longer. I even heard of a wedding where they gave away the bride at the dawn prayer, at five o'clock. This means that they kept asking for hours, and later she got into the groom's car and they left.





# Lexicon

## ʔ

ʔaa آ (16) a sound used to draw one's attention

ʔaa(x) آ(خ) (39) *interj.* ouch (a sound used to express pain)

ʔaaxrah آخْـرَه (11) *f.n.* the hereafter (with the def.art. al-); the end of one's life; eternity

ʔaal ṣabaaḥ آلْ صَبَـاحْ (1) *prop.n.* the Sabah clan

ʔaamiin yaa rabb آمِينْ يَا رَبّ (6) *expr.* Amen, Lord!

ʔab أبْ (49) *n.* (*pl.* ʔabaaʔ; ʔubuwaat) father (*var.* ʔubu)

ʔabadan أبَدَاً (15) *adv.* absolutely not; never ever

ʔabrak-lak أبْرَكْلَكْ (33) *adj.* You will be better off. You will be more blessed. You will be luckier. You will be more fortunate.

ʔabuu bakr أبُو بَكْرْ (47) *prop.n.* Abu Bakr (the first caliph or successor of the Prophet Muhammad and his father-in-law as well)

ʔabyaẓ أبْيَضْ (22) *adj.* (*pl.* biiẓ) white; person of the white race (*var.* beeẓah (f.))

ʔabii أبِي (8) *v.* I want

ʔaθθarθ ʕala أثَّرْ عَلَى (30) *imperf.* yʔaθθa(i)r ʕala *v.* to affect (s.o. or s.th.); to influence; to make an impression (on s.o. or s.th.)

ʔajaar أجَارْ (8) *n.* (*pl.* -aat) rent; wage

ʔajdaad أجْـدَادْ *pl.n.* forefathers (*var.* ʔaydaad)

ʔajnabiyyah أجْنَبِيَّه (30) *f.adj.* (*pl.* -aat, ʔajaanib) foreign; foreigner; alien (*var.* ʔajnabii (m.))

ʔaḥsan أحْسَنْ (12) *adj.* better

ʔaḥlaam أحْـلامْ *prop.n.* dreams; Ahlam (f.prop.n.)

ʔaḥmad أحْـمَـدْ (32) *prop.n.* Ahmad (m.prop.n.)

ʔaḥiin أحِينْ (21) *adv.* now (*var.* ʔalḥiin)

ʔax أخْ (28) *n.* (*pl.* ʔixwaan; ʔixwah) brother (*var.* ʔuxu)

ʔaxað أخَـذْ (2) *imperf.* yaaxið *v.t.* to take (*var.* xaða(a))

ʔaxað waqt أخَذْ وَقْتْ (49) *imperf.* yaaxuð waqt *phr.* to take time

ʔaxass أخَسّ (25) *adj.* more lowly

ʔaxẓar أخْظَرْ (19) *adj.* (*pl.* xuẓur) green

ʔaxlaaq أخْـلاَقْ (21) *pl.n.* character (of a person); noble character; morals; temper

ʔadaat ʔattaʕriif أدَاةْ التَّـعْـرِيفْ definite article

ʔadaat nafy أدَاةْ نَفْيْ negative particle

ʔadab أدَبْ (46) *n.* (*pl.* ʔaadaab) college of arts (with kulliyyah *college*); literature; good manners; morals

ʔadam أدَمْ (42) *prop.n.* Adam (the main entrance to the Interior Region of Oman from the south, the birthplace of the founder of Al-Bu Said royal family, whose

house is still standing)

ʔadna أَدْنَى (48) *adj.* lowest; minimum

ʔaððа أَذَى (37) *imperf.* yʔaððii *v.t.* to harm s.o.; to hurt; to damage

ʔaððan أَذَّن (41) *imperf.* yʔaððin *v.* to call to prayer

ʔarθ أَرْث (18) *n.* inheritance

ʔarjuuk أَرْجُوك (20) *v.* I beg you! Please!

ʔarẓ أَرْض (12) *n.* (*pl.* ʔaraaẓii) land; property; earth; ground; floor

ʔarnab أَرْنَب *n.* (*pl.* ʔaraanib) rabbit

ʔazyad أَزْيَد (21) *adj.* more

ʔassamaaʔil أَلسَّمَائِل (42) *prop.n.* Samail (the largest wadi in Oman that connects Muscut and the Interior Region)

ʔasmaa bint ʔabuu bakr أَسْمَا بِنْت أَبُو بَكْر (47) *pro.n.* Asma the daughter of Abu Bakr

ʔaswad أَسْوَد (29) *adj.* (*pl.* suud) black

ʔasiir أَسِير (5) *n.* (*pl.* ʔasra) prisoner

ʔaʃgar أَشْكَر (22) *adj.* (*pl.* ʃugr) blond

ʔaṣfar أَصْفَر (27) *adj.* (*pl.* ṣufr) yellow (*var.* ṣafrah (f.))

ʔaṣl أَصْل (15) *n.* (*pl.* ʔuṣuul) origin (of a person); lineage; source; foundation; basis; principles (pl. form)

ʔaṣlan أَصْلاً (41) *adv.* originally; basically; primarily

ʔaṣli(y) أَصْلي (32) *adj.* genuine; original; unadulterated; authentic; pure; primary

ʔaṣliyyeh أَصْلِيَّه (43) *f.adj.* (*pl.* -aat) authentic; genuine; original; pure (*var.* ʔaṣlii)

ʔaḍḍaad ʔaḍḍaʕiifah أَلضَّادْ أَلضَّعِيفَه the week daad

ʔaʕṭi xubzak la-lxabbaaz wa-law ʔakal nuṣṣah أَعْطي خُبْزَكْ لَلْخَبَّازْ وَلَوْ أَكَلْ نُصَّه *prov.* Let the baker bake your bread, even if he eats half of it; it is better to leave complicated things to the experts, even though it is costly.

ʔaʕlan ʔiflaasah أَعْلَنْ إِفْلاَسَه (40) *imperf.* yiʕlin ʔiflaasah *phr.* to declare bankruptcy

ʔaʕma أَعْمَى *adj.* (*pl.* ʕumyaan) blind

ʔaʕmaal ḥurrah أَعْمَال حُرَّه (37) *phr.* free enterprise; free business; free market

ʔaʕwar أَعْوَر *adj.* (*pl.* ʕooraan) one-eyed

ʔaɣlab أَغْلَب (19) *adj.* most of; often

ʔafa(a) أَفَا (31) *part.* shame (on you, when followed by the vocative particle yaa + a name or by the the preposition ʕala + pronoun suffix)

ʔagraʕ أَكْرَع *adj.* (*pl.* girʕaan) bald-headed

ʔaguul أَكُول (35) *v.* Say!

ʔaguullih θoor yguullii ʔiḥilbeh أَكُولَّه ثُورْ يْكُولّي إِحلْبَه (33) *prov.* (*lit. I say to him, "It's a bull"; he says to me, "Milk it"*) You don't understand. You are impossible. You are on a different wavelength.

ʔakal أَكَل (7) *imperf.* yaakil *v.* to eat (*var.* kala)







ʔakbar أَكْبَر (22) *adj.* bigger; biggest; large; largest

ʔakkad أَكَّد (46) *imperf.* yʔakkid *v.* to assure; to emphasize; to stress; to confirm

ʔaklaat sariiʕah أَكْلاَتْ سَرِيعَه (44) *phr.* fast food

ʔaklah أَكْلَه (7) *n.* (*pl.* -aat) a dish (of food)

ʔaklah ʃaʕbiyyah أَكْلَه شَعْبِيَّه (44) *phr.* (*pl.* ʔaklaat ʃaʕbiyyah) a popular dish (of food)

ʔal- أَلْ (1) *def.art.* the

ʔalʔiʃbaaʕ أَلإِشْبَاعْ vowel lengthening

ʔalbaḥreen أَلْبَحْرَيْنْ (13) *prop.n.* (*lit. the two seas*) Bahrain

ʔalbin ʕalii أَلْبِنْ عَلي (20) *prop.n.* Al-Bin Ali (a well-known and influential tribe in Bahrain)

ʔaljalaahmah أَلْجَلاَهْمَه (20) *prop.n.* Al-Jalahimah (a prominent Bahraini family)

ʔalḥawra أَلْحَوْرَا (42) *prop.n.* Al-Hawra (The most famous landmark in Yanqul is Jebel al Hawra, a beautiful mountain peak adopted by the wilayat as its emblem.)

ʔalḥiin أَلْحِينْ (2) *adv.* now

ʔalxaliifah أَلْخَلِيفَه (20) *prop.n.* Al-Khalifah (the ruling family of Bahrain)

ʔalxoor أَلْخُورْ (22) *prop.n.* Al-Khawr (a harbor city north of Doha)

ʔalkaʃkaʃah أَلْكَشْكَشَه changing the feminine ending pronoun suffix -k to -č or -ʃ

ʔallaahummaa أَللَّهُمَّ (32) *phr.* O God!

ʔallaahummaa ṣabrič yaa ruuḥ أَللَّهُمَّ صَبِّرْتْش يَا رُوحْ (32) *expr.* O God give me patience!

ʔallaahummaa yaa kaafii أللَّهُمَّ يَا كَافي (32) *expr.* (*lit. O God the sufficient*) O God protect us!

ʔallaah ybaarič fiik أَللَّه يْبَارِتْشْ فِيكْ (34) *expr.* May God bless you.

ʔallajnah ʔalwaṭaniyyah li-lʔasra wa-lmafquudiin أَلَّجْنَه أَلْوَطَنِيَّه للأَسْرَى وَالْمَفْقُودِينْ (6) *prop.n.* the National Committee of the Missing and POWs' Affairs

ʔallaðii أَلَّذي (12) *part.* MSA that; which; who; whom (*var.* ʔillii, ʔallii, llii)

ʔallah hadaač أَللّه هَدَاتْشْ (32) *expr.* May God guide you. May God direct you. (*var.* ʔallah hadaak (m.))

ʔallah hadaak أَللّه هَدَاكْ (11) *expr.* May God lead you (to the true faith; to the right path).

ʔallah yastur أَللّه يَسْتُرْ (12) *expr.* May God protect us. May God forgive us.

ʔallah yxalliič أَللّه يْخَلِّيتْشْ (6) *expr.* May God keep you (f.).

ʔallah yxalliik أَللّه يْخَلِّيكْ (33) *expr.* Please! I beg you! May God keep you.

ʔallah yʕiinak أَللّه يْعِينَكْ (32) *expr.* May God help you. Poor thing!

ʔallah yirḥamah أَللّه يِرْحَمَه (13) *expr.* May he rest in peace. The late (so and so)

ʔallah yirḥamhaa أَلله يِرْحَمْهَا (33) *expr.* May God have mercy on her. May she rest in peace.

ʔallah yirẓa ʕaleek أَلله يِرْظَى عَلَيك (34) *expr.* May God be pleased with you.

ʔallii maa ʕindah ʕatiij ma ʕindah yidiid أَللِّي مَا عِنْدَه عَتِيجْ مَا عِنْدَه يِدِيدْ *prov.* He who doesn't have old (folks, friends) doesn't have new ones. Old friends are best.

ʔalmaas أَلْمَاس (26) *n.* diamond

ʔalmaɣrib أَلْمَغْرِب (18) *prop.n.* Morocco

ʔalmanaamah أَلْمَنَامَه (15) *prop.n.* Manama (the capital of the Kingdom of Bahrain situated in the northern part of Bahrain Island)

ʔalmanṭaqah -ddaaxliyyeh أَلْمَنْطَقَه الدَّاخْلِيَه (42) *prop.n.* Al-Dakhliyah, the Interior Region (in Oman)

ʔalmurrah أَلْمُرَّه (22) *prop.n.* Al-Murrah (a tribe that migrated to Qatar from Al-Hassa, Saudi Arabia about 200 years ago)

ʔamaan أَمَان (29) *n.* security; safety

ʔamiir أَمِير (26) *n.* (*pl.* ʔumara) prince

ʔamiin أَمِين *adj.* (*pl.* ʔumana) faithful; honest; Amin (m.prop.n.)

ʔanaa ween wi-nti ween أَنَا وَين وانْت وَين (12) *expr.* (*lit. Where I am and where you are*) You don't have a clue {about what's going on}. You really don't understand my situation. We are not on the same page.

ʔanii أَني (17) *pron.* I (*var.* ʔane; ʔaanii)

ʔahli -lbeet أَهْل الْبَيْت (14) *phr.* the family of the Prophet Muhammad

ʔaw أَوْ (9) *conj.* or

ʔawwal أَوَّل (1) *adj.* in the past; first

ʔawwal bawwal أَوَّلْ بَوَّل (39) *expr.* little by little; by and by

ʔawwal ʕaʃart ʔayyaam أَوَّلْ عَشَرَةْ أَيَّامْ (7) *phr.* the first ten days

ʔay b-ʔay أَيْ بْأَيْ (46) *phr.* (*lit. A in A*) {all} A's (as in grades)

ʔaydaad أَيْدَادْ (5) *pl.n.* forefathers (*var.* ʔajdaad)

ʔayy أَيّ (7) *part.* any; which, what; whoever; whosoever

ʔay(y) أَيّ (15) *interrog.part.* which

ʔeeds أَيدْس (20) *prop.n.* Eng. AIDS (a severe immunological disorder)

ʔef أَفْ (46) Eng. the letter "F"

ʔewaa أَيوَا (41) *part.* yes

ʔubuu ṭbeeʕ maa yhidd ṭabʕah أَبُو طْبَيعْ مَا يْهِدّ طَبْعَه (39) *prov.* (*lit. The father of a character does not leave his character*) Old habits die hard.

ʔuteel أُتيل (7) *n.* (*pl.* ʔutilaat) Eng. hotel

ʔux(x) أَخ (34) *interj.* Well!

ʔuxu أَخُو (13) *n.* (*pl.* ʔuxwa) brother

ʔurdunii أُرْدُنِي (13) *adj.* (*pl.* ʔurduniyyiin) Jordanian

ʔuṣbaʕ أُصْبَع (27) *n.* (*pl.* ʔaṣaabiʕ) finger





ʔuʕjab bi- أُعْجَبْ بِـ (49) *imperf.* yuʕjab *pass.v.* to admire (s.o.); to be amazed; to be pleased; to be delighted

ʔumm أُمّ (49) *n.* (*pl.* ʔummahaat) mother

ʔummah أُمَّه (3) *f.n.* (*pl.* ʔumam) nation; people

ʔumniyah أُمْنِيَه (14) *n.* (*pl.* -aat) a wish; desire

ʔuhuu أُهُو (23) *pron.* he

ʔorooppaa أُرُوپا (4) *prop.n.* Europe

ʔibtidaaʔiyyah إِبْتِدَائِيَّه (22) *f.adj.* elementary school; grade school (*var.* ʔibtdaaʔii (m.))

ʔibtisaam إِبْتِسَام *v.n.* smiling; Ibtisam (f.prop.n.)

ʔibdaaʕ إِبْدَاع (42) *n.* creation; creative ability

ʔibhaam إِبْهَام (27) *n.* (*pl.* ʔabaahim) thumb

ʔibil إِبِل (43) *coll.n.* camel

ʔittaṣal fii إِتَّصَلْ فِي (49) *imperf.* yattaṣil fii *v.* to contact (s.o.); to get in touch (with s.o.); to call (s.o. by phone); to be connected; to be attached

ʔittaham إِتَّهَمْ (36) *imperf.* yittahim *v.* to accuse

ʔitraqqa إِتْرَقَّى (48) *imperf.* yitraqqa *v.* to be promoted; to advance

ʔijaar إِيجَار *n.* (*pl.* -aat) rent

ʔijtahad إِجْتَهَدْ (46) *imperf.* yijti(a)hid *v.* to work hard

ʔijtimaaʕiyyah إِجْتِمَاعِيَّه (25) *f.adj.* social; sociological (*var.* ʔijtmaaʕii (m.))

ʔiḥtifaal إِحْتِفَال (5) *n.* (*pl.* -aat) celebration

ʔiḥṣaaʔiyyah إِحْصَائِيَّه (30) *f.n.* (*pl.* -aat) census; statistics (pl. form)

ʔixtarab إِخْتَرَبْ (15) *imperf.* yixtarib *v.* to be destroyed; to be out of order; to be ruined

ʔixtiṣaab إِخْتِصَاب (20) *n.* rape (of a woman); illegal seizure; taking away by force (*var.* ʔiɣtiṣaab)

ʔida(a) إِذَا (21) *part.* if (*var.* ʔiða(a))

ʔidɣaam إِدْغَام assimilation

ʔiðaa إِذَا (7) *cond.part.* if

ʔiða gallat lixyuul sarrajaw liklaab إِذَا كَلَّتْ لِخْيُولْ سَرَّجَوْ لِكْلَابْ *prov.* (*lit. If there is a shortage of horses, they saddle the dogs.*) This proverb is used in a negative way when an unqualified person takes a job due to lack of experts or when no one is suitable for a job and one has to be chosen even though he is out of his element.

ʔiða maa gaṭaʕ fiiha -lgadduum yigṭaʕ fiiha -lminʃaar إِذَا مَا كَطَعْ فِيهَا الْكَدُّومْ يِكْطَعْ فِيهَا الْمِنْشَارْ *expr.* If the hammer does not cut it, the saw will. There is more than one way to skin a cat.

ʔiðan إِذَنْ (14) *part.* then; therefore; in that case

ʔiðlif إِذْلِفْ (33) *v.impv.* Step aside!

Move it!

ʔiðnin fiiha ṭiineh w-fi -lixra ʕayiinah إِذْن فيهَا طينَه وْفي لِخْرَه عَجينَه *prov.* (*lit. There is mud in one ear and dough in the other.*) speaking to deaf ears (this proverb is used when one does not listen or heed.)

ʔistaad إِسْتَاذْ (17) *n.* teacher

ʔistaḥa إِسْتَحَى (33) *imperf.* yistaḥii *v.i.* to be bashful; to be embarrassed; to be shy; to be ashamed of s.th.

ʔistafaad إِسْتَفَادْ (34) *imperf.* yistafiid *v.* to profit, to benefit, to gain

ʔistawa إِسْتَوَى (49) *imperf.* yistawii *v.* to take place; to happen; to become

ʔistiθmaar إِسْتِثْمَارْ (23) *v.n.* (*pl.* -aat) investment; investing

ʔistiraad w-taṣdiir إِسْتِرَادْ وْتَصْدِيرْ (40) *phr.* import export

ʔistiqlaal إِسْتِقْلَالْ (13) *n.* independence

ʔistiwʕaab إِسْتِيعَابْ (18) *n.* comprehension; grasp; understanding

ʔism ʔistifhaam إِسْمْ إِسْتِفْهَامْ interrogative particle

ʔism ʔiʃaarah إِسْمْ إِشَارَه demonstrative particle

ʔism ṣilah إِسْمْ صِلَه relative pronoun

ʔism faaʕil إِسْمْ فَاعِلْ active participle

ʔism marrah إِسْمْ مَرَّه noun of instance

ʔism maṣdar إِسْمْ مَصْدَرْ verbal noun

ʔism mafʕuul إِسْمْ مَفْعُولْ passive participle

ʔism nisbah إِسْمْ نِسْبَه relative adjective

ʔisim إِسِمْ (6) *n.* (*pl.* ʔasaamii) name; noun (grammar)

ʔiʃaarah إِشَارَه (15) *n.* (*pl.* -aat) traffic light; sign; gesture

ʔiʕtaraẓ ʕala إِعْتَرَظْ عَلَى (46) *imperf.* yiʕtiriẓ ʕala *v.* to oppose; to object

ʔiʕtibaar إِعْتِبَارْ (36) *n.* honor; respect; consideration

ʔiʕdaadiyyah إِعْدَادِيَّه (25) *f.n.* intermediate (school or education level); preparatory

ʔiʕmal xeer w-giṭṭah fi -lbaḥar إِعْمَلْ خَيرْ وْگِطَّه فِي الْبَحَرْ (11) *prov.* Do good and throw it in the sea. Do good and don't expect anything in return.

ʔiɣtiṣaab إِغْتِصَابْ (29) *n.* rape (of a woman)

ʔiftaraẓ إِفْتَرَظْ (29) *imperf.* yiftariẓ *v.* to assume; to suppose

ʔiflaas إِفْلَاسْ (40) *n.* bankruptcy

ʔiqtiṣaad إِقْتِصَادْ (48) *n.* economy

ʔilektrooniyyah إِلَكْتْرُونِيَّه (9) *f.adj.* electronic

ʔilla(a) إِلَّا (6) *part.* not until (with a preceding negative); except; unless

ʔilli ʔiidah bi-lmayy muub miθil ʔilli ʔiidah bi-nnaar إِلِّي إِيدَه بِالْمَي مُوبْ مِثِلْ إِلِّي إِيدَه بِالنَّارْ *prov.* He whose hand is in the water is not like someone whose hand is in the fire.

ʔilli bi-ljidir yṭallʕah -lmillaas إِلِّي بِالْجِدِرْ يْطَلّعَه الْمِلَّاسْ *prov.* The ladle







scoops what's in the pot (often said when one says he/she doesn't mean what he/she said).

ʔilli xallaf maa maat إِلِّي خَلَّفْ مَا مَاتْ *expr.* He who begets offspring does not die (meaning that his children will carry on his name).

ʔilli ʕeenah faarɣah maa b-yiʃbaʕ إِلِّي عِينَه فَارْغَه مَا بْيِشْبَعْ *expr.* He whose eye is greedy will never be satisfied.

ʔilli maktuub ʕala -ljabiin laazim tʃuufah -lʕeen إِلِّي مَكْتُوبْ عَلَى الْجَبِينْ لَازِمْ تْشُوفَه الْعِينْ *prov.* (*lit. What is written on the forehead, the eye must see*) What must be, must be.

ʔilli yaakil ʕala ẓirsah yinfaʕ nafsah إِلِّي يَاكِلْ عَلَى ظِرْسَه يِنْفَعْ نَفْسَه *prov.* (*lit. He who 'chews' with his own teeth benefits himself*) God helps those who help themselves.

ʔilli yizraʕah lʔinsaan yiḥiṣdah إِلِّي يِزْرَعَه الإِنْسَانْ يِحِصْدَه *prov.* Man reaps what he sows.

ʔillii إِلِّي (2) *part.* that which, who, which (*var.* ʔallii, llii, li)

ʔilm عِلْمْ (39) *n.* (*pl.* ʕuluum) knowledge; learning; information; science (pl. form)

ʔileen maa إِلِينْ مَا (35) *conj.* until; by the time

ʔilič إِلْتِشْ (8) *part.* you (f.) have; for you (f.) (*var.* liič)

ʔimaarah إِمَارَه (22) *n.* (*pl.* -aat) emirate

ʔimaalah إِمَالَه the deflection of the unstressed short and long vowels //a, aa// towards //e, ee//

ʔimaam إِمَامْ (14) *n.* (*pl.* ʔaʔimmah) a spiritual leader of Islam; a high-ranking religious authority

ʔimm saʕiid إِمّ سَعِيدْ (22) *prop.n.* Umm Said (a harbor city south of Doha)

ʔimyeh fi- lʔimyeh إِمْيَه فِي الإِمْيَه (11) *expr.* a hundred percent

ʔinta ʔakbar minhaa b-marrateen إِنْتَ أَكْبَرْ مِنْهَا بْمَرَّتَينْ (31) *phr.* You are twice her age.

ʔintuun إِنْتُونْ (16) *pron.* you (2nd. c.pl.) (*var.* ʔintuune)

ʔintiʃar إِنْتَشَرْ (19) *imperf.* yintaʃir *v.* to be popular; to be spread out; to be scattered

ʔintiṣaar إِنْتِصَارْ *v.n.* (*pl.* -aat) victory; Intisar (f.prop.n.)

ʔinzeen إِنْزَينْ (16) *part.* well; fine then; nice; good

ʔinsaanah إِنْسَانَه (37) *f.n.* person; someone (*var.* ʔinsaan (m.))

ʔinqilaab إِنْقِلَابْ (23) *n.* (*pl.* -aat) a coup; upheaval; overthrow

ʔinnaka la-ʕala xuluqin ʕaẓiim إِنَّكَ لَعَلَى خُلُقٍ عَظِيمْ (21) *prov.* "And you {stand} on an exalted standard of character." (Sura 68: 4)

ʔihmaal إِهْمَالْ *v.n.* neglegance

ʔi(u)xt إِخْتْ (28) *n.* (*pl.* xawaat) sister

ʔiyaadeh إِيَادَه (16) *n.* (*pl.* -aat) clinic; doctor's office (*var.* ʕiyaadeh)

ʔiyyaa- إِيَّا (31) *part.* Don't you dare (followed verb, to do s.th.); beware of

doing s.th.

ʔii إي (9) *part.* yes

ʔiijaabiyyaat إيجَابِيَّات (49) *pl.n.* positive aspects or points (of s.o. or s.th.); pluses

ʔiijaabii إجَابِي (49) *adj.* positive

ʔiijaar إيجَار (48) *n.* (*pl.* -aat) rent

ʔiimaan إيمَان (44) *prop.n.* Iman (f.prop. n.); faith

ʔii naʕam إي نَعَم (5) *part.* yes

ʔii wallah إي وَاللّه (10) *expr.* yes indeed; I swear (I will)

**b**

ba- بـَ (10) *part.* will (with imperfect verb)

baab بَاب (24) *n.* (*pl.* ʔabwaab, biibaan) door

baabloo بَابْلُو (44) *prop.n.* Bablo (a dish made of fish, lime, carrots, and spices)

baajii بَاجِي (9) *adj.* (*pl.* -iin) rest of; remaining; staying; remainder (*var.* baagii)

baajii بَاجِي (35) *act.par.* (*pl.* -iin) still living; remaining; staying; left (*var.* baagii)

baajii ʕaleek بَاجِي عَلَيك (36) *phr.* you still owe; your balance (financial) (*var.* baagi ʕaleek)

baaraka -llaah fiik بَارَكَ اللّه فِيك (5) *expr.* God bless you.

baar baar بَار بَار (15) *prop.n.* Barbar (a mostly Shiite town located northwest of Manama)

baariz بَارِز *adj.* (*pl.* -iin) ready

baariiz بَارِيز (12) *prop.n.* Fr. Paris

baag بَاگ (36) *imperf.* ybuug *v.* to steal

baakistaanii بَاكِسْتَانِي (45) *adj.* Pakistani

baačir بَاتْشِر (5) *adv.* tomorrow; sometime in the future

baal بَال (5) *n.* mind

baalee بَالِيه (45) *n.* Fr. ballet

bataatan بَتَاتاً (31) *adv.* absolutely not; by no means; definitely not

baḥraanii بَحْرَانِي (13) *n.* (*pl.* baḥaarnah) Baharnah (Shiite Arabic-speaking inhabitants of Bahrain)

baxiil بَخِيل (24) *adj.* (*pl.* buxalaa) miser; stingy; greedy

badawii بَدَوِي (19) *n.* (*pl.* baduw) Bedouin, nomad

bada(i)l maa بَدَل مَا (10) *conj.* instead of; in the place of

baraaʔah بَرَاءَه (18) *n.* acquittal; being free; innocence

barakah بَرَكَه (33) *f.n.* (*pl.* -aat) blessing

barra بَرّ (4) *adv.* outside

barraʔ بَرَّأ (18) *imperf.* ybarriʔ *v.* to acquit (s.o.); to exonerate s.o.; to free s.o.

barra(a) بَرّاً (2) *adv.* abroad; outside; outdoors; exterior





barraʕ بَرَّع (26) *adv.* abroad; out; outside (*var.* barra)

barmiil بَرْمِيل *n.* (*pl.* baraamiil) barrel

barii? بَرِيء (36) *adj.* (*pl.* ʔabriya) innocent

bass بَس (9) *conj.* but; only; as soon as; provided that; enough

baṣiiṭah بَصِيطَه (2) *expr.* It's OK.

baṭṭah بَطَّه (11) *n.* broken, crack, break, fracture; a duck

baṭṭuulah بَطُّولَه (29) *f.n.* (*pl.* baṭaaṭiil) veil (a traditional Qatari veil with openings for the eyes, long enough to cover a woman's whole face)

baʕ(a)d بَعْد (8) *prep.* after; still, also

baʕd maa بَعْد مَا (14) *adv.* after

baʕdeen بَعْدَين (1) *adv.* later; then; afterwards; something else

baʕẓ بَعْظ (15) *quant.* some; some of

b(a)ʕiid ʕannič بَعِيد عَنِّتْش (20) *expr.* (*lit. far away from you*) May God keep (bad things) away from you.

b(a)ʕiir بْعِير (12) *n.* beast; a cruel person; camel

baɣa بَغَى (33) *imperf.* yibɣa *v.* to want

baɣdaad بَغْدَاد (18) *prop.n.* Baghdad (capital of Iraq)

bale بَلَى (21) *interj.* yes

balaa بَلَى (31) *imperf.* yiblii *v.* to afflict s.o.; to test s.o.; to try s.o.

ba-llah ʕaleek بَاللّه عَلَيك (31) *expr.* for God's sake; I implore you; I beg you.

balwa بَلْوَى (38) *n.* (*pl.* balaawii) affliction; tribulation; misfortune; calamity

bank بَنْك (9) *n.* (*pl.* bunuuk) Eng. bank (a business establishment in which money is kept)

bayruut بَيْرُوت (41) *prop.n.* Beirut, capital of Lebanon

bayyan بَيَّن (23) *imperf.* ybayyin *v.* to show; to appear; to explain; to prove

b(a, i)- بـ (5) *part.* a prefix indicating the future tense

b-balaaʃ بْبَلَاش (26) *expr.* free of charge; for free

beet بَيت (20) *n.* (*pl.* byuut) the family of; house

btadeenaa ʕaad fi-lhamm wi-lɣamm ابْتَدَينَا عَاد فِي الهَمّ والغَمّ (31) *expr.* Now we started with doom and gloom.

betrool بَتْرُول (22) *n.* Eng. petrol; oil

beet min ṭiin بَيت مِنْ طِين (42) *phr.* mud house

beeti -lbaayij baaguuh بَيت البَايِك مَبْيُوگ *prov.* The house of the robber is robbed. (*var.* beeti -lbaayig baaguuh)

b-ḥaalna b-ḥaalhum بْحَالْنَا بْحَالْهُم (12) *expr.* (*lit. Our situation is like their situation*) We are in the same boat.

b-ḥeeθ بْحَيث (15) *conj.* because

b-xaaṣṣah بْخَاصَّه (27) *adv.* especially

b-xams ʔaṣaabiʕ بْخَمْسْ أَصَابِعْ (27) *phr.* with five fingers

braahiim بْرَاهِيمْ (32) *prop.n.* Ibrahim (m.prop.n.) (*var.* ʔibraahiim)

b-ruuḥah بْرُوحَه (8) *phr.* by himself

briiṭaanyaa بْرِيطَانْيَا (41) *prop.n.* Britain

beezeh بِيزَه (17) *f.n.* (*pl.* -aat) money

b-ṣaraaḥah بْصَرَاحَه (35) *phr.* frankly; honestly; openly

beeʕ بَيعْ (21) *n.* sale; selling

b-ʕumurhum ʔarbʕiin sanah ʔaw ʔakθar بْعُمُرْهُمْ أَرْبْعِينْ سَنَه أَوْ أَكْثَرْ (22) *phr.* at an age of forty years or more

bluuʃii بْلُوشِي (45) *adj.* (*pl.* bluuʃ) Baluchi

been بَينْ (22) *prep.* between; among

bnayya(e)h بْنَيَّه (6) *n.* (*pl.* -aat) little girl (the diminutive of the word bint )

bhaar بْهَارْ (27) *coll.n.* (*pl.* -aat) spices; seasoning

bhaaraat بْهَارَاتْ (19) *pl.n.* spices

burtaɣaal بُرْتَغَالْ (22) *coll.n.* oranges (*var.* butaqaal)

burtaqaal بُرْتَقَالْ (22) *coll.n.* oranges (*var.* burtaɣaal)

buṣal بُصَلْ (27) *coll.n.* onion

buṭaaṭ بُطَاطْ (7) *coll.n.* potato

buqsmaat بُقْسْمَاتْ (44) *pl.n.* a kind of biscuit

bunnii بُنِّي (43) *adj.* brown

bunyah بُنْيَه (47) *f.n.* (*pl.* -aat) body structure; physique; physical constitution

buhtaan بُهْتَانْ (36) *n.* false accusation; lie; untruth; slander

buufee بُوفِيه (50) Fr. buffet

boose(a)h بُوسَه (34) *f.n.* (*pl.* -aat) kiss

bi-ḥazab بِحَزَبْ (47) *phr.* according to (*var.* bi-ḥasab)

bi-ḥasab بِحَسَبْ *phr.* according to

bida(a) بِدَا (15) *imperf.* yibda(a) *v.* to start, to begin

bidaal maa بِدَالْ مَا (22) *prep.* instead of; in place of

bi-ððaat بِالذَّاتْ (2) *adv.* specifically; in particular; particularly

birgiʕ بِرْگِعْ (29) *n.* (*pl.* baraagiʕ) a kind of veil

birkiti -lmooz بِرْكَةِ الْمُوزْ (42) *prop.n.* (*lit. pool of bananas*) Birkit Al-Mawz (known as the Rainbow City)

biryaanii بِرْيَانِي (19) *prop.n.* Biryani (an Indian dish made of rice, any kind of meat, and Indian spices)

bi-smi -llaahi -rraḥmani -rraḥiim بِسْمِ اللَّه الرَّحْمَانِ الرَّحِيمْ (32) *expr.* in the name of God, the merciful and compassionate

bi-sirʕah بِسِرْعَه (31) *adv.* quickly

b(i)-ʃakil ʕaam بِشَكِلْ عَامْ (23) *phr.* in general

biʃt بِشْتْ (29) *n.* (*pl.* bʃuut) (man's) cloak; an outer garment







bi-ṣaraaḥah بِصَرَاحَه (6) *adv.* frankly, honestly, openly

biṭa بِطَى *imperf.* yibṭii *v.* to stay

bi-ẓẓabṭ بِالظَّبْطْ (6) *adv.* exactly

biʕθah بِعْثَه (26) *f.n.* (*pl.* -aat) (student) scholarship; delegation

bi-lʔimyah بِالإِمْيَه (14) *phr.* percent

bi-lʕaks بِالْعَكْسْ (25) *phr.* on the contrary

bi-lfiʕl بِالْفِعْلْ (15) *phr.* actually; really; indeed; practically

bi-maa ʔann- بِمَا أَنْ (13) *adv.* since; inasmuch as

bina بِنَى (2) *imperf.* ya(i)bnii *v.t.* to build

binaa بِنَا (30) *v.n.* building; construction

bint بِنْتْ (35) *f.n.* (*pl.* banaat) daughter; girl

bint ḥalaal بِنْتْ حَلَالْ (12) *phr.* legitimate daughter; respectable lady; decent lady

binti -lxawwaaẓah txuuẓ بِنْتِ الْخَوَّاظَه تْخُوظْ *prov.* (*lit. the she camel crosses the water like her mother*) The daughter follows in her mother's footsteps.

bi-nnisbah ḥagg- بِالنِّسْبَه حَگْ (19) *phr.* according to; but for; in respect to; concerning

bihleh بِهْلَه (42) *prop.n.* Bahla (a traditional Omani town located west of Nizwa)

bii بِي (46) Eng. the letter "B"

biir بِيرْ (2) *n.* (*pl.* ʔabaar, byaar) a well

## t

tʔadde تْأَذَّى (16) *imperf.* yitʔadde *v.* to be hurt; to be injured; to be bothered by s.th.; to suffer (*var.* tʔaððe)

tʔaððe تْأَذَّى *imperf.* yitʔaððe *v.* to be hurt; to be injured; to be bothered by s.th.; to suffer

tʔazzam تْأَزَّمْ (12) *imperf.* yitʔazzam *v.* to become more critical

tʔassas تْأَسَّسْ (3) *imperf.* yitʔassas *v.* to be established, to be founded

taab تَابْ (40) *imperf.* ytuub *v.* to repent

taaj تَاجْ *n.* (*pl.* tiijaan) crown

taajir تَاجِرْ (48) *n.* (*pl.* tujjaar) merchant; businessman

taar تَارْ (11) *n.* vengeance, revenge

taaliy تَالِي (21) *adv.* afterwards

taaylaand تَايْلَانْدْ (21) *prop.n.* Thailand

taayib تَايِبْ (40) *act.par.* (*pl.* -iin) repentant

tabqii ʃayy تَبْقِي شَيّ (32) *expr.* Do you want anything? (*var.* tabɣii ʃayy)

tajmiil تَجْمِيلْ (26) *v.n.* beautification; embellishment; cosmetics

taḥẓiir تَحْظِيرْ (43) *v.n.* preparation

taxaṣṣuṣ تَخَصُّصْ (18) *n.* (*pl.* -aat) specialization; specialty

taxaṣṣiṣ تَخَصِّصْ (9) *n.* (*pl.* -aat) specialty, specialization

tadriib تَدْرِيب (45) *n.* (*pl.* -aat) practice; training

taraa تَرَا (11) *part.* (*lit. you see*) really; you know; I wonder

tarbiyeh تَرْبِيـه (21) *n.* upbringing; education; teaching

tarqiyah تَرْقِيـه (48) *f.n.* (*pl.* -aat) promotion; advancement

targiya(e)h تَرْكِيه *f.n.* promotion

tasallul تَسَلُّل (2) *v.n.* infiltration

tasammam تَسَمَّم (20) *imperf.* yatsammam *v.* to be contaminated; to be poisoned

taslya(e)h تَسْلِيه *f.n.* entertainment

taʃayyaʕ تَشَيَّع (14) *imperf.* yatʃayyaʕ *v.* to become a Shiite

taʃriibah تَشْرِيبه (7) *prop.n.* a Kuwaiti dish (made of cooked vegetables and meat poured over thick bread)

taṣriif تَصْرِيف conjugation

taẓaxxum تَظَخُّم (48) *n.* inflation; swelling; enlargement

taʕaal تَعَال (34) *v.impv.* Come!

taʕab تَعَب (46) *imperf.* yitʕab *v.i.* to work hard; to toil; to be or become tired

taʕbaan تَعْبَان (33) *adj.* (*pl.* -iin) broke (financially); not feeling well; tired; weary

taʕtiim تَعْتِيم (20) *v.n.* obscuring; darkening; blackout

taʕziya(e)h تَعْزِيه (14) *f.n.* (*pl.* -aat) consolation; comfort; condolence

taʕqiim تَعْقِيم (20) *v.n.* sterilization; pasteurization; disinfection

taʕliim تَعْلِيم (23) *n.* education (with def.art.); teaching

taʕwiiẓ تَعْوِيظ (36) *n.* (*pl.* -aat) compensation; restitution; settlement

taɣyiir تَغْيِير (3) *v.n.* (*pl.* -aat) changing, change; modification

taqliid تَقْلِيد (42) *n.* (*pl.* taqaaliid) tradition; custom

taqliidii تَقْلِيدِي (45) *adj.* traditional; customary; conventional

tagliid تَكْلِيد *n.* (*pl.* tagaaliid) tradition; practice (of a custom); imitation

talaat ʔarbʕ ʔayyaam ثَلاث أرْبَع أيَّام (43) *phr.* three or four days

tamaam تَمَام (10) *adv.* fine (a response to an inquiry about one's situation); great; well; perfect; exactly; completely; perfection; completeness

tamm تَمّ (37) *imperf.* ytimm *v.* to remain; to be left; to stay; to continue; to keep on (doing)

tanziilaat تَنْزِيلات (4) *pl.n.* reduction (of price); on sale

tanwiin تَنْوِين nunation (suffixing -an, -in, or -un to a noun or adjective

tahaanii تَهَانِي (32) *prop.n.* Tahani (f.prop.n.); well-wishes; congratulations

tahdiid تَهْدِيد (38) *n.* (*pl.* -aat) threatening; threat; scaring; terrifying; intimidating





tawkiid maʕnawii تَوْكِيد مَعْنَوِي emphatic apposition, emphasis by meaning

taww تَوّ (26) *part.* just

tbarraʕ تْبَرَّع (32) *imperf.* yitbarraʕ *v.* to donate; to contribute; to give; to volunteer

tjaanas تْجَانَس (27) *imperf.* yitjaanas *v.* to adhere; to become similar; to become of the same sort

tjannab تْجَنَّب (29) *imperf.* yitjannab *v.t.* to avoid s.o. or s.th.

tḥaasab تْحَاسَب (31) *imperf.* yitḥaasab *v.* to settle an account

tḥaaʃa تْحَاشَى *imperf.* yitḥaaʃa *v.* to avoid

tḥaača تْحَاتْشَى (13) *imperf.* yitḥaača *v.* to speak (with one another); to converse; to talk

tḥajjab تْحَجَّب (47) *imperf.* yitḥajjab *v.* to veil one's self; to wear a veil; to be covered up; to conceal

tḥadda تْحَدَّى (11) *imperf.* yitḥadda *v.* to challenge; to stimulate

tḥassan تْحَسَّن (23) *imperf.* yitḥassan *v.* to be improved; to be better

tḥawwal تْحَوَّل (46) *imperf.* yitḥawwal *v.* to transfer; to switch; to change

txarraj تْخَرَّج (15) *imperf.* yitxarraj *v.* to graduate

txaṣṣaṣ تْخَصَّص (26) *imperf.* yitxaṣṣaṣ *v.* to specialize (in s.th.)

txayyib تْخَيَّب (35) *imperf.* yitxayyab *v.impv.* Get out! You are a disappointment. You are a disgrace.

trayya تْرَيَّ (34) *imperf.* yitrayya *v.t.* to wait (for s.o.); to expect (s.o. to come)

tsaḥḥar تْسَحَّر (7) *imperf.* yitsaḥḥar *v.* to have a meal before daybreak (during the month of Ramadan)

tsallaf تْسَلَّف (34) *imperf.* yitsallaf *v.* to borrow (money); to take money in advance; to take a loan

tsawwag تْسَوَّك (29) *imperf.* yitsawwag *v.* to go shopping

tʃaawaf تْشَاوَف (9) *imperf.* yitʃaawaf *v.* to see one another; to meet one another

tṣarraf تْصَرَّف (34) *imperf.* yitṣarraf *v.* to take action; to behave; to act

tṣayyaʕ تْصَيَّع (47) *imperf.* yitṣayyaʕ *v.* to goof around; to care less (about s.th.); to be careless

tṣiir lii تْصِير لِي (9) *expr.* She is related to me.

tʕaaraf ʕala تْعَارَف عَلَى (28) *imperf.* yitʕaaraf *v.* to get to know s.o.; to become acquainted

tʕaamal maʕ تْعَامَل مَع (49) *imperf.* yitʕaamal maʕ *v.* to deal with; to have dealings; to cooperate; to do business

tʕarrf ʕala تْعَرَّف عَلَى (49) *imperf.* yitʕarraf ʕala *v.* to get to know (s.o. or s.th.)

tʕallag bi- تْعَلَّك بـ (30) *imperf.* yitʕallag bi- *v.* to be fond of s.o.; to be attached to s.o.

tʕallam تْعَلَّم (10) *imperf.* yitʕallam *v.* to learn; to study

tʕawwad تْعَوَّدْ (8) *imperf.* yitʕawwad to be used to (s.th.); to be accustomed to (s.th.)

tʕawwad ʕala تْعَوَّدْ عَلَى (49) *imperf.* yitʕawwad ʕala *v.* to get used (to s.o. or s.th.); to be accustomed; to be in the habit of

tɣadda تْغَدَّى (24) *imperf.* yitɣadda *v.* to eat lunch

tɣayyar تْغَيَّرْ (2) *imperf.* yitɣayyar *v.i.* to be changed; to be modified

tfaajaʔ تْفَاجَأْ (28) *imperf.* yitfaajaʔ *v.* to be surprised; to be taken by surprise

tqabbal تْقَبَّلْ (48) *imperf.* yitqabbal *v.t.* to accept; to tolerate; to put up with

tqaddam ḥag bintah تْقَدَّمْ حَگْ بِنْتَه (28) *expr.* He asked for his daughter's hand in marriage.

tqaddam la-lbint تْقَدَّمْ لَلْبِنْتْ (49) *imperf.* yitqaddam la-lbint *phr.* to propose to a girl; to ask her hand in marriage

tqaddam min- تْقَدَّمْ مِنْ (19) *imperf.* yitqaddam *v.* to approach; to make a proposal (especially of marriage); to go before s.o.

tgargaʕat تْگَرْگَعَتْ (33) *imperf.* titgargaʕ *v.* to be closed; to rumble; to snap

tgargaʕat bi-wayhii killi -lʔabwaab تْگَرْگَعَتْ بْوَيْهِي كِلّ الأَبْوَابْ (33) *expr.* All doors were shut in my face. I reached a dead end.

tgahwa تْگَهْوَى (24) *imperf.* yitgahwa *v.* to drink coffee

teknaloojyaa تَكْنَلُوجْيَا (2) *n.* Eng. technology

tmaazag تْمَازَگْ (44) *imperf.* yitmaazag *v.* to blend; to be mixed (with s.th.) (*var.* yitmaazaj)

tmaʃʃa تْمَشَّى (12) *imperf.* yatmaʃʃa *v.* to stroll; to take a walk; to walk slowly

tmallal تْمَلَّلْ (20) *imperf.* yitmallal *v.* to be bored; to become fed-up; to become impatient

tmanna تْمَنَّى (14) *imperf.* yitmanna *v.* to wish for; to hope for; to desire

tmayyaz تْمَيَّزْ (42) *imperf.* yitmayyaz *v.* to be distinguished; to be distinct; to be set apart

tnaaqaʃ تْنَاقَشْ (19) *imperf.* yitnaaqaʃ *v.* to discuss; to debate

twaffa تْوَفَّى (13) *imperf.* yitwaffa *v.* to die; to pass away

twaffag تْوَفَّگْ (40) *imperf.* yitwaffag *v.* to succeed; to prosper; to be successful

twaqqaʕ تْوَقَّعْ (24) *imperf.* yitwaqqaʕ *v.* to expect; anticipate

twaggaf تْوَگَّفْ *imperf.* yitwaggaf *pass.v.* to be apprehended; to be stopped

turaaθ تُرَاثْ (42) *n.* heritage (cultural); legacy

turaaθiyyeh تُرَاثِيَّه (42) *f.adj.* cultural heritage; traditional (*var.* turaaθii (m.))

turʃeh تُرْشَه (44) *f.n.* a sauce made of sugar and water

top تُوپْ (46) *adj.* Eng. top; best

toobah تُوبَه (40) *f.n.* repentance





tidall تدَلّ (33) *imperf.* yit(d)dall *v.* to find one's way (to a place); to take directions (to a place)

tiʕib ʕal- تعبْ عَلَ (38) *imperf.* yitʕab ʕala *v.* to work hard on (s.o. or s.th.); to go out of one's way to do s.th. for s.o. else

tigrabnii تِگْرَبْنِي (18) *v.* She is related to me.

**θ**

θaanyah ثَانْيَه (3) *f.adj.* second; again, once more; other (*var.* θaanii)

θaanii ثَانِي (13) *adj.* second (*var.* θaanyeh (f.))

θariid ثَرِيدْ (27) *prop.n.* Tharid (a dish of bread topped with meat and broth)

θalaaθah ثَلَاثَه (13) *n.* three

θallaajah ثَلَّاجَه *f.n.* (*pl.* -aat) refrigerator

θneen ثْنَيْنْ (9) *n.* two

θneenaatnaa ثْنَيْنَاتْنَا (48) *adj.* both of us

θuʕbaan ثُعْبَانْ *n.* (*pl.* θaʕaabiin) snake

θoor ثُورْ (33) *n.* (*pl.* θiiraan) bull; ox

θilθ ثِلْثْ (30) *n.* (*pl.* ʔθlaaθ) one-third

θinteen ثِنْتَيْنْ (18) *n.* two

**j**

jaab جَابْ (21) *imperf.* yjiib *v.* to bring

jaalis جَالِسْ *act.par.* (*pl.* -iin) sitting

jaahiz جَاهِزْ (24) *act.par.* (*pl.* -iin) being ready; being prepared; ready-made

jaahil جَاهِلْ (16) *n.* (*pl.* j(u)ihhaal) child (*var.* yaahil)

jaay جَايْ *adj.* next; coming; following (*var.* yaay)

jaayib جَايِبْ *act.par.* (*pl.* -iin) bringing; the person who brings

jaayiz جَايِزْ *adj.* possible

jadd جَدّ (34) *n.* seriousness; working hard

jaðab جَذَبْ (23) *imperf.* yijðib *v.* to attract; to captivate; to appeal; to draw

jariidah جَرِيدَه (3) *f.n.* (*pl.* jaraayid) newspaper

jariimah جَرِيمَه (37) *f.n.* (*pl.* ja(i)raayim) crime; felony

jazzaar جَزَّارْ (12) *n.* (*pl.* -iin) butcher

jalas جَلَسْ *imperf.* yajlis *v.* to sit down; to stay

jamaaʕah جَمَاعَه (13) *coll.n.* (*pl.* -aat) group (of people); community

jamʕ taksiir جَمْعْ تَكْسِيرْ broken plural

jamʕ muʔannaθ saalim جَمْعْ مُؤَنَّثْ سَالِمْ feminine sound plural

jamʕ muðakkar saalim جَمْعْ مُذَكَّرْ سَالِمْ masculine sound plural

jannan جَنَّنْ (41) *imperf.* yjannin *v.* (*lit. to make crazy*) to blow one's mind; to take one's breath away; to make crazy; to drive one insane; to madden; to infuriate

jannah جَنَّه (6) *f.n.* (*pl.* -aat) paradise

jahhaz جَهَّزْ (24) *imperf.* yjahhiz *v.t.* to make ready; to prepare; to equip

jawaab ʔalʃarṭ جَوابْ الشَّرْطْ apodosis

jeeb جَـيـبْ (33) *n.* (*pl.* jyuub; jyaab ) pocket

jnaazah جْنَازَه (39) *f.n.* (*pl.* -aat) funeral; funeral procession

jumlah جُمْلَه sentence (grammar)

jumlah ʔismiyyah جُمْلَه إِسْمِيَّه nominal sentence

jumlah ʃarṭiyyah جُمْلَه شَرْطِيَّه conditional sentence

jumlah fiʕliyyah جُـمْلَه فِـعْلِيَّه verbal sentence

junuub جُنُوبْ (22) *n.* south

juuṭii جُوطي (25) *n.* (*pl.* juwaaṭii) Per. shoes

jid جِدْ (33) *part.* already (with following perfect verb indicates the termination of an action) (*var.* gi(a)d)

jid ḥaṣ جِدْ حَفْصْ (15) *prop.n.* Jidd Hafs (a mostly Shiite town located southwest of the capital city of Manama, Bahrain)

jiddaam جِـدّامْ (12) *prep.* in front of; ahead of; in the presence of (s.o.) (*var.* giddaam)

jidir جِدِرْ (27) *n.* (*pl.* jiduur) pot (*var.* gidir)

jism جِسْمْ (33) *n.* (*pl.* ʔajsaam) body

jigaarah جِكارَه (20) *f.n.* (*pl.* jagaayir) cigarette

jild جِلْدْ (22) *n.* (*pl.* j(u)luud) skin; leather (*var.* yild)

jins جِنْسْ (20) *n.* sex; kind; variety; race; sex (male, female)

jinsii جِنْسِي (20) *adj.* sexual

jiil جِيلْ (9) *n.* (*pl.* ʔajyaal) generation

## ḥ

ḥa- حَـ (18) *part.* a prefix indicating future tense

ḥaatča حَـاتْشَى (20) *imperf.* yḥaačii *v.* to chat; to talk

ḥaajaat maa tinfaʕ حَجَاتْ مَا تِنْفَعْ (21) *expr.* bad stuff; bad things; worthless things

ḥaaḍir حَـاضِـرْ present tense, imperfect tense

ḥaaẓir حَـاظِرْ (38) *act.par.* (*pl.* -iin) Ready! Yes sir! having attended; present

ḥaal حَالْ (35) *n.* (*pl.* ʔaḥwaal) situation; condition; state

ḥaalah nafsiyyeh حَالَه نَفْسِيَّه (46) *phr.* psychological condition; being affected psychologically

ḥaam حَـامْ (5) *imperf.* yḥuum *v.i.* to hover, to circle; to go around

ḥaamil حَامِلْ (6) *act.par.* (*pl.* ḥawaamil) pregnant; carrying

ḥabb حَـبْ (33) *imperf.* yḥibb *v.t.* to kiss; to love

ḥabbah حَبَّه (27) *f.n.* (*pl.* -aat, ḥbuub) grain; kernel; seed; pill; tablet

ḥabiib حَـبِـيـبْ (32) *n.* (*pl.* ḥabaayib) loved one; dear (one); lover; friend; Habeeb (m.prop.n.)

ḥabiibii حَـبِـيـبِي (5) *n.* (*pl.* ḥabaayib) *expr.* sweetheart, beloved; dear one; darling; lover

ḥattan حَتَّى (9) *conj.* even; in order that; so that; until

ḥaθθ حَثْ (26) *imperf.* yḥiθθ *v.* to urge; to incite

ḥajj حَـجْ (16) *n.* pilgrim, person who has made the pilgrimage; act of performing a pilgrimage to Mecca

ḥajj حَجْ (32) *n.* honorific title for an old man or for a man who has performed the pilgrimage to Mecca

ḥajjin mabruur w-ðanbin maɣfuur حَجْ مَبْرُورْ وْذَنْبْ مَغْفُورْ *prov.* (I wish you) blessed hajj and forgiveness of sins (this proverb is used upon the return from pilgrimage.)

ḥad حَدْ (37) *pron.* person; one

ḥadaθ حَدَثْ (14) *n.* (*pl.* ʔaḥdaaθ) event; incident; political unrest (pl. form)

ḥaddaad حَدَّادْ (39) *n.* (*pl.* -iin) blacksmith

ḥadir حَـدِرْ (40) *prep.* below; down; downstairs

ḥadiid حَدِيدْ (26) *n.* iron; ironware

ḥaððar حَذَّرْ (39) *imperf.* yḥaððir *v.t.* to warn; to caution

ḥaraam حَرَامْ (40) *adj.* unlawful; forbiden; prohibited

ḥaraamii حَـرَامِي (36) *n.* (*pl.* ḥaraam-iyyah) thief; robber

ḥaraq حَـرَقْ (43) *imperf.* yiḥriq *v.* to burn (due to spicy food); to burn (s.th.)

ḥarag حَـرَكْ (20) *imperf.* yḥarig *v.* to burn; to set on fire; to sting; to hurt

ḥarradj حَـرَّدَجْ (35) *imperf.* yḥarradj *v.* to get angry; to embarrass (s.o.); to be persistent; to insist; to argue

ḥarf حَـرْفْ (22) *n.* (*pl.* ḥruuf) letter (of the alphabet); edge

ḥarf jarr حَرْفْ جَرْ preposition

ḥarf ʃamsii حَرْفْ شَمْسِي sun letter (one of the apical consonants of the Arabic alphabet to which the -l- of the definite article ʔal- assimilates)

ḥarf ʕaṭf حَرْفْ عَطْفْ conjunction

ḥarf qamarii حَـرْفْ قَـمَـرِي moon letter (one of the non-apical consonants of the Arabic alphabet to which the -l- of the definite article ʔal- does not assimilate)

ḥariigah حَرِيكَه (15) *f.n.* (*pl.* ḥaraayig) fire; conflagration

ḥasab حَـسَـبْ (36) *imperf.* yaḥsib *v.* to compute; to calculate; to count

ḥasbat ʔummii حَسْبَةْ أُمِّي (38) *phr.* as a mother; like a mother; {I} consider her like a mother.

ḥass حَـسْ (9) *imperf.* yḥiss *v.* to feel; to sense

ḥassab حَسَّبْ (25) *imperf.* yḥassib *v.* to assume; to think; to believe; to suppose

ḥaʃam حَشَمْ (36) *imperf.* yiḥʃim *v.t.* to be polite; to respect

ḥaʃwah حَشْوَه (27) *f.n.* stuffing; filling

ḥaṣṣal حَصَّلْ (16) *imperf.* yiḥaṣṣil *v.* to earn; to find; to obtain s.th.; to achieve

ḥaṭṭuu fi -ttelfizyoon حَطُّوا في التَّلْفِزْيُون (23) *phr.* They had it on TV. They showed it on TV.

ḥaẓar حَظَرْ (31) *imperf.* yaḥẓar *v.* to attend; to be present

ḥaẓrah حَظْرَه (37) *n.* Mr./Mrs. (a respectful form of addressing or introducing s.o., usually used before a proper noun or an honorific title)

ḥafar حَفَرْ (43) *imperf.* yḥifir *v.* to dig (a hole)

ḥaflat taxarruj حَفْلَة تَخَرُّجْ (26) *phr.* graduation party; commencement

ḥaflah zɣiirah حَفْلَه زْغيرَه (28) *phr.* (*pl.* ḥaflaat zɣaar) small party; small celebration

ḥaqq ʔinsaanii حَقّ إِنْسَاني (48) *phr.* human right

ḥaql حَقْلْ (22) *n.* (*pl.* ḥuquul) (oil) field; area

ḥagg حَگّ (4) *prep.* for; in order to

ḥagga -lʔaaxrah حَگّ الآخْرَه (11) *phr.* for eternity; for life after death

ḥagg muddah حَگّ مُدَّه (8) *phr.* for awhile

ḥagg ha-lmukaan حَگّ هَالْمُكَانْ (9) *phr.* to this position; to this place

ḥag-l- حَگّلْ (18) *imperf.* yḥig-l- *v.* to have the right to do s.th.

ḥagwah حَگْوَه (16) *interrog.part.* why; what for

ḥagiigah حَگيگَه (31) *f.n.* (*pl.* ḥagaayig) truth

ḥakam حَكَمْ (1) *imperf.* yaḥkim *v.* to rule

ḥačii حَتْشي (16) *n.* talk; talking

ḥalaal حَلالْ (12) *adj.* that which is allowed (according to Islamic law), lawful; permissible

ḥalaal ʔabuuč حَلالْ أَبُوتْشْ (12) *expr.* your father's {money}

ḥalab حَلَبْ (33) *imperf.* yiḥlib *v.t.* to milk

ḥalam حَلَمْ (34) *imperf.* yiḥlam *v.* to dream

ḥalj حَلْجْ (5) *n.* (*pl.* ḥluuj) mouth (*var.* ḥalg)

ḥalg حَلْگْ *n.* (*pl.* ḥluug) mouth

ḥall حَلّ (12) *imperf.* yḥill *v.* to let go (of s.th.); to solve; to untie

ḥall حَلّ (17) *n.* (*pl.* ḥ(u)luul) solution

ḥall mukaan حَلّ مُكَانْ (23) *imperf.* yḥill mukaan *phr.* to take the place of (s.o. or s.th.); to replace

ḥalwa ʕumaaniyyaeh حَلْوَى عُمَانِيَّه (43) *prop.n.* Omani sweets

ḥamagii حَمَگي (21) *adj.* easily angered; high-strung; nervous; having a bad temper

ḥannaayah حَنَّايَه (19) *f.n.* (*pl.* -aat) a henna artist

ḥann ʕala حَنّ عَلَى (31) *imperf.* yḥinn ʕala *v.* to insist; to nag; to moan and groan





ḥawaaleen حَوالَيْنْ (5) *adv.* around; all around

ḥawwa حَوّا *n.* eve

ḥaydar حَيْدَرْ (14) *prop.n.* Haydar (the nickname of Ali Bin Abi Talib, the Prophet's cousin and son-in-law)

ḥayy حَيّ (35) *adj.* (*pl.* ʔaḥyaaʔ) alive; living

ḥayyaaka -llaah حَيَّاكْ الله (16) *expr.* (*lit. May God preserve your life!*) to greet or salute s.o.; a form of greeting used at any time of the day

ḥa(i)ttaa law حَتَّى لَوْ (10) *part.* even if

ḥa(i)ʃaa حَشا (37) *adv.* certainly not; not at all; {God} forbid!

ḥtarag احْتَرَگْ *imperf.* yiḥtarig *pass.v.* to be burned

ḥtaram احْتَرَمْ (17) *imperf.* yiḥtirim *v.* to respect

ḥtafal bi- احْتَفَلْ بِـ (24) *imperf.* yiḥtifil *v.* to celebrate

ḥeeθ حَيْثْ (14) *conj.* so that; because (*var.* b-ḥeeθ)

ḥdaagah حْداگَه *n.* fishing

ḥsaab حْسابْ (23) *n.* (*pl.* -aat) (bank) account; at s.o.'s expense (with ʕala); arithmetic

ḥseen حْسَيْنْ (14) *prop.n.* Imam Al-Hussein (with the def.art.), the grandson of the Prophet Muhammad. Cruelly slain in Karbala during his conflict with Yazid 1400 years ago. His martyrdom is celebrated by the Shiites during the first ten days of the Islamic month of Muharram.

ḥṣaan حْصانْ (11) *n.* (*pl.* ʔaḥṣinah) horse

ḥleelhe حْلَيْلْها (32) *expr.* Poor thing! She does not deserve this.

ḥmaar حْمارْ (37) *n.* (*pl.* ḥamiir) jackass, donkey, ass

ḥwaajeh حْواجَه (16) *n.* (*pl.* -aat) drugstore; convenience store (*var.* ḥwaayeh)

ḥ(u)duud حْدُودْ (22) *pl.n.* borders; boundaries; borderlines

ḥurrah حُرَّه (37) *f.adj.* (*pl.* ʔaḥraar) free (*var.* ḥurr (m.))

ḥurriyyah حُرِّيَّه (3) *f.n.* (*pl.* -aat) freedom

ḥurmah حُرْمَه (29) *f.n.* (*pl.* ḥariim) woman; wife

ḥufrah حُفْرَه (43) *f.n.* (*pl.* ḥufar) a pit; a hole (in the ground)

ḥuluu حُلْو (7) *adj.* (*pl.* ḥulwiin) nice; beautiful; sweet; good

ḥumrah حُمْرَه (20) *f.n.* lipstick, redness

ḥool حُولْ (5) *adv.* around

ḥitta حِتَّى (22) *adv.* even; in order that; so that; until; to the point of

ḥijrah حِجْرَه (28) *f.n.* (*pl.* ḥijar) room; chamber

ḥiss حِس (35) *n.* voice; sound; feeling; sensation

ḥiṣin حِصِنْ (42) *n.* (*pl.* ḥuṣuun) fort

ḥiṣin gibriin حِصِنْ جِبْرينْ (42) *prop.n.*

Jibrin Fort (in Oman)

ḥinṭii حنْطي (22) *adj.* (*pl.* -iin) wheat-colored; brown-skinned

ḥinnaa حنّا (19) *n.* henna (a reddish-orange cosmetic made from the leaves and stalks of the henna plant)

**x**

xaaz خَـازْ (44) *imperf.* yxuuz *v.* to remove; to take s.th. out of the way; to pull s.th. off

xaaʃʃah خَـاشّـه (37) *f.act.par.* hiding; concealing (*var.* xaaʃʃ (m.))

xaaṭir خَـاطِرْ (35) *n.* (*pl.* xawaaṭir) one's sake; mind

xaal خَالْ (33) *n.* (*pl.* xiilaan, ʔaxwaal) maternal uncle (*var.* xaalah (f.))

xaalaf خَالَفْ (10) *imperf.* yxaalif *v.* to oppose; to conflict; to contradict; to be different; to violate

xaalah خَالَه (32) *f.n.* (*pl.* -aat) maternal aunt (*var.* xaal (m.))

xaalṣah خَـالْصَـه (44) *prop.n.* Khalsah (f.prop.n.); finished; pure (as an adj.) (*var.* xaaliṣ (m.))

xaan خَـانْ (14) *imperf.* yixuun *v.* to betray

xaayif خَـايِـفْ (34) *act.par.* (*pl.* -iin) afraid; fearful; scared, frightened; worried

xabar خَبَرْ predicate (of a nominal sentence)

xabbar خَبَّرْ (32) *imperf.* yxabbi(a)r *v.t.* to tell s.th. to s.o.; to inform

xabbaz خَبَّازْ *n.* (*pl.* xabaabiiz) baker

xabbal خَبَّلْ (36) *imperf.* yxabbil *v.* to drive s.o. insane; to make s.o. crazy; to confuse

xabiir خَبِيرْ *n.* (*pl.* xubara) expert

xaraabiiṭ خَـرَابِـيطْ (39) *pl.n.* mess; confusion; nonsense

xaraj خَرَجْ (47) *imperf.* yixruj *v.* to go out; to leave

xardah خَـرْدَه (24) *n.* (*pl.* xardawaat) Per. small change; small denomination; miscellaneous small articles (pl. form)

xarraaz خَـرَّازْ (25) *n.* (*pl.* xaraariiz) cobbler; maker of old shoes and other leather goods

xarras خَرَّسْ (44) *imperf.* yxarris *v.t.* to soak (such as dried beans before cooking)

xarraf خَـرَّفْ (36) *imperf.* yxarrif *v.* to be senile and feeble-minded

xarfaan خَرْفَانْ (32) *adj.* (*pl.* -iin) senile; feeble-minded

xaruuf خَـرُوفْ (24) *n.* (*pl.* xirfaan) lamb

xasiis خَسِيسْ *adj.* low (person); lowly; mean

xaʃab خَشَبْ (27) *n.* wood

xaʃʃ خَشّ (28) *imperf.* yxiʃʃ *v.t.* to hide

xaṣṣ خَصّ (9) *imperf.* yxiṣṣ *v.* to be related to; to belong to; to concern

xaṣṣ خَصّ (35) *n.* concern

xaṣṣaṣ خَـصَّصْ (23) *imperf.* yxaṣṣiṣ *v.* to privatize; to set aside; to confer distinction (upon s.o.); to assign; to dedicate

xala(a)ṣ waṣalat ʕindii خَـلَصْ وَصَلَتْ عِنْدِي (8) *expr.* Enough, I have had it.

xalaṣ خَلَصْ (10) *interj.* Enough! OK!

xalaq خَلَقْ (45) *n.* fabric; cloth; material

xalg ʔallah خَلْكْ أَللّه (34) *phr.* God's creatures; God's creation; strange people

xalla خَلّى (6) *imperf.* yxallii *v.* to let, to allow; to leave (s.o. or s.th.)

xallaṣ خَلَّصْ (25) *imperf.* yxalliṣ *v.* to finish

xalliihaa ʕala ʔallah خَلِّيهَا عَلَى أَللّه (12) *expr.* (*lit. Leave it to God*) Only God can do anything about it. It's beyond one's power to do anything about it.

xamstaʕʃ waaḥad tisʕiin خَـمْـسْطَعْشْ وَاحَدْ خَـمْـسِينْ (6) *phr.* (*lit. 15/1/90*) January 15, '90

xamsiinaat خَمْسِينَاتْ (15) *pl.n.* fifties

xamm خَمّ *imperf.* yximm *v.* to sweep

xanjar خَنْجَـرْ (45) *n.* (*pl.* xanaajir) dagger

xayaal خَيَالْ (35) *n.* imagination; shadow

xaymah خَـيْـمَـه (5) *f.n.* (*pl.* xiyam) a tent

xeeb خَـيْـبْ (35) *n.* disappointment; disgrace; failure

xeer خَـيْـرْ (1) *n.* (*pl.* -aat) bounty; blessing; wealth; good thing

xeer w-barakah خَيرْ وْبَرَكَه (33) *expr.* blessing upon blessing

xeeʃeh خَيشَه (43) *f.n.* (*pl.* xiyaʃ; xiyeeʃ) sack (made of dry banana or palm leaves)

xeeṭ خَيطْ (29) *n.* (*pl.* xiiṭaan, xuyuuṭ) string; thread

xṭalaṭ اخْطَلَطْ (4) *imperf.* yixṭaliṭ *v.* to mingle; to be mixed; to associate with; to be on intimate terms

xlaaf خْلافْ (44) *adv.* afterwards; then (*var.* xleeʃ)

xub(i)z ʔiiranii خُـبِـزْ إِيرَانِي (7) *phr.* Iranian bread

xub(i)z rgaag خُبِزْ رْكَاكْ (7) *phr.* thin, flat bread

xuṭuubah خُطُوبَه (19) *f.n.* engagement; betrothal; courtship

xumuul خُـمُـولْ (18) *n.* laziness; sluggishness

xirriij خِرِّيجْ (48) *n.* (*pl.* -iin) (a college) graduate

xilg خِلْكْ (11) *n.* (*pl.* ʔaxlaag) temper; nature; character

**d**

daaʔiman wa-ʔabadan دَائِمَاً وَ أَبَدَاً (46) *expr.* always and forever; at all times

daar دَارْ (12) *n.* (*lit. house*) land; home; family

daar دَارْ (25) *imperf.* yduur *v.* to run around; to wander; to go around; to roam (the streets); to circle; to turn

daaʃʃah دَاشَّه (10) *act.part.* (*lit. having entered*) having started

daafaʕ دَافَعْ (9) *imperf.* ydaafiʕ *v.* to defend; to act as a defense (counsel)

daak دَاكْ (21) *demons.part.* that (*var.* hadaak)

daayman دَايْمَا (4) *adv.* always

dabal دَبَلْ (11) Eng. double

dabbar دَبَّرْ (35) *imperf.* ydabbi(a)r *v.* to manage; to prepare; to work up (s.th.); to organize

dajaaj دَجَاجْ *coll.n.* chicken (*var.* dayaay)

daxal دَخَلْ (26) *imperf.* yidxil *v.* to be enrolled (in school); to join (s.th.); to enter

daxtar دَخْتَرْ (16) *n.* (*pl.* daxaarir) hospital; clinic; doctor

daxxal fluus دَخَّلْ فْلُوسْ (30) *imperf.* ydaxxil fluus *phr.* (*lit. to bring in money*) to earn a living

daxxan دَخَّنْ (50) *imperf.* ydaxxin *v.* to smoke

daxl qawmii دَخْلْ قَومِي (26) *phr.* national income; national revenue

daxil دَخِلْ (23) *n.* income

daraj دَرَجْ (50) *n.* stairs

darra دَرَّى (40) *imperf.* ydarrii *v.* to inform s.o.; to make s.o. know; to make s.o. aware of s.th.

darras دَرَّسْ (46) *imperf.* ydarris *v.t.* to teach

daʃʃ دَشّ (24) *imperf.* ydiʃʃ *v.* to enter; to go in

daʕa دَعَى (14) *imperf.* yadʕii *v.* to pray to; to call upon s.o.; to invoke a blessing upon s.o.

daʕa دَعَى (44) *imperf.* yidʕii *v.* to put; to leave s.th.; to put down

daʕam دَعَمْ *imperf.* yidʕam *v.* to collide; to support

dafaʕ دَفَعْ (26) *imperf.* yidfaʕ *v.* to pay; to push; to motivate; to compel

dafan دَفَنْ (20) *imperf.* yadfin *v.* to bury

daftar ččeekaat دَفْتَرْ الشَّيْكَاتْ (38) *phr.* Eng. checkbook

dafdaf ʕala دَفْدَفْ عَلَى (15) *imperf.* yidafdif *v.* to cover up

dagiigah دَگِيگَه (34) *f.n.* (*pl.* dagaayig) minute

daktoor دَكْتُورْ (47) *n.* (*pl.* dekaatrah) Eng. doctor; physician

daliil دَلِيلْ (18) *n.* (*pl.* ʔadillah; dalaayil) evidence; proof; indication; guide; guidebook; manual

dammar دَمَّرْ (40) *imperf.* ydammir *v.t.* to destroy; to ruin; to demolish

dawriyyat ẓubbaaṭ دَوْرِيَّةْ ظُبَّاطْ (20) *f.n.* (*pl.* -aat) police patrol

dawliyyan دَوْلِيًّا (46) *adv.* internationally

dawwar دَوَّرْ (29) *imperf.* ydawwa(i)r ʕala *v.* to look for s.o. or s.th (with the preposition ʕala); to make (s.th.) round

dawwar ʕala ʃuɣul دَوَّرْ عَلَى شُغُلْ (25) *imperf.* ydawwir ʕala ʃuɣul *phr.* to look for a job





da(i)yaay دَيَايْ (27) *coll.n.* chicken (*var.* dajaaj)

ddarrab دَّرَّبْ (18) *imperf.* yiddarrab *v.* to practice; to be trained

ddallaʕ دَّلَّعْ (17) *imperf.* yiddallaʕ *v.* to preen; to act like a prima donna; to be pampered; to be spoiled

ddinyaa الدِّنْيَا (11) *n.* this life; life on earth; the world

ddinyaa ḥayaa w-moot الدِّنْيَا حَيَا وْمُوتْ (38) *expr.* (*lit. The world is life and death*) There is life and death in this world. One may live or die.

dgaag دْجَاجْ (44) *coll.n.* chicken (*var.* dijaaj; diyaay)

deen دَيْنْ (12) *n.* (*pl.* dyuun) debt

dubay دُبَيْ (21) *prop.n.* Dubai (of the United Arab Emirates)

duʕaaʔ دُعَاءْ (50) *n.* (*pl.* ʔadʕiyah) invocation of God; supplication; prayer

duwa(a) دْوَا (40) *n.* (*pl.* ʔadwiyah) medicine; medication; remedy; drug

duur ma door أدُورْ مَادُورْ (50) *expr.* all around

duulaar دُولَارْ (12) *n.* (*pl.* -aat) Eng. dollar

doḥah دُوحَه (22) *prop.n.* Doha (the capital of Qatar, on the Persian Gulf)

door دُورْ (47) *n.* (*pl.* ʔadwaar) role; turn

door ma-doorathe دُورْ مَا دُورَتْهَا (50) *expr.* all around her

dixaan دْخَانْ (22) *prop.n.* Dukhan (a city on the west coast of Qatar)

diraayah دِرَايَه (17) *n.* knowledge

distuur دِسْتُورْ (15) *n.* (*pl.* dasaatiir) constitution

dismah دِسْمَه (44) *f.adj.* rich (food); greasy; heavy (food)

diʃdaaʃeh دِشْدَاشَه (45) *f.n.* (*pl.* dʃeediiʃ) long dress shirt (worn by Omani men)

difaʕ دِفَعْ (23) *imperf.* yidfaʕ *v.* to pay; to urge; to compel

diktooraa دِكْتُورَا (15) *n.* doctorate degree

dihin دِهِنْ (27) *n.* (*pl.* duhuun) butter; shortening; grease; lard; fat

d(i)yaay دِيَايْ (7) *n.* chicken (*var.* dijaaj)

dii cii دي سي (18) *prop.n.* Eng. District of Columbia; Washington D.C.

diirrah دِيرَه (1) *n.* homeland, country; hometown

diik دِيكْ *n.* (*pl.* d(u)yuuk) cock (*var.* diič)

diinaar دِينَارْ (21) *n.* (*pl.* dananiir) dinar; monetary unit

diiwaan دِيوَانْ (23) *n.* (*pl.* dawaawiin) (Emiri) court; central office (of a ministry)

ð

ðaag ذَاگْ (5) *imperf.* yðuug *v.t.* to taste; to have a taste (of s.th.)

ðaakar ذَاكَرْ (46) *imperf.* yðaakar *v.* to

study (one's lesson)

ðabaḥ ذَبَح (20) *imperf.* ya(i)ðbaḥ *v.* to kill; to sacrifice; to slaughter

ðabaḥ ذَبَح (29) *imperf.* yiðbaḥ *v.* to kill s.o.; to murder; to massacre; to slaughter; to butcher

ðabiiḥeh ذَبيحه (32) *f.n.* (*pl.* ðabaayiḥ) a whole roasted lamb stuffed with rice and meat (usually prepared for important events); blood sacrifice; offering

ðakar ذَكَر (26) *n.* (*pl.* ðukuur) male

ðakii ذَكي (47) *adj.* (*pl.* ʔaðkiyaa(ʔ)) smart; clever; intelligent

ðanab ذَنَب *n.* (*pl.* ʔaðnaab) tail

ðanab lkalb ʕwayy wa-law ḥaṭṭeetah fii xamsiin gaalib ذَنَبْ الْكَلْبْ عَوِيَ وَلَوْ حَطِّيتَه في خَمْسين گالِب *prov.* A dog's tail {remains} crooked, even if you put it in fifty molds. A leopard cannot change its spots.

ðanb ذَنْب (40) *n.* (*pl.* ð(u)nuub) sin; misdeed; offense; mistake

ðahab ذَهَب (26) *n.* gold

ðahabii ذَهَبي (19) *adj.* golden; gold-colored

ðooq ذُوق (43) *n.* (*pl.* ʔaðwaaq) taste

ðyaab mlabbasah θyaab ذْيابْ مْلَبَّسَه ثْيابْ *prov.* wolves dressed in (sheep) clothes

ðikar ذِكَر (15) *imperf.* yaðkir *v.* to mention; to remember

ðiibah ذيبه (38) *f.n.* (*pl.* ðyaab) fierce or cruel (like a wolf); ferocious person; beast (*var.* ðiib (m.))

**r**

raʔy رَأْي (19) *n.* (*pl.* ʔaraaʔ) opinion; point of view

raatib راتِب (48) *n.* (*pl.* rawaatib) salary; income

raaḥ راح (1) *imperf.* y(i)ruuḥ *v.i.* to go; to leave

raaḥ راح (8) *part.* will, shall

raad راد (48) *imperf.* yriid *v.* to want

raasmaal راسْمال (34) *n.* capital (finances)

raaẓii راظي (35) *act.par.* willing; agreeable; ready; consenting; being content

raaʕii راعي (34) *act.par.* (*pl.* riʕyaan, ruʕaat) owner (of s.th.); shepherd; herdsman

raaʕii dikkaan راعي دِكّان (21) *phr.* shopkeeper

raafaʕ رافَع (18) *imperf.* yraafiʕ *v.* to take one's case before a judge; to defend (s.o. in court)

raagid راگِد (32) *act.par.* (*pl.* -iin) asleep; sleeping

raam رام (38) *imperf.* yruum *v.* to desire; to wish; to look (for)

raawa راوى (40) *imperf.* yraawii *v.* to show; to reveal (s.th.); to demonstrate (s.th.)

ra(a)wwa رَوّى (10) *imperf.* yra(a)wwii *v.* to show (s.th. to s.o.)





raay راي (35) *n.* opinion; view; idea; concept; suggestion

rabaṭ رَبَط (32) *imperf.* yirbuṭ *v.* to silence s.o. (with lisaan *tongue*); to tie; to fasten; to tie up

rabb رَب (35) *n.* (*pl.* ʔarbaab) God; lord; master; owner

rabba رَبّى (21) *imperf.* yrabbii *v.* to raise; to rear; to bring up; to instruct, to teach (a child)

rab(i)ʕ رَبِع (7) *coll.n.* one's clan; one's people

rajaʕ رَجَع (29) *imperf.* yirjaʕ *v.* to return; to do s.th. again

rajjaʕ رَجَّع (21) *imperf.* yrajjiʕ *v.* to return (s.th.); to take back

rajis رَجِس (29) *adj.* (*pl.* rijjaas) dirty (man); immoral (man)

raḥam رَحَم (21) *imperf.* yirḥam *v.* to have mercy (upon s.o.); to have compassion (for s.o.)

radd رَدّ (8) *imperf.* yridd *v.* to return; to go back; to reply (with the preposition ʕala)

radd رَدّ (28) *n.* answer; returning s.th.

raddi -ʕtibaar رَدّ اعْتِبار (36) *phr.* restoration of reputation; restoration of dignity; regaining respect

razag رَزَگ (6) *imperf.* yirzig *v.t.* to bless (s.o.); to bestow (upon s.o./s.th.; said of God)

rasmiyyan رَسْمِيّاً (19) *adv.* officially

raẓa fii- رَظى في (40) *imperf.* yirẓa *v.* to accept; to approve; to be content; to be satisfied

raɣm رَغْم (31) *prep.* although; though; in spite of; despite

rafiijah رَفيجه (8) *n.* (*pl.* -aat) a friend (*var.* rafiigah)

rafiijah رَفيجه (20) *f.n.* (*pl.* -aat) friend; companion (*var.* rafiij (m.))

rafiigah رَفيگه *n.* (*pl.* -aat) a (f.) friend; companion (*var.* rafiijah)

ragad maʕ رَگَد مَع (20) *imperf.* yargid *v.* to sleep with s.o.; to have sex with s.o.; to go to bed with s.o.

rakaẓ رَكَظ (39) *imperf.* yarkiẓ *v.* to run

rame رَمى (41) *imperf.* yirmii *v.* to throw away

rahiibeh رَهيبه (42) *f.adj.* (*lit. horrible*) magnificent; splendid; awesome (*var.* rahiib (m.))

rawẓah رَوْظه (32) *f.n.* (*pl.* -aat) kindergarten; nursery school; garden; meadow

rawwaḥ رَوَّح (33) *imperf.* yrawwiḥ *v.* to go; to leave

rayl رَيْل (37) *n.* (*pl.* riyaal, rayaayiil) husband (with pronoun suffix or followed by noun); man

rayyaal رَيّال (14) *n.* (*pl.* rayaayiil) man

rtaaḥ ارْتاح (35) *imperf.* yirtaaḥ *v.* to rest; to be comfortable

rgaad رْگاد (5) *n.* sleep, slumber

reel ريل (19) *n.* (*pl.* ryuul) foot; leg

rmaẓaan رَمَظَان (7) *prop.n.* Ramadan (the ninth month of the Muslim calender during which Muslims fast from dawn until sunset)

rubʕ رُبْع (34) *n.* (*pl.* ʔarbaaʕ) a quarter, one-fourth

rubyaan رُبْيَان (32) *n.* prawn; shrimp

rutbah رُتْبَه (25) *f.n.* (*pl.* rutab) (social) class; rank; grade; degree

ruṭuubah رُطُوبَه *f.n.* humidity

rukbeh رُكْبَه (45) *f.n.* (*pl.* rukab) knee

ruuḥ- رُوْح (38) *n.* (*pl.* ʔarwaaḥ) -self; soul; spirit

rooḥ رُوْح (28) *n.* (*pl.* ʔarwaaḥ) -self (nniswaan yiḥtafloon b-rooḥhum *Women celebrate by themselves*); soul; spirit (*var.* ruuḥ)

ribḥ رِبْح (23) *n.* (*pl.* ʔarbaaḥ) profit; gain

ribḥ ṣaafii رِبْح صَافِي (23) *phr.* net profit

riyaaẓah رِيَاظَه (41) *f.n.* physical education; sports

riyuug رِيُوق (44) *n.* breakfast

riiḥaan رِيحَان (50) *coll.n.* perfume; sweet basil; aromatic fluids

**Z**

zaaʕ زَاعْ (12) *imperf.* yzuuʕ *v.* (*lit. to throw up*) to cough up (money); to push (s.th. toward some place); to shove

zaal زَال (12) *imperf.* yzuul *v.* to disappear, to vanish

zaanyah زَانْيَه (20) *f.adj.* adulteress; harlot; unfaithful (*var.* zaanii (m.))

zaawyah زَاوْيَه (28) *f.n.* (*pl.* zawaayaa) corner; angle

zaaylah زَايْلَه (11) *f.adj.* vanishing; transitory; vain (*var.* zaayil (m.))

zabuun زَبُون (21) *n.* (*pl.* zabaayin) customer; client; buyer

zaḥmeh زَحْمَه (16) *f.n.* being crowded; traffic jam

zarqaa زَرْقَا (50) *f.adj.* (*pl.* zurq) blue (*var.* ʔazraq (m.))

zaʕʕadj زَعَّدْج (35) *imperf.* yzaʕʕidj *v.* to yell; to scream; to cry (*var.* zaʕʕag)

zaʕʕag زَعَّگ *imperf.* yzaʕʕig *v.* to yell; to scream; to cry

zaʕg زَعَگ *imperf.* yizʕag *v.* to scream; to shout

zaff زَفّ (49) *imperf.* yziff *v.* to get married (to take the bridegroom and his bride to their new home)

zahag زَهَگ (40) *imperf.* yizhag *v.* to become tired of s.th.; to be disgusted; to be bored with s.th.; to be fed up

zahhab زَهَّب (48) *imperf.* yzahhib *v.t.* to prepare; to make ready

zayyan زَيَّن (50) *imperf.* yzayyan *v.i.* to decorate; to adorn

zɣayruunah زْغَيْرُونَه (40) *f.adj.* minute; tiny; small; little; insignificant (*var.* zɣayruun (m.))

zɣayyar زْغَيَّر (5) *adj.* (*pl.* -iin) small; little







zɣayyrah زْغَيْرَه (35) *f.adj.* little; small

zɣiir زْغِير (14) *adj.* (*pl.* zɣaar) small; little

zɣiirah زْغِيرَه (8) *f.adj.* small; little (*var.* zɣiir (m.))

zɣiirah زْغِيرَه (22) *f.adj.* small (*var.* zɣiir (m.))

zunjubaariyyah زُنْجُبَارِيَّه (45) *prop.n.* Swahili/Zanzibar language (spoken by Omanis who were born in Tanzania/Zanzibar)

zuur زُور (36) *n.* falsehood; untruth

zoojah زُوجَه (40) *f.n.* (*pl.* -aat) wife

zyaadah زْيَادَه (9) *f.n.* (*pl.* -aat) more; increase; surplus; excess

zyaadah ʕani -lluzuum زْيَادَه عَنِ اللُّزُوم (19) *expr.* more than necessary

z(i)biib زْبِيب (27) *coll.n.* raisin

ziinah زِينَه (19) *f.n.* decoration; embellishment; make-up

**S**

saaḥat ʔalʕalam سَاحَةُ ٱلْعَلَم (6) *prop.n.* Flag Square

saaḥah سَاحَه (6) *f.n.* (*pl.* -aat) (city) square; courtyard; plaza; arena; field

saaxneh سَاخْنَه (43) *f.adj.* hot (*var.* saaxin (m.))

saar سَار (32) *imperf.* ysiir *v.* to go; to walk

saarig سَارِگ (30) *act.par.* (*pl.* -iin) thief; stealing

saaʕah سَاعَه (19) *n.* (*pl.* -aat) oftentimes (pl. form); hour; watch; time

saaq سَاق (41) *imperf.* ysuuq *v.* to drive

saagoo سَاگُو (27) *prop.n.* Sago (a kind of pudding popular in Qatar)

saakin سَاكِن (22) *n.* (*pl.* sikkaan; saakniin) dweller; inhabitant

saalfah سَالْفَه (33) *f.n.* (*pl.* suwaalif) a matter; something; an issue; story

saayiḥ سَايِح (23) *n.* (*pl.* siyyaaḥ) tourist; traveler

saayil سَايِل (43) *n.* (*pl.* sawaayil; sawaaʔil) liquid

sabbaabah سَبَّابَه (27) *f.n.* (*pl.* -aat) index finger

sabʕ layaalii سَبْع لَيَالِي (50) *phr.* seven nights

satar سَتَر (12) *imperf.* yastur *v.* to protect, to conceal, to hide; to forgive

sajad سَجَد (30) *imperf.* yisjid *v.* to bow in worship; to worship; to bow down

sadd سَدّ (38) *v.n.* paying back; closing; stopping up; blocking

sadd سَدّ (42) *n.* (*pl.* suduud) dam

saraṭaan سَرَطَان (32) *n.* cancer

sarag سَرَگ (30) *imperf.* yisrig *v.* to steal; to rob

sarr سَرّ (32) *imperf.* ysirr *v.* to please

s.o.; to make s.o. happy

sarra? سَرّاء (6) *n.* good times; happiness; prosperity

safiirah سَفِيرَه (9) *f.n.* (*pl.* -aat) ambassador (*var.* safiir (m.))

saqa سَقَى (47) *imperf.* yisqii *v.t.* to give (s.o. s.th.) to drink; to water; to irrigate

saqqa سَقَّى (47) *act.par.* (*pl.* saqqaayiin) water carrier

sakat سَكَت (32) *imperf.* yaskit *v.* to be silent; to hush up; to say nothing

sakan سَكَن (22) *imperf.* yiskin *v.* to live; to dwell

sakkar سَكَّر (28) *imperf.* ysakkir *v.t.* to close; to lock; to shut

salaamat raasič سَلَامَةْ رَاسْتْش (35) *expr.* (*lit. the safety of your head*) I swear there's nothing wrong (in this context); your well-being; no thank you

salag سَلَك (27) *imperf.* yislu(i)g *v.t.* to boil s.th.

salbiyyaat سَلْبِيَّات (49) *pl.n.* negatives; negative sides; minuses

salbii سَلْبِي (30) *adj.* negative

salla سَلَّى (7) *imperf.* ysallii *v.* to entertain, to amuse

sallaf سَلَّف (38) *imperf.* ysallif *v.* to loan; to lend; to advance (money to s.o.)

sallam سَلَّم (6) *imperf.* ysallim *v.t.* to keep one safe; to keep one from harm; to hand over; to surrender; to shake hands (with ʕala)

sallam ʕala سَلَّمْ عَلَى (23) *imperf.* ysallim ʕala *v.* to greet; to salute; to shake hands with s.o.; to visit s.o.; to give one's best regards to s.o.

salluum سَلُّوم (33) *prop.n.* little Salim

salmaaniyyah سَلْمَانِيَّه (20) *pop.n.* Salmaniya (a section of Manama, the capital of Bahrain)

samaaḥ سَمَاح (31) *prop.n.* Samah (f.prop.n.); forgiveness; allowing

samaad سَمَاد (26) *n.* (*pl.* ?asmidah) fertilizer

samak سَمَك (26) *coll.n.* fish

samač سَمَتْش (27) *coll.n.* fish (*var.* samak)

samma سَمَّى (1) *imperf.* ysammii *v.t.* to name (s.th.); to call (s.th.)

samma سَمَّى (43) *imperf.* ysamma *pass.v.* to be called

samn سَمْن (44) *n.* butter; lard; shortening

samiirah سَمِيرَه (46) *prop.f.n.* Samira (a female name) (*var.* samiir (m.))

sanag سَنَك (27) *imperf.* yisnig *v.* to boil (not fully cooked)

santii سَنْتِي (29) *n.* centimeter

saneh سَنَه (16) *n.* (*pl.* s(i)niin) year; year of; this year (with def.art.)

sahar سَهَر (38) *imperf.* yishar *v.* to pass the night awake; to be sleepless; to stay up at night; to watch over; to look after







sahraaneh سَهْرَانَه (5) *f.adj.* staying up late; watchful, vigilant; sleepless (*var.* sahraan (m.))

sahrah سَهْرَه (7) *n.* (*pl.* -aat) evening party; evening show or performance; evening

sahriyyah شَهْرِيَّه (17) *adv.* monthly

sahm سَهْم (23) *n.* (*pl.* ?ashum) share (of stock); arrow; dart

s(a)waad سْوَاد (5) *n.* darkness; blackness

sawwa سَوَّى (7) *imperf.* ysawwii *v.t.* to make; to fix; to set up

sayyaarat ?isʕaaf سَيَّارَةْ إِسْعَاف (14) *n.* (*pl.* sayyaaraat ?isʕaaf) ambulance

sayyar سَيَّر (7) *imperf.* ysayyir *v.* to drop in on s.o. (with ʕala)

sbeeṭaar سْبِيطَار (33) *n.* (*pl.* -aat) hospital

sbuuʕ سْبُوع (34) *n.* (*pl.* ?asaabiiʕ) week

staanas اسْتَانَس (4) *imperf.* yistaanis *v.* to enjoy (s.th.); to have a good time

staahal سْتَاهَل (32) *imperf.* yistaahal *v.* to deserve s.th.; to be worthy

staθmar اسْتَثْمَر (23) *imperf.* yistaθmir *v.* to invest

stajna اسْتَجْنَى (20) *imperf.* yistajnii *v.* to find s.o. guilty

starliinii سْتَرْلِينِي (33) *n.* Eng. pounds sterling

staẓaḥḥak اسْتَظَحَّك (34) *imperf.* yistaẓaḥḥak *v.* to laugh sarcastically

stayrab اسْتَغْرَب (38) *imperf.* yitayrib *v.* to find s.th. or s.o. strange; to be surprised

stafaad min اسْتَفَادْ مِنْ (21) *imperf.* yistafiid *v.* to benefit from

stanfaʕ اسْتَنْفَع (18) *imperf.* yistanfiʕ *v.* to gain; to benefit

stawa اسْتَوَى (44) *imperf.* yistiwi *v.* to become

ssanah -llii faatat السَّنَه اللِّي فَاتَت (4) *expr.* last year

ssittiinaat السِّتِّينَات (21) *pl.n.* the sixties

ssiniini -llii raaḥat السِّنِين اللِّي رَاحَت (25) *expr.* the years that passed

sekʃin سَكْشِن (46) *n.* (*pl.* -aat) Eng. section; class

seenama سِينَمَا (21) *n.* Eng. movie theater, cinema

sweesraa سْوِيسْرَا (23) *prop.n.* Switzerland

subḥaanahu wa-taʕaala سُبْحَانَهُ وَتَعَالَى (5) *expr.* May God be praised and exalted. Praise be to God the Sublime.

sufrah سُفْرَه (19) *f.n.* dining table

summ سَمّ (39) *n.* (*pl.* sumuum) poison

suhuuleh سُهُولَه (50) *f.n.* ease; easily (with bi-)

suuq ?almanaax سُوقْ ألْمَنَاخ (11) *prop.n.* Suq Al-Manakh

soodeh سُودَه (34) *f.adj.* black (*var.* ?aswad (m.))

soolaf سُولَف (17) *imperf.* ysoolif *v.* to

chat

sijan سـجَـنْ (15) *imperf.* yasjin *v.* to imprison

sijjaadah سـجّـادَه (28) *f.n.* (*pl.* -aat, sijjaad) rug; carpet

sir سِـر (38) *n.* (*pl.* ʔasraar) secret; mystery

sirrak fii biir سِـرَّك فـي بيـر (38) *expr.* (*lit. Your secret is in a well*) My lips are sealed.

sirwaal سِـرْوَال (45) *n.* (*pl.* saraawiil) trousers; pants

sikkaan سُـكّـان (30) *n.* population; inhabitants

sikkar سِكَّر (44) *n.* sugar

sillam سُلَّم (50) *n.* (*pl.* salaalim) stairs; ladder

silmat ʔaljaaflah wa-laa yaaha ʔaḥad سِلْمَتْ ألجَافْلَه وَلا يَاهَا أحَدْ *prov.* The caravan was safe and no one attacked (lit. came to) it.

simastar سِـمَـسْـتَر (46) *n.* (*pl.* -aat) Eng. semester

simaʕ سِـمَـع (20) *imperf.* yismaʕ *v.* to hear; to listen

sin سِن (23) *n.* age (of a person); tooth

siyaasat jaamʕah سِيَاسَةْ جَامْعَه (46) *phr.* university policy

siida(a) سِـيـدا (41) *adv.* right away; straight ahead (*var.* siide)

siidi سِـيـد (17) *adv.* straight on (*var.* siida)

# ʃ

ʃaab شَـاب (47) *n.* (*pl.* ʃabaab) young man; youth

ʃaariʕ شَارِع (38) *n.* (*pl.* ʃuwaariʕ) street

ʃaal شَـال (15) *imperf.* yʃiil *v.* to fire (s.o.); to remove (s.o. or s.th.)

ʃaal ʕan- شَـال عَنْ (23) *imperf.* yʃiil *v.* to free from (an obligation); to lift s.th.; to excuse (s.o. from doing s.th.); to exempt

ʃaal min شَـال مِنْ (20) *imperf.* yʃiil *v.* to remove (one from a job)

ʃaawarmaa شَـاوِرْمـا (43) *prop.n.* Shawarma (charcoal-broiled lamb, cut in thin slices and arranged conically on a vertical skewer, similar to gyros)

ʃaayib شَـايِب (21) *adj.* (*pl.* ʃiyyaab) white-headed (person); gray-headed; old (person)

ʃaayiʕ شَـايِع (28) *adj.* common; (well-)known; widespread

ʃabb شَـبّ (31) *imperf.* yiʃabb *v.* to jump all over s.o. (angrily); to break out (fire, war)

ʃabbah bi- شَبَّه (5) *imperf.* yʃabbih *v.t.* to liken (s.th. to), to compare; to make similar (s.th. to s.th. else)

ʃajarah شَجَرَه (27) *f.n.* (*pl.* -aat, ʃajar) a tree

ʃaḥm شَـحْـم (26) *n.* (*pl.* ʃuḥuum) fat; grease; lard





ʃaxal شَـخَـل (27) *imperf.* yiʃxil *v.t.* to drain

ʃaddah شَـدَّه a gemination sign placed over a consonant

ʃadd ḥeelah شَدْ حِيلَه (46) *imperf.* yʃidd ḥeelah *expr.* He worked hard.

ʃarab xamr شَرَبْ خَمْرْ (28) *imperf.* yiʃrab xamr *v.* to drink alcohol

ʃarraḥ شَرَّح (31) *imperf.* yiʃarraḥ *v.* to lecture s.o. (with ʕala); to explain; to dissect; to slice

ʃarṭ شَرْط (33) *n.* (*pl.* ʃuruuṭ) stipulation; condition

ʃarṭ شَرْط protasis

ʃarikah xaaṣṣah شَرِكَه خَاصَّه (23) *phr.* private company

ʃariif شَـرِيـف (36) *adj.* (*pl.* ʔaʃraaf) honorable; respectful; honest; a male name

ʃaʕr شَعْر (22) *coll.n.* hair

ʃafṭ شَفْط (26) *v.n.* suction

ʃafṭ ʃaḥm شَفْط شَحْم (26) *phr.* liposuction

ʃaffaaf شَـفَّـاف (27) *adj.* transparent; translucent

ʃaqa شَـقَى (46) *imperf.* yiʃqa *v.i.* to have trouble (in s.th.); to work hard

ʃagarah شَـجَـرَه (42) *f.n.* (*pl.* ʔaʃgaar) tree (*var.* ʃajarah)

ʃakk شَك (31) *n.* (*pl.* ʃukuuk) suspicion; doubts

ʃakkaak شَكَّاك (20) *act.par.* (*pl.* -iin) suspecting; thinking ill of s.o.; mistrusting s.o.; thinking s.th. negative about s.o.; presuming

ʃakk fii شَكْ فِي (20) *imperf.* yiʃikk *v.* to suspect; to think ill of s.o.; to doubt

ʃaklak taʕbaan شَكْلَك تَعْبَان (33) *phr.* You look sick. You seem to be tired.

ʃakwa شَكْوَى (4) *n.* (*pl.* -aat, ʃakaawi) a complaint; an accusation; a grievance

ʃakil شَكِل (17) *n.* (*pl.* ʔaʃkaal) seem (with pronoun suffixes); shape; as

ʃall شَل (27) *imperf.* yʃill *v.* to take; to take away

ʃamʕah شَمْعَه (14) *n.* (*pl.* ʃmuuʕ, ʃamʕ; -aat) candle

ʃahaadah شَـهَـادَه (40) *f.n.* (*pl.* -aat) diploma; certificate

ʃahr شَهْر (6) *n.* (*pl.* ʃ(u)huur) month

ʃahr θnaʕʃ شَهْرْ ثْنَعْش (7) *phr.* (*lit. the twelfth month*) December

ʃahiid شَـهِـيـد (5) *n.* (*pl.* ʃuhadaa(ʔ)) martyr

ʃa(u)ɣlah شُغْلَه (10) *n.* (*pl.* -aat) work; job

ʃa(u)nṭah شَنْطَه (30) *f.n.* (*pl.* ʃunaṭ) suitcase

ʃeebah شَـيْـبَه (31) *f.n.* (*pl.* -aat) old age; grayness of hair; gray or white hair

ʃtaag li- اشْتَاكْ لـ (8) *imperf.* yiʃtaag *v.* to miss (s.o. or s.th.); to long (for s.o. or s.th.)

ʃtara اشْتَرَى (4) *imperf.* yiʃtirii *v.t.* to buy

ʃtarak اشْتَرَكْ (45) *imperf.* yiʃtirik *v.i.* to participate; to collaborate; to contribute; to subscribe

ʃtaka ʕala اشْتَكَى عَلَى (17) *imperf.* yiʃtakii *v.* to file a complaint; to complain; to sue s.o.

ʃtaha اشْتَهَى (16) *imperf.* yiʃtahii *v.t.* to desire (s.th.)

ʃ-ḥagg شْحَكّ (10) *interrog.part.* why

ʃ-ḥaggah شْحَكَّه (36) *interrog.part.* what for; why

ʃeex ʕabdallah ʔassaalim ʔaṣṣabaaḥ شَيخْ عَبْدَالله السَّالِمْ الصَّبَاحْ (2) *prop.n.* Sheikh Abdallah Al-Salem Al-Sabah (ruled Kuwait from 1950 - 1965)

ʃ-daʕwa(e)h شْدَعْوَه (10) *interrog.part.* why; why not; what for

ʃʃaam الشَّامْ (13) *prop.n.* Syria; Damascus

ʃʃams tiʃrig ʕala -ṣṣaalḥiin wa-ṭṭaalḥiin الشَّمْسْ تشْرِكْ عَلَى الصَّالْحِينْ والطَالْحِينْ *prov.* The sun shines on the just and the unjust people.

ʃʃayyi -lwaḥiid الشَّيّ الْوَحِيدْ (3) *expr.* the only thing

ʃʃeex ḥamad الشَّيخْ حَمَدْ (23) *prop.n.* Sheikh Hamad Bin Khalifa Al Thani (the current emir of Qatar)

ʃʃeex ḥamad bin ʕiisa الشَّيخْ حَمَدْ بِنْ عِيسَى (13) *prop.n.* Sheikh Hamad Bin Issa (the ruler of Bahrain since March 1999)

ʃʃeex xaliifah bin salmaan الشَّيخْ خَلِيفه بِنْ سَلْمَانْ (13) *prop. n.* Sheikh Khalifa Bin Salman (Bahrain Prime Minister since 1971)

ʃʃeex ʕiisa bin salmaan الشَّيخْ عِيسَى بِنْ سَلْمَانْ (13) *prop.n.* Sheikh Issa Bin Salman Al-Khalifa (ruled Bahrain from 1961 until he died in 1999)

ʃ-fii شْفِي (10) *interrog.part.* what's wrong with...

ʃ-fiik شْفِيكْ (32) *expr.* What's wrong with you? What's bothering you?

ʃeek شَيكْ (12) *n.* (*pl.* -aat) Eng. a check

ʃloon شْلُونْ (10) *interrog.part.* how

ʃwayy شْوَيّ (2) *quant.* a little; little by little (when repeated twice); a few; some

ʃwayyah شْوَيَّه (9) *f.n.* little; some; a few

ʃurṭii شُرْطِي (29) *n.* (*pl.* ʃurṭah) policeman

ʃuɣl yadawii شُغْلْ يَدَوِي (19) *phr. expr.* handmade; handicraft

ʃunu ʔaṣlah w-faṣlah شْنُو أَصْلَه وْفَصْلَه (15) *expr.* What's his origin? What is he all about?

ʃuu شُو (12) *interrog.part.* what

ʃu(i)nu شْنُو (10) *interrog.part.* what

ʃoor شُورْ (33) *n.* advice; council; guidance

ʃoofat ʕeenak شُوفَةْ عَينَكْ (11) *expr.* as you see (used as a response to one's question about s.o. else's condition)

ʃookah شُوكَه (27) *f.n.* (*pl.* ʃuwak) fork; thorn

ʃ(i)- شْ (10) *interrog.part.* what





ʃibh jazziirah شِبْه جَزِيرَه (22) *phr.* peninsula

ʃiddah شدَّه (12) *n.* (*pl.* -at) misfortune, hardship, adversity

ʃiddah wi-tzuuli -nʃaallah شدَّه وتْزُول انْشَالله (12) *expr.* It's a misfortune and it shall pass, God willing.

ʃirbaakeh شِرْبَاكَه (35) *adj.* entangled; complicated

ʃiɣlah شغْلَه (21) *f.n.* (*pl.* -aat) business; work; job; occupation

ʃiɣ(i)l شغِلْ (18) *n.* (*pl.* ʔaʃɣaal) work

ʃi(u)nu شْنُو (5) *interrog.part.* what

ʃi(u)wa(a) شِوَى (43) *prop.n.* a roasted lamb or young camel

## ṣ

ṣaab صَابْ (17) *imperf.* yṣiib *v.* to happen (to s.o.); to be stricken, to be afflicted (by s.th.); to hit the mark

ṣaaḥ صَاحْ (12) *imperf.* yaṣiiḥ *v.* to scream; to shout

ṣaaḥib صَاحِبْ (40) *n.* (*pl.* ʔaṣḥaab) owner; holder; possessor; landlord (before the word beet *house*); friend

ṣaaḥib lgalaalah صَاحِبْ الْجَلالَه (42) *phr.* His Majesty

ṣaadaf صَادَفْ (41) *imperf.* yṣaadif *v.* to coincide; to fall (on a given date); to happen by chance

ṣaadig صَادِكْ (36) *adj.* (*pl.* -iin) truthful; sincere; genuine

ṣaarlič ʃ-kiθir صَارْلِتْشْ شْكِثرْ (10) *phr.* how long have you been

ṣaaʕ صَاعْ (25) *imperf.* yṣiiʕ *v.* to go astray; to be lost; to be straying to or into wrong or evil ways

ṣaafii صَافِي (23) *adj.* net; clear; pure

ṣaan صَانْ (11) *imperf.* yṣuun *v.* to protect, to safeguard, to keep

ṣaayiʕ صَايِعْ *act.par.* (*pl.* -iin) being astray; being lost; straying to or into wrong or evil ways

ṣabb صَبّ (27) *imperf.* yṣubb *v.* to pour

ṣabbaḥka -llah bi-lxeer صَبَّحْكْ اللّه بِالْخَيرْ (32) *expr.* good morning

ṣabr صَبْرْ (32) *n.* patience

ṣaḥa صَحَى (41) *imperf.* yiṣḥa *v.* to wake up

ṣaḥḥ wallaa la? صَحّ وَلاّ لا (5) *expr.* Is it true or not?

ṣaxxaam صَخَّامْ (36) *n.* charcoal; soot; blackness

ṣadaj صَدَجْ (10) *imperf.* yaṣdij *v.* to be true; to say the truth; to be right (*var.* ṣadag)

ṣadag صَدَكْ *imperf.* yiṣdag *v.* to say the truth; to be true; to be right (*var.* ṣadaj)

ṣaddag صَدَّكْ (34) *imperf.* yṣadda(i)g *v.* to believe (s.o. or s.th.)

ṣaddignii صَدِّكْنِي (32) *expr.* Believe me!

ṣad(i)r صَدْرْ (12) *n.* (*pl.* ṣ(u)duur) chest; bust

ṣaraaḥah صَراحَه (11) *f.n.* frankness; frankly; honestly (with def.art. or with the prefix bi-)

ṣaraf صَرَفْ (23) *imperf.* yiṣruf *v.* to spend; to pay out; to change money

ṣaraf ʕala- صَرَفْ (45) *imperf.* yiṣrif *v.* to spend (money, time for); to finance (s.th.); to support financially

ṣaʕb صَعْبْ *adj.* (*pl.* -iin) difficult; hard

ṣaffad صَفَّدْ (44) *imperf.* yṣaffud *v.t.* to clean (s.th. up)

ṣaqaṭ صَقَطْ (25) *imperf.* yuṣquṭ to fail (an exam); to fall down

ṣaqqaṭ صَقَّطْ (46) *imperf.* yṣaqqaṭ *v.t.* to flunk (s.o. on an examination); to fail s.o.; to let fall; to eliminate

ṣalaati -lʕaṣr صَلاةَ الْعَصْرْ *phr.* evening prayer

ṣalaati -lʕiid صَلاةَ الْعِيدْ (24) *phr.* the 'Id prayer

ṣalaḥ li- صَلَحْ لِـ (31) *imperf.* yiṣlaḥ li- *v.* to be good; to be right; to be useful; to be suitable

ṣalax صَلَخْ (39) *imperf.* yiṣlix *v.t.* to skin; to detach (with the preposition ʕan *from* )

ṣalx صَلْخْ (39) *v.n.* skinning

ṣalṭanat ʕumaan صَلْطَنَةْ عُمَانْ (41) *prop.n.* Sultanate of Oman

ṣalla صَلَّى (24) *imperf.* yṣallii *v.* to pray

ṣamad صَمَدْ *imperf.* yaṣmid *v.* to defy; to withstand; to resist

ṣamɣ صَمْغْ (27) *n.* gum; a substance exuded by certain plants; a sticky substance; resin; glue

ṣaydaliyyah صَيْدَلِيَّه (40) *f.n.* (*pl.* -aat) pharmacy; drugstore

ṣbayyaan صْبَيَّانْ (20) *pl.n.* young men; boys

ṣeed صَيدْ (26) *v.n.* fishing; hunting

ṣṣulṭaan qaabuus الصُّلْطَانْ قَابُوسْ (45) *prop.n.* Sultan Qaboos

ṣṣiin الصِّينْ (21) *prop.n.* China

ṣṭabar اصْطَبَرْ *imperf.* yiṣṭabir *v.* to be patient; to wait

ṣeef صَيفْ (18) *n.* summer

ṣliṭah صْلِطَه (22) *prop.n.* Slita (a quarter in the city of Doha)

ṣmaaṭ صْمَاطْ (27) *n.* a cloth or a floor covering onto which food is placed

ṣnoobar صْنُوبَرْ (27) *coll.n.* pine nuts

ṣudaaʕ صُدَاعْ (39) *n.* headache (*var.* wajaʕ raas)

ṣudfah صُدْفَه (20) *f.n.* (*pl.* ṣudaf) chance; coincidence

ṣulb صُلْبْ (26) *n.* steel; firm; hard

ṣulṭaan صُلْطَانْ (31) *m.prop.n* Sultan; authority

ṣuurah صُورَه (21) *n.* (*pl.* ṣuwar) picture; photograph

ṣoob صُوبْ (29) *adv.* side; toward

ṣibḥ صِبْحْ (24) *n.* in the morning (with def.art.); morning





ṣiḥḥah صِحَّه (26) *f.n.* medical (bills); health

ṣidg صِدْگْ (38) *n.* truth; truthfulness

ṣiraṭ صِرَطْ (40) *imperf.* yaṣriṭ *v.* to gulp down; to swallow

ṣiɣaar muwaẓẓafiin صِغَارْ مُوَظَّفِينْ (25) *phr.* (*lit. small employees*) unskilled employees

ṣi(u)friyyah صِفْرِيَّه (44) *f.n.* (*pl.* ṣafaarii) a large cooking pot (originally of copper)

ṣiiɣat ʔalmajhuul صِيغَةْ أَلْمَجْهُولْ passive voice

ṣiiɣat ʔalmaʕluum صِيغَةْ أَلْمَعْلُومْ active voice

## ḍ

ḍamiir ʕaaʔid ضَمِيرْ عَائِدْ resumptive pronoun

ḍamiir muttaṣil ضَمِيرْ مُتَّصِلْ suffixed pronoun

ḍamiir munfaṣil ضَمِيرْ مُنْفَصِلْ independent pronoun

## ṭ

ṭaabix طَابِخْ (27) *act.par.* (*pl.* -iin) cooking

ṭaaḥ طَاحْ (39) *imperf.* yṭiiḥ *v.* to fall (down); to drop; to lose

ṭaar طَارْ (45) *imperf.* yṭiir *v.* to fly; to fly away; to travel by air

ṭaaʕ طَاعْ (33) *imperf.* yṭiiʕ *v.* to obey (*var.* ṭiiʕ (impv.))

ṭaaf طَافْ (34) *imperf.* yṭuuf *v.* to exceed (with ʕala); to walk around; to become flooded; to float

ṭaalaʕ طَالَعْ (5) *imperf.* yṭaaliʕ *v.* to look at; to watch

ṭabax طَبَخْ (27) *imperf.* yiṭbux *v.* to cook

ṭabbal طَبَّلْ (50) *imperf.* yṭabbal *v.* to play the drum

ṭabʕan طَبْعاً (3) *adv.* of course; certainly; naturally

ṭabiib طَبِيبْ (9) *n.* (*pl.* ʔaṭibbaa) physician, doctor

ṭabiiʕah طَبِيعَه (42) *f.n.* nature; character

ṭaḥiinah طَحِينَه (44) *f.n.* tahini (a sauce made of ground sesame seeds, similar to peanut butter but with a thinner consistency)

ṭara طَرَى (34) *imperf.* yaṭrii *v.t.* to praise (s.o.); to extol, to laud

ṭarad طَرَدْ *imperf.* yaṭrid *v.* to fire s.o.; to expel

ṭaraf طَرَفْ (28) *n.* (*pl.* ʔaṭraaf) side; edge; corner (of s.th.)

ṭarraʃ طَرَّشْ (26) *imperf.* yṭarriʃ *v.* to send; to dispatch s.o.

ṭaṭriiz تَطْرِيزْ (19) *n.* embroidery; embroidering

ṭaffa طَفَّى (20) *imperf.* yṭaffii *v.* to extinguish; to put out; to turn off; to switch off

ṭagg طَگْ (14) *imperf.* yiṭigg *v.* to hit; to knock; to strike; to beat; to flog

ṭalaag طَلاَگ (18) *n.* divorce

ṭalaʕ طَلَع (14) *imperf.* ya(i)ṭlaʕ *v.* to go out; to come up; to ascend; to appear; to come into view; to come up

ṭalaʕ barii? طَلَعْ بَرِيء (36) *phr.* to be acquited; to be absolved; to be free

ṭallaʕ leesan طَلَّعْ لَيسَن (35) *imperf.* yṭalliʕ leesan *v.* to get a license, to obtain a license

ṭallag طَلَّگ (29) *imperf.* yṭallig *v.t.* to divorce

ṭamʕaan طَمْعَان (31) *act.par.* (*pl.* -iin) taking advantage of s.o.; greedy; covetous; being obsessed with ambition

ṭahhar طَهَّر (40) *imperf.* yṭahhir *v.t.* to cleanse; to purify; to purge; to sterilize; to circumcise

ṭawwal طَوَّل (7) *imperf.* yṭawwil *v.* to last (until sometime); to go on (for sometime); to make long; to extend; to stretch out

ṭawwal lsaanah طَوَّلْ لْسَانَه *imperf.* yṭawwil lassanah *expr.* to bad-mouth s.o.; to talk back disrespectfully; to reveal a secret

ṭayybah طَيِّبَه (5) *f.adj.* good; precious; noble

ṭayyib طَيِّب (46) *part.* well; fine; OK

ṭa(i)ʃʃeh طَشَّه (44) *n.* (*pl.* -aat) a dash (of a spice, salt, etc.); a sprinkle; a little (of s.th.)

ṭbeeʕ طْبَيع (39) *n.* temper; nature; character (*var.* ṭabʕ)

ṭeeḥah طَيحَه (39) *f.n.* a fall

ṭṭaalaʕ طَّالَع (38) *imperf.* yiṭṭaalaʕ *v.* to look at one another

ṭṭabbaq اطَّبَّق (2) *imperf.* yiṭṭabbaq *pass.v.* to be applied, to be applicable (*var.* ṭṭabbag)

ṭṭallag طَّلَّگ (40) *imperf.* yiṭṭallag *pass.v.* to be divorced

ṭṭawwar طَّوَّر (3) *imperf.* yiṭṭawwar *v.* to be developed; to be improved

ṭumaaṭ طَمَاط (27) *coll.n.* tomato

ṭumuuḥ طَمُوح (39) *n.* (*pl.* -aat) ambition

ṭuul ʕumrah طُول عُمْرَه (39) *phr.* throughout one's life; all along

ṭuul ʕi(u)mrak ḥaaṭṭ doobak w-doob ḥurmatii طُولْ عَمْرَكْ حَاطّ دُوبَكْ ودوبْ حُرْمَتي (31) *expr.* You have been after my wife all your life.

ṭuuli -lleel طُولِ الليل (39) *phr.* all night long

ṭibaaʕah طِبَاعَه (10) *f.n.* typing; printing

## ẓ

ẓaabiṭ ظَابِط (20) *n.* (*pl.* ẓubbaaṭ) officer

ẓaarbitinnii ظَارْبِتني (17) *act.par.* She is hitting me.

ẓaaʕ ظَاع (38) *imperf.* yẓiiʕ *v.* to be lost; to get lost

ẓaalim ظَالِم (37) *act.par.* (*pl.* -iin) oppressor; tyrant; unjust; unfair

ẓaahrah ظَاهْرَه (25) *n.* (*pl.* ẓawaahir) fad; phenomenon; symptom





ẓaahir ظَاهِر (20) *act.par.* it seems (with def.art.) that; it appears that; visible; clear

ẓaahirah ظَاهِرَه (28) *f.n.* phenomenon; fad

ẓaayag ضَايَگ (8) *imperf.* yẓaayig *v.t.* to bother (s.o.); to harass s.o.; to disturb; to annoy; to trouble

ẓaayig xilgak ظَايِگ خُلْگَك (35) *phr.* being annoyed; being angry; being depressed

ẓaḥḥak ظَحَّك (11) *imperf.* yẓaḥḥik *v.t.* to make one laugh

ẓax(ɣ)aṭ ʕala ظَغَط عَلَى (47) *imperf.* yuẓɣaṭ ʕala *v.* to pressure; to press; to suppress; to click (on a key of a computer)

ẓarab ظَرَب (14) *imperf.* yaẓrib *v.* to beat; to hit; to strike; to spank

ẓarar ظَرَر (*pl.* ?aẓraar) harm; damage

ẓarb ظَرْب (21) *v.n.* beating; hitting

ẓarraa? ظَرَّاء (6) *n.* bad times; adversity, distress

ẓarf ظَرْف (35) *n.* (*pl.* ẓuruuf) situation; circumstance

ẓariibat beeʕ ظَرِيبَةْ بَيع (23) *phr.* sales tax

ẓariibat daxil ظَرِيبَةْ دَخِل (23) *phr.* income tax

ẓariibati -lbeet ظَرِيبَةِ الْبَيت (23) *phr.* real estate tax; property tax

ẓariibah ظَرِيبَه (23) *f.n.* (*pl.* ẓaraayib) tax

ẓafaarii ظَفَارِي (45) *adj.* Dhofari (a person from Dhofar)

ẓalam ظَلَم (18) *imperf.* yẓalim *v.* to treat unjustly; to wrong; to oppress

ẓaman ظَمَن (46) *imperf.* yiẓman *v.* to insure; to guarantee

ẓamiir ظَمِير (22) *n.* (*pl.* ẓamaa?ir) personal pronoun; conscience

ẓann ظَنّ (20) *imperf.* yẓinn *v.* to think; to believe; to suppose; to assume; to presume

ẓahr ظَهْر (45) *n.* back

ẓayyaʕ wagt ظَيَّع وَكْت (47) *imperf.* yẓayyiʕ wagt *v.t.* to waste time

ẓayyag ظَيَّگ (11) *imperf.* yẓayyig *v.t.* to make narrow; to tighten; to restrict; to depress

ẓʕiif ظْعِيف (7) *adj.* (*pl.* ẓʕaaf) thin; weak, feeble

ẓuʕf ظُعْف (25) *n.* (*pl.* ?aẓʕaaf) double; that which is twice as much; a multiple

ẓufar ظُفَر *prop.n.* Dhofar (a region in southern Oman)

ẓulm ظُلْم (36) *n.* injustice; unfairness; oppression; tyranny; unjustly

ẓunn ظَنّ (31) *n.* (*pl.* ẓunuun) doubt; suspicion; distrust; negative supposition

ẓilmin bi-ssawiyyah ʕadlin bi-rraʕiyyah ظلْم بالسَّوِيَّه عَدْل بِالرَّعِيَّه *prov.* Being equally unjust to {your} constituency is justice to all.

ẓihriyyeh ظَهْرِيَّه (41) *f.n.* (*pl.* -aat) midday; noontime

## ʕ

ʕa- عـ (15) *prep.* on; of (*var.* ʕala)

ʕaaʔilat ʔalhaajrii عَـائـِلَةْ ألْهَـاجْـرِي (22) *prop.n.* Al-Hajiri family (one of Oman's influential tribes)

ʕaaʔilah عائلَه (19) *f.n.* (*pl.* ʕawaaʔ(y)il, -aat) family

ʕaad عَـادْ (12) *adv.* now; then; again; anymore; still

ʕaadatan عَـــادَةً (49) *adv.* usually; customarily

ʕaadah عادَه (22) *f.n.* (*pl.* -aat) tradition (pl. form); customary (s. form with def.art.); practice; culture; habit

ʕaadil عادِلْ (32) *prop.n.* Adel (m.prop.n.); just; fair (person, when used as an adjective)

ʕaadii عادِي (14) *adj.* normal; regular

ʕaaʃuuraaʔ عاشُوراء (14) *prop.n.* Ashura (commemorating the death of Al-Hussein on the tenth of the Islamic month of Muharram)

ʕaaṣmah عاصْمَه (15) *n.* (*pl.* ʕawaaṣim) capital

ʕaagib عَـاجِبْ (46) *act.par.* (*pl.* -iin) liking (s.th.); being amazed (by s.th.) (*var.* ʕaajib)

ʕaal عالْ (16) *imperf.* yaʕiil *v.* to support (family)

ʕaam عَـامْ (12) *n.* (*pl.* ʔaʕwaam) year; last year (with def.art.)

ʕaam tturaaθ عَامْ التُّرَاثْ (42) *phr.* (*lit. the year of the heritage*) National Day (Nizwa hosted the 24th National Day celebration in 1994.)

ʕaan عَانْ (32) *imperf.* yʕiin *v.* to help; to aid

ʕabaayah عَـبـَايـَه (14) *f.n.* (*pl.* -aat) a cloak (a black, robe-like dress that Muslim women wear on top of regular clothing)

ʕabad عَـبَـدْ (30) *imperf.* yiʕbud *v.* to worship (a god); to adore (s.o.); to idolize

ʕabdat ʔubuuk hiyy عَبْدَةْ أبُوكْ هِيّ (35) *expr.* Is she your father's slave?

ʕabdah عَبْدَه (35) *f.n.* slave (*var.* ʕabd (m.))

ʕabdi -lʕaẓiim عَبْدْ الْعَظِيمْ (21) *prop.n.* (*lit. the servant of the mighty*) Abdul 'Azim (m.prop.n.)

ʕabdi-lkariim عَـبْـدالْكَرِيمْ (31) *prop.n* Abdulkarim (m.prop.n.)

ʕabqarii عَبْقَرِي (46) *adj.* (*pl.* ʕabaaqirah) genius; ingenious person

ʕajab عَـجَـبْ (28) *imperf.* yiʕjib *v.* to please (s.o.); to delight (s.o.)

ʕajam عَـــجَـمْ (13) *coll.n.* Persians (Bahrain's other Shiite group who came from Iran and whose first language is Farsi)

ʕajiib عَـجِـيـبْ (32) *adj.* strange; odd; wonderful; amazing

ʕajiinah عَجِينَه (27) *f.n.* dough; paste

ʕadduul عَدُّولْ (35) *prop.n.* little Adel

ʕaduw عَدُوْ (32) *n.* (*pl.* ʔaʕdaa(ʔ)) enemy





ʕadil عَدِلْ (10) *adv.* right; good

ʕadil عَدِلْ (18) *n.* justice

ʕarabiyyah عَـرَبِـيَّـه (35) *f.n.* (*pl.* -aat) car; carriage; vehicle; a female Arab

ʕarabii عَرَبِي (7) *adj.* (*pl.* ʕarab) Arabic; an Arab

ʕarabii ʕala ʔingeleezii عَــرَبِي عَلَى إنْكَلِيزِي (30) *phr.* (They speak) Arabic (mixed) with English.

ʕarabii faṣiiḥ عَـرَبِي فَـصِـيحْ (22) *phr.* classical Arabic; literary Arabic; to say it bluntly (with the prepositional prefix bi- + def.art. in both words, i.e., bi-lʕarabi lfaṣiiḥ)

ʕaraf عَــرَفْ (17) *imperf.* yiʕruf *v.* to know; to be aware of

ʕarʃ عَرْشْ (13) *n.* (*pl.* ʕuruuʃ) throne

ʕasa عَـسَـى (6) *part.* hopefully; hope that; may (God bestow blessing on s.o.)

ʕasa llaah yihdiihum عَسَى اللّه يِهْدِيهُمْ (35) *expr.* May God lead them on the right way. May God direct them.

ʕasa maa ʃarr عَسَى مَا شَرْ (32) *expr.* I hope it is not bad. I hope there is nothing wrong.

ʕaʃaan عَـشَانْ (1) *prep.* for the sake of; in order to; because

ʕaʃrah xamsah عَشْرَه خَمْسَه (18) *phr.* tenth of May

ʕaʃwiyyah عَـشْـوِيَّه (33) *f.n.* (*pl.* -aat) stick; rod

ʕaʃir talaaf عَـشِـرْ تَـلافْ (23) *phr.* ten thousand

ʕaṣaarii عَصَارِي (21) *adv.* in the evening

ʕaṣab عَصَبْ (40) *n.* (*pl.* ʔaʕṣaab) nerve

ʕaṣad عَـصَـدْ (44) *imperf.* yiʕṣud *v.* to stir (food); to mix; to beat (food)

ʕaṣṣab عَـصَّبْ (34) *imperf.* yʕaṣṣub *v.* to be nervous; to be angry; to be mad (at s.o. or s.th.)

ʕaṣfuur عَصْفُورْ (45) *n.* (*pl.* ʕaṣaafiir) bird

ʕaṣ(i)r عَصُرْ (39) *adv.* in the afternoon (with ʔal-)

ʕaṭa عَطَى (6) *imperf.* yaʕṭii *v.t.* to give

ʕaṭaaki ʕumrah عَطَاكْ عُمْرَه (6) *expr.* (*lit. He gave you his life*) He passed away. He died.

ʕaṭa- dars عَطَى دَرْسْ (40) *imperf.* yaʕṭii-dars *phr.* to teach s.o. a lesson

ʕaṭaṣ عَطَصْ *imperf.* yiʕṭiṣ *v.* to sneeze

ʕaṭuuhaa reel w-gaalat ʕawar عَطُوهَا رِيلْ وْگَالَتْ عَوَرْ *prov.* (*lit. They gave her a man and she said, "He is one-eyed"*) used to exemplify audacity; Beggers can't be choosers.

ʕafas عَـفَـسْ (38) *imperf.* yaʕfis *v.* to confuse; to scatter; to turn things upside down

ʕaqad عَـقَـدْ (49) *imperf.* yiʕqud *v.* to sign a marriage contract; to tie a knot; to hold (a meeting)

ʕaqd ʕamali عَقْدْ عَمَلِي (30) *phr.* work contract

ʕaqq عَقّ (46) *imperf.* yʕuqq *v.t.* to drop s.o. or s.th.; to cut s.th off; to throw

s.th. away

ʕaql عَقْل (46) *n.* (*pl.* ʕuquul) mind; brain

ʕagal عَگَلْ (40) *imperf.* yiʕgal *v.* to wise up; to comprehend; to be smart

ʕagl عَگْل (40) *n.* (*pl.* ʕguul) brain; mind

ʕaglii عَگْلي (38) *adj.* mental; intellectual

ʕa-lʔaqall عَالأَقَلّ (10) *phr.* at least

ʕala عَلَى (9) *prep.* on; upon; against; to owe (with pronoun suffix )

ʕalaamak yaa yuba عَلامَكْ يَا يُبَا (32) *expr.* What's wrong with you Dad? (*var.* ʃ-fiik)

ʕalaamah عَلامَه (26) *f.n.* (*pl.* -aat) grades (pl. form); sign; symbol; indication; (punctuation) mark

ʕalaawah عَلاوَه (25) *n.* (*pl.* -aat) benefits (pl. form); extra pay; bonus

ʕala baalhaa عَلَى بَالْهَا (5) *expr.* thinking that; having in mind; on one's mind; being in the mood for; craving

ʕala janb عَلَى جَنْبْ (27) *idiom* on the side

ʕalaʃaan عَلَى شَانْ (1) *prep.* for the sake of; in order to; because (*var.* ʕaʃaan)

ʕalaʃaan xaaṭrii عَلَى شَان خَاطْري (35) *expr.* for my sake

ʕala ṭuul عَلَى طُولْ (9) *expr.* right away; along, alongside of; straight ahead; directly

ʕala gawlat-hum عَلَى كَوْلَتْهُمْ (18) *expr.* as they have said; as they may say; it is said

ʕala keefhe عَلَى كَيفْهَا (43) *idiom* as she wishes

ʕala keefič عَلَى كَيفِتْش (8) *idiom* as you wish; at your discretion, as you please

ʕala kull ḥaal عَلَى كُلّ حَالْ (31) *expr.* anyhow; in any case; at any rate

ʕala-maa عَلَى مَا (2) *conj.* until

ʕala weeʃ عَلَى وَيشْ (17) *interrog.part.* why; what for (*var.* la-weeʃ)

ʕalayy ha-lkalaam عَلَيَّ هَالْكَلامْ (35) *expr.* You cannot fool me. Who are you trying to kid? I am not that naive. Do you expect me to believe this talk?

ʕal-sabʕah عَالسَّبْعَه (7) *phr.* by seven {o'clock}

ʕa-lʕumuum عَالْعُمُومْ (31) *expr.* in general; generally; generally speaking; anyway

ʕallaamah عَلاَّمَه *n.* scholar

ʕallam عَلَّمْ (20) *imperf.* yʕallim *v.* to tell; to inform; to teach

ʕalii عَلي (16) *prop.n.* Ali

ʕalii baabaa عَلي بَابَا (33) *prop.n.* Ali Baba (a major figure in the stories of the One Thousand and One Nights)

ʕamaarah عَمَارَه (12) *f.n.* a building

ʕamaalah عَمَالَه (30) *f.n.* labor force; agent's fees, brokerage

ʕamaliyyat tajmiil عَمَلِيَّةْ تَجْمِيلْ (26) *phr.* (*lit. beautification surgery*)







cosmetic surgery; plastic surgery

ʕamm عَمّ (23) *n.* (*pl.* ʔaʕmaam) paternal uncle; father-in-law

ʕaway عَوَيْ (40) *adj.* crooked; not straight; twisted; bent (*var.* ʕawaj)

ʕawwaẓ عَوَّظْ (6) *imperf.* yʕawwiẓ *v.* to make up to s.o. for a loss; to recompense, to compensate

ʕayal عَيَلْ (10) *interj.* well then

ʕayuuz عَيُوزْ (31) *adj.* (*pl.* ʕayaayiiz) old woman (*var.* ʕajuuz)

ʕayyaan عَيَّانْ *n.* (*pl.* -iin) patient; sick

ʕayyad ʕala عَيَّدْ عَلَى (24) *imperf.* yʕayyid *v.* to congratulate (s.o.) on the occasion of a feast; to wish (s.o.) a happy feast; to give s.o. a gift of money for the 'Id; to celebrate or observe a feast (without ʕala )

ʕayyil عَيِّلْ (24) *n.* (*pl.* ʕyaal) child

ʕeeb عَيبْ (11) *n.* (*pl.* ʕ(u)yuub) shame; disgrace; flaw; (physical) defect

ʕeeb lwaaḥad yguul ha-ssuwaalif عَيبْ الْوَاحَدْ يْگُولْ هَالسُّوَالِفْ (11) *expr.* It's shameful for one to mention these things.

ʕtaraf اعْتَرَفْ (40) *imperf.* yiʕtarif *v.* to confess; to admit; to acknowledge

ʕtamad اعْتَمَدْ (1) *imperf.* yiʕtimid *v.i.* ʕala to depend on

ʕtamad اعْتَمَدْ (11) *imperf.* yiʕtimid *v.* to loan, to give on credit; to depend

ʕtiwaj اعْتَوَجْ (21) *imperf.* yiʕtiwij *v.* to become a crook; to be crooked; to be bent; to be twisted

ʕeeʃ عَيشْ (19) *n.* rice; living; way of living; livelihood

ʕgaal عْگَالْ (34) *n.* (*pl.* ʕigl) a headband usually made of camel hair used to hold the kuufiyyah headdress in place

ʕeen عَينْ (5) *n.* (*pl.* ʕyuun) an eye

ʕursiyyah عُرْسِيَّه (44) *prop.n.* Orsiyah (Omani dish)

ʕuṣṣ عُصّ (35) *n.* (*pl.* ʕaṣaaʕiṣ) tailbone, coccyx

ʕugb ʃahr mina -lḥiin عُگُبْ شَهَرْ مِنَ الْحِينْ (33) *expr.* a month from now

ʕugb-maa عُگْبْ مَا (33) *conj.* after

ʕugub عُگُبْ (14) *adv.* after

ʕumaaniyyeh عُمَانِيَّه (43) *f.adj.* (*pl.* -aat) Omani; an Omani female (*var.* ʕumaanii (m.))

ʕumr عُمُرْ (7) *n.* (*pl.* ʔaʕmaar) age; life; self

ʕumrii عُمْرِي (5) *expr.* (*lit. my life*) sweetheart; darling; never in one's life (when followed by the negatve particle maa + v.)

ʕumuuman عُمُوماً (39) *adv.* in general; generally speaking

ʕumirnaa maa عُمِرْنَا مَا (8) *expr.* never in our life

ʕunuusah عُنُوسَه (28) *n.* spinsterhood

ʕu(i)rs عُرْس (50) *n.* (*pl.* ʔaʕraas) wedding

ʕood عُودْ (5) *adj.* big, large; old; great (*var.* ʕoodah f.)

ʕoodah عوده (12) *f.adj.* big; old (*var.* ʕood (m.))

ʕibʔ عبء (48) *n.* (*pl.* ʔaʕbaaʔ) burden

ʕiba(a)r عبر (21) *imperf.* yiʕbar *v.* (*lit. to cross*) to make it (in the market); to make (one's presence known)

ʕirj عرج *n.* (*pl.* ʕruug; ʕruuj) vein; root (*var.* ʕirg)

ʕimaadi -ddiin عماد الدين (11) *phr.* the pillar of religion

ʕind عند (9) *prep.* to have; with; at; in the possession of

ʕiwaẓ ʕan عوظ عن *phr.* instead of

ʕiyaadah عياده *n.* (*pl.* -aat) clinic; doctor's office

ʕiid- mbaarak عيد- مبارك (24) *phr.* happy 'Id; congratulations for the 'Id

ʕiidi -lʔaẓha عيد الأظحى (24) *prop.n.* the Feast of Immolation, the Greater Bairam (celebrated on the tenth of Zul-Hijja of the Hijra Calendar)

ʕiidi lfiṭir عيد الفطر (24) *prop.n.* the Feast of Breaking the Ramadan Fast, the Lesser Bairam (celebrated on the first of Shawwal of the Hijra Calendar)

## ɣ

ɣaadir غادر (5) *adj.* (*pl.* -iin) treacherous; deceitful

ɣaaran غارن (9) *imperf.* yɣaarin *v.* to compare (*var.* gaaran)

ɣaazal غازل (29) *imperf.* yɣaazil *v.t.* to speak words of love (to a woman); to flirt (with a woman)

ɣaaz ṭabiiʕii غاز طبيعي (26) *phr.* natural gas

ɣaaẓii غاظي (9) *n.* (*pl.* ɣuẓaat) a judge (*var.* gaaẓii)

ɣaalii غالي (6) *adj.* (*pl.* ɣaalyiin) beloved, dear; costly; high-priced; expensive

ɣada غدى (38) *imperf.* yɣadii; yaɣdii *v.* to become

ɣaraamah غرامه (41) *f.n.* (*pl.* -aat) penalty; fine; compensation

ɣaras غرس (27) *imperf.* yiɣris *v.* (*lit. to plant*) to stick s.th. (into); to insert

ɣaraẓ غرظ (31) *n.* (*pl.* ʔaɣraaẓ) (personal, selfish) interest; motive; purpose; aim; goal; stuff; odds and ends (pl. form)

ɣarb غرب (19) *n.* the West (with the def.art.); west

ɣarbal غربل (33) *imperf.* yɣarbil *v.t.* to sieve; to sift

ɣarbalak ʔallah غربلك ألله (33) *expr.* (*lit. May God sift you*) May God purge you. May God shake you up.

ɣarraq غرّق (44) *imperf.* yɣarraq *v.t.* to cover (with water); to make s.th. sink

ɣazw غزو (3) *n.* invasion; occupation

ɣaʃʃam غشّم (40) *imperf.* yɣaʃʃim *v.* to be regarded as ignorant, inexperienced, or dumb

ɣaʃmar غشمر *imperf.* yɣaʃmir *v.* to kid s.o.; to make fun of s.o.

ɣaʃmarah غشمره *f.n.* kidding s.o.; making fun of s.o.







ɣaṣbin غصبن (40) *adv.* against one's will; by force; forcibly

ɣaṭṭa غطّى (29) *imperf.* yɣaṭṭii *v.t.* to cover; to cover up

ɣala غلى (44) *imperf.* yuɣlii *v.* to boil

ɣalṭaan غلطان (17) *act.par.* (*pl.* -iin) being wrong; to wrong s.o. (with ʕala + pron.suff.

ɣamm غمّ (31) *n.* worry; affliction; sadness; distress

ɣannuum غنّوم (37) *prop.n.* little Ghanim (m.prop.n.)

ɣeer غير (50) *prep.* except; only; other than; different

ɣeer ʕan غير عن (28) *adj.* different than

ɣṭaayah غطايه (35) (*pl.* ɣaṭuw) mystery; secret; puzzle; riddle

ɣumuuẓ غموظ (40) *n.* obscurity; ambiguity; vagueness

ɣiʃwah غشوه (29) *f.n.* veil; cover

ɣilgah غلكه (11) *n.* (*lit. darkness*) being depressed; being in a gloomy mood

## f

fa(a)- فا (1) *conj.* so, then, thus

faa- فا (7) *conj.* so, then, thus, and

faat فات (4) *imperf.* yfuut *v.* to be over, to be in the past; to leave behind

faatuurah فاتوره (23) *f.n.* (*pl.* fawaatiir) bill; invoice

faaḥ فاح (43) *imperf.* yfuuḥ *v.t.* to boil

faaz فاز *imperf.* yfuuz *v.* to pass (a test)

faaṭimah -zzahraaʔ فاطمه الزهراء (14) *f.prop.n.* Fatima Al-Zahra, the beautiful Fatima, the daughter of the Prophet Muhammad by his first wife Khadijah. Married to Ali, her father's cousin

faakhah فاكهه (19) *coll.n.* fruits

faanyah فانيه (11) *adj.* vain; transitory; cease to exist (*var.* (m.) faanii)

fabraayir فبراير (1) *prop.n.* Eng. February

fataḥ فتح (23) *imperf.* yiftaḥ *v.* to open

fattaʃ فتّش *imperf.* yfattiʃ *v.* to search; to look for

fajr فجر (24) *n.* dawn

farad فرد (27) *imperf.* yifrid *v.t.* to spread

faraʃ فرش (27) *imperf.* yifruʃ *v.* to spread s.th. (on the floor)

farg فرگ (21) *n.* (*pl.* fruugaat) difference

fariij فريج (22) *n.* (*pl.* firjaan) a section of a city; a neighborhood

fariidj فريدج (22) *n.* quarter (of a city); district (of a city)

faʃʃal فشّل (35) *imperf.* yfaʃʃil *v.t.* to turn s.o. down; to discourage; to disappoint

faṣal فصل (27) *imperf.* yifṣil *v.* to separate; to disjoint; to detach; to set apart

faz(i)l فَظِلْ (40) *n.* (*pl.* ʔafẓaal) favor; grace; kindness; graciousness; goodness

faẓiiʕah فَظِيعـه (18) *f.adj.* great; tremendous; grand; gruesome (*var.* faẓiiʕ (m.))

faɣiira فَـغِـيـره (2) *f.adj.* poor (*var.* fagiira, faqiirah)

faqaṭ فَقَطْ (48) *adv.* only

faqiir فَـقِـيـرْ (11) *adj.* (*pl.* faqaarah) poor, poverty-stricken

fakk فَكْ (39) *imperf.* yfukk *v.t.* to set free; to let go of; to get away from; to leave alone; to release (s.o. or s.th.); to untie; to open

falat فَلَتْ (21) *imperf.* yiflit *v.* to throw away

falasṭiinii فَلَسْطِينِي (13) *adj.* (*pl.* falasṭiiniyyiin) Palestinian

fannaʃat فَنَّشَتْ (30) *imperf.* tfanniʃ *v.t.* Eng. to terminate s.o. (job); to fire; to discharge; to dismiss s.o.

faham فَـهَـمْ (17) *imperf.* yifham *v.* to understand

ftaxar افْـتَـخَرْ (44) *imperf.* yifitxur *v.* to take pride in; to be proud of

ftakk فْتَكْ (31) *imperf.* yiftakk *v.* to get it over with; to be done with s.th.; to be set free; to be relieved

ftaham افْـتَـهَمْ (40) *imperf.* yiftihim *v.* to understand; to comprehend

flaan فْلانْ (25) *n.* someone; a person; so-and-so

fluus فْلُوسْ (23) *pl.n.* money

feen فَـيِنْ (16) *interrog.part.* where (*var.* ween)

fuʔaad فُـــؤَادْ (32) *prop.n.* Fouad (m.prop.n.); heart

furn فُرْنْ (44) *n.* (*pl.* ʔafraan) oven

fuṭuur فُطُورْ (7) *n.* breaking the fast; first meal after sunset during Ramadan

f(u)ṭuur فْطُورْ (27) *n.* breakfast

f(u)waalah فْـوالَه (24) *coll.n.* light refreshments (fruit and biscuits) served before a meal

foog فُوكْ (9) *prep.* over; above

foog ḥadir فُوكْ حَدِرْ (40) *expr.* upside down

fistaan فِسْتَـانْ (45) *n.* (*pl.* fasaaṭiin) dress

fiẓẓah فِظَّه (45) *f.n.* silver

fiẓẓiyyaat فِظِّيَّاتْ (45) *pl.n.* silver jewelry

fiʕl فِعْلْ verb

fiʕl ʔajwaf فِعْلْ أَجْوَفْ hollow (having a medial long vowel)

fiʕl ʔamr فِعْلْ أَمْرْ imperative verb

fiʕlan فِـعْـلاً (5) *adv.* actually, really, indeed (*var.* bi-lfiʕl)

fiʕl ṣaḥiiḥ فِعْلْ صَحِيحْ strong verb

fiʕl laazim فِعْلْ لازِمْ intransitive verb

fiʕl mutaʕaddii فِعْلْ مُتَعَدِّي transitive verb

fiʕl muḍaaʕaf فِعْلْ مُضَاعَفْ geminate verb (the final two roots are the same consonant)







fiʕl naaqiṣ فِـعْـلْ نَاقِصْ defective verb (ending in a weak radical, i.e., ʔalif maqṣuurah)

fikrii فِكْرِي (38) *adj.* intellectual; mental

fils فِلْسْ (34) *n.* (*pl.* f(u)luus) a small coin; fils, a penny

filfil فِلْفِلْ (35) *n.* hot-tempered; hot pepper

filippiin فِلِپِّينْ (26) *prop.n.* Philippines (with def.part.)

filippiiniyyah فِلِپِّينِيَّه (30) *f.adj.* (*pl.* -aat) Philippine (female) (*var.* filippiinii (m.))

fii فِي (4) *prep.* there is; there are; is there; are there

fiinii baṭṭah فِينِي بَطَّه (11) *expr.* I am broken. I am wounded (fig.).

fiinii ɣilgah فِينِي غِلْگَه (11) *expr.* I am depressed. I am in a gloomy mood.

fii yoom w-leelah فِي يُومْ وْلَيلَه (23) *idiom* (*lit. in a day and a night*) overnight

## q

qaabuuli قَابُولِي (44) *prop.n.* Qabouli (Omani popular dish)

qaaẓii قَاظِي (18) *n.* (*pl.* quẓaa) judge; magistrate

qaanuun tijaarii قَانُونْ تِجَارِي (18) *n.* business law

qaahirah قَـاهِـرَه (41) *prop.n.* Cairo, capital of Egypt (always with the def.art.)

qaṣban ʕan- قَصْبَاً عَنْ (31) *expr.* against s.o.'s will; in defiance of s.o. (*var.* ɣaṣban ʕan-)

qaṣiidah قَصِيدَه (5) *f.n.* (*pl.* qaṣaayid) poem (*var.* gaṣiidah)

qaẓiyyah قَضِيَّه (18) *f.n.* (*pl.* qaẓaayaa) lawsuit; suit (legal); matter; issue; case; problem

qalb makaanii قَلْبْ مَكَانِي transposition

qalʕat bihleh قَلْعَةْ بِهْلَه (42) *prop.n.* Bahla Fort

qalʕah قَلْعَه (42) *f.n.* (*pl.* qlaaʕ) fort; castle

qalla قَلَّى (44) *imperf.* yqallii *v.* to fry; to cook in a pan

qamḥ قَمْحْ (27) *coll.n.* wheat

qmaar قْمَارْ (39) *n.* gambling

quʃur قُشُرْ (44) *n.* scales (of fish); peel; skin

qism قِـسْـمْ (20) *n.* (*pl.* ʔaqsaam) department; division; part; portion

qiṭaaʕ ʕaam قِطَاعْ عَامْ (23) *phr.* public sector

qinaaʕ قِنَاعْ (29) *n.* (*pl.* ʔaqniʕah) head veil; mask

## g

gaab جَـابْ (44) *imperf.* ygiib *v.* to bring (*var.* jaab)

gaaz جَـازْ (46) *imperf.* yguuz *v.* to be conceivable; to be allowed; to be permissible (*var.* jaaz)

gaas كَـاسْ (46) *imperf.* ygiis *v.t.* to

measure; to compare

gaaṣaṣ كَـاصَص *imperf.* ygaaṣiṣ *v.* to punish

gaaṭiʕ raḥib كَاطِعْ رَحِبْ (38) *phr.* cutting off one's livelihood

gaaẓii كَاظِي *n.* (*pl.* guẓaat) a judge

gaaʕ كَـاعْ (9) *part.* particle used before imperfect verbs to form the present continuous tense

gaaʕ-nsawwii كَـاعْ نْسَوِّي (4) *v.* we are doing

gaaʕid كَـاعِـدْ (9) *act.part.* (*pl.* -iin) sitting; staying; is; are

gaaʕid كَاعِدْ (15) *act.par.* is; are; was; were; staying

gaam كَامْ (5) *imperf.* yguum *v.* to wake up; to get up

gaamʕah جَـامْـعَـه (46) *f.n.* (*pl.* -aat) university (*var.* jaamʕah)

gabr كَـبْـرْ (39) *n.* (*pl.* gbuur) grave; tomb

gabl la- كَبْلْ لَـ (18) *conj.* before

gabliyyeh كَبْلِيَّه (37) *f.adj.* previous

gad(d) كَدّ (25) *part.* equal to; as much as; according (with ʕala)

gara كَرَا (22) *imperf.* yigra *v.* to read

gaṣṣar كَصَّرْ (5) *imperf.* ygaṣṣir *v.t.* to fall short; to shorten

gaṣṣ ʕala كَصّ عَلَى (16) *imperf.* ygiṣṣ *v.* to cheat

gaṭ كَط (11) *part.* ever; never, at all (*var.* gaṭṭ)

gaṭṭ كَطّ (11) *imperf.* ygiṭṭ *v.* to throw away

gaṭwa كَطْوَه *n.* (*pl.* g(i)ṭaawa) cat

gaʕad كَـعَـدْ (9) *imperf.* yigʕad *v.* to stay; to sit

gaʕdah كَعْدَه (7) *n.* (*pl.* -aat) a sitting place; staying

gala كَلَى (27) *imperf.* yiglii *v.t.* to fry

galas جَلَسْ (49) *imperf.* yiglis *v.* to sit; to stay (*var.* jalas, gaʕad)

galb كَـلْـبْ (5) *n.* (*pl.* gluub) heart; core; center

gallaab كَلاَّبْ *n.* dump truck

gamaal جَـمَـالْ (42) *n.* beauty (*var.* jamaal)

gahwah كَهْوَه (7) *n.* coffee

gawwa كَـوَّى (6) *imperf.* ygawwii *v.t.* to strengthen; to encourage; to invigorate

griibah كْـرِيـبَـه (22) *f.adj.* near; close to; adjacent

gzuuʕ(r) جْـزُوعْ (44) *n.* carrots (*var.* jzuuʕ)

gṭarii كْطَرِي (22) *adj.* (*pl.* gṭariyiin) Qatari; a person from Qatar (*var.* gṭariyyah (f.))

guul yaa buuye كُـولْ يَـا بُـوِي (38) *expr.* (*lit. say my father*) Hey, listen! Say!

gool w-fiʕl كُولْ وْفِعْلْ (40) *phr.* talk and action

giddaam كِـدَّامْ *prep.* in front of; ahead of (*var.* jiddaam)





giṭar كِطَرْ (22) *prop.n.* Qatar

gifil كِفِلْ (39) *n.* (*pl.* gfuulah) lock

**k**

ka- كَـ (13) *prep.* in the capacity of; as, like

kaaʃ كَاشْ (26) Eng. cash; ready money

kaafir كَـافِـرْ *adj.* (*pl.* kuffaar, kafarah) heathen

kaafii كَافِي (24) *n.* Eng. coffee

kaafii كَافِي (32) *adj.* sufficient; enough

kaamiraa كَامِرَا (5) *n.* (*pl.* -aat) Eng. camera

kaan كَانْ (6) *imperf.* ykuun *v.* to be

kabiir كَـبِـيـرْ (3) *adj.* big, large; old (person)

kabiir fi-ssin كَـبِـيـرْ فِي السِّنْ (29) *phr.* (*pl.* kibaar fi-ssin) old (person)

katab liktaab كَـتَـبْ لِكْتَـابْ (28) *imperf.* yiktib liktaab *phr.* to sign the marriage contract; to marry

katalees كَتَلِيسْ (44) *prop.n.* Katalees (a dish made of ground fish with spices, shaped like patties, and deep-fried)

kaθiir كَـثِـيـرْ (15) *adj.* a lot; many; very; most of (comparative form)

kaðaa كَذَا (4) *adv.* so many; so; thus; so and so (when repeated twice) (*var.* kiðaa)

karamah كَرَامَه (36) *f.n.* honor; respect; dignity

karb كَرْبْ (6) *n.* sorrow, grief; agony

karbala كَـرْبَـلَا (14) *prop.n.* Karbala (a city in central Iraq southwest of Baghdad, the foremost holy city and the pilgrimage site of Shiite Muslims)

karzakaan كَرْزَكَانْ (15) *prop.n.* Karzakan (a mostly Shiite town located in central Bahrain Island)

kariim كَـرِيـمْ (33) *adj.* (*pl.* kuramaa) generous; hospitable; precious; noble; Karim (m.prop.n.)

kariihah كَـرِيـهَـه (17) *f.adj.* disgusting; bad (*var.* kariih (m.))

kasal كَسَلْ (18) *n.* laziness; idleness

kalaamak fii maḥallah كَلاَمَكْ فِي مَحَلَّه *expr.* well said; your words are appropriate.

kalaam fii kalaam كَـلاَمْ فِي كَـلاَمْ (40) *phr.* empty talk; nonsense; much talk (and no action)

kallam كَلَّمْ (28) *imperf.* ykallim *v.* to talk (to s.o.); to speak (with s.o.); to call (s.o.)

kaliil كَلِيلْ (22) *adj.* a few; little

kam كَمْ (28) *interrog.part.* how much (*var.* čam)

kamaa كَـمَـا (42) *conj.* as; just as; likewise

kamaa ʔawwal كَمَا أَوَّلْ (48) *phr.* as in the past; like before

kanz كَنْزْ (33) *n.* (*pl.* k(u)nuuz) treasure

kahrabaa كَهْرَبَا (8) *n.* electricity

kahf كَهْفْ (42) *n.* (*pl.* kuhuuf) cave; cavern

kahf lhotte كَهْفْ الْهوتّه (42) *prop.n.* Hota Cave

kawwar كَوَّرْ (44) *imperf.* ykawwar *v.t.* to roll into a ball

kbiir كْبِيرْ (24) *adj.* (*pl.* k(u)baar) old; big; huge; large

kbiir waajid fi -ssinn كْبِيرْ وَاجِدْ فِي السِّنّ (24) *phr.* very old; very advanced in years

ktaʃaf اكْتَشَفْ (1) *imperf.* yiktaʃif *v.t.* to discover; to find out

keerf كَيرْفْ (46) *n.* Eng. the curve (in the grading) system

keef كَيفْ (35) *n.* pleasure; delight; state of mind

kemerah كَمَره (29) *f.n.* (*pl.* -aat) Eng. camera

kweet كْوَيتْ (1) *prop.n.* Kuwait

kweetiyyah كْوَيتِيَّه (9) *f.adj.* a Kuwaiti (f.) (*var.* kweeti (m.))

kwiz كْوِزْ (46) *n.* (*pl.* -aat) Eng. quiz

kurah كُره *f.n.* ball

kursii كُرْسِي (27) *n.* (*pl.* karaasii) chair; seat

kuʃuuf كُشُوفْ (11) *n.* (*pl.* -aat) invoice; account; (bank) statement

kulliyyat ʔalʕuluum كُلِّيَّةْ اَلْعُلُومْ (46) *n.* the college of sciences

kum(m) كُمّ (29) *n.* (*pl.* ʔakmaam) sleeve

kuut كُوتْ (1) *n.* a small house; hut

ku(i)mmah كُمَّه (45) *f.n.* (*pl.* kamiim) a skullcap

konteenar كُنْتَينَرْ (21) *n.* (*pl.* konteenaaraat) Eng. container

kiθir كِثرْ (29) *n.* large quantity; abundance; plenty

kille كِلّ (17) *part.* always; regularly; a lot

kill كِلّ (28) *n.* each (one); every; all; all of

kill-maa كِلّ مَا (39) *conj.* whenever

kill-maalaa wi-tziid كِلّ مَالاَ وِتْزِيدْ (12) *expr.* It is increasing more and more. It's getting {worse} more and more.

kill man كِلّ مَنْ (7) everyone

killubuuhum كِلُّبُوهُمْ (23) *phr.* all of them

killiʃ كِلِّشْ (12) *intens.* very

kilmah كِلْمَه (39) *f.n.* (*pl.* -aat) word; speech

kiif-maa tquul كِيفْ مَا تْقُولْ (49) *phr.* as you may say

## č

čaay تْشَايْ (7) *n.* tea

čam تْشَمْ (12) *interrog.part.* how much; how many; a number of; a few (*var.* kam)

čam yoom تْشَمْ يُومْ (12) *expr.* a few days





čann تْشَنْ (1) *conj.* as if, as though (*var.* kinn)

čiðb تْشِذْبْ (37) *n.* lying; falsehood; untruth; deceit (*var.* kiðb)

čiðbah تْشِذْبَه (37) *f.n.* (*pl.* -aat, čiðb) a lie

čiðii تْشِذِي (3) *adv.* like this, in this manner

činn- تْشِنْ (32) *conj.* as if; as; like

## l

lʔismi -lkariim الإِسْمِ الْكَرِيمْ (6) *expr.* (*lit. the honorable name*) What's your name? May I have your name? (a formal and polite way of asking someone to introduce one's self)

lʔimaaraat lʕarabiyyah lmuttaḥidah الإِمَارَاتْ الْعَرَبِيَّه الْمُتَّحِدَه (22) *prop.n.* the United Arab Emirates (UAE)

lʔinsaan yikbar الإِنْسَانْ يِكْبَرْ (8) *phr.* one matures

laʔ لأْ (1) *neg.part.* no

laa لا (10) *neg.part.* no; don't

laabis لاَبِسْ (24) *act.par.* (*pl.* -iin) being dressed; being clothed; putting on; wearing

laa twaṣṣii ḥariiṣ لاَ تْوَصِّي حَرِيصْ (38) *expr.* Don't ask a careful person. (You don't have) to advise a careful person.

laa ḥawla -llaah لاَ حَوْلَ اللّه (33) *expr.* (*lit. Oh power of God*) Oh God, give me strength.

laa ḥawla wa laa quwwata ʔillaa bi-llaah لاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِاللّه (35) *expr.* There is no power and no strength save God.

laaḥig لاَحِگْ (32) *act.par.* (*pl.* -iin) following

laa ddaxxil ʕuṣṣak fi ʃayyin maa yxuṣṣak لاَ دَّخِّلْ عُصَّكْ فِي شَيِّنْ مَا يْخُصَّكْ (35) *prov.* (*lit. Don't put your tailbone in something that does not concern you*) Don't interfere in something that doesn't concern you. Don't stick your nose where it doesn't belong.

laazim لاَزِمْ (10) *act.par.* ought to, have to, should, must

laa ʃaɣlah walaa maʃqalah لا شَغْلَه وَلا مَشْقَلَه (10) *expr.* (*lit. no work and no occupation*) having nothing to do; sitting idle

laaqa لاَقَى (45) *imperf.* ylaaqii *v.t.* to find

laag لاَگْ (18) *imperf.* yliig *v.* to be appropriate; to be proper; to be suitable

laaga لاَگَى (15) *act.par.* (*pl.* laagiin) finding

le(a)-baʕd لَبَعْدْ (10) *adv.* until after

laḥas لَحَسْ *imperf.* yilḥas *v.* to lick

laḥẓah لَحْظَه (46) *f.n.* (*pl.* -aat) moment; one moment please; glance

laḥim لَحَمْ (19) *n.* meat

laðiið لَذِيذْ (43) *adj.* delicious

laʕab qmaar لَعَبْ قْمَارْ (39) *imperf.* yilʕab qmaar *v.* to gamble

laʕwaz لَعْوَزْ (29) *imperf.* ylaʕwiz *v.t.*

to bother; to annoy

laʕwazah لَعْوَزَه *f.n.* bothering s.o.; annoyance

laff لَفّ (25) *imperf.* yliff *v.* to go around; to turn; to wrap up; to roll up

laff w-dawaraan لَفّ وْدَوَرَان (40) *expr.* wheeling and dealing; dishonesty; beating around the bush

laknah لَكْنَه (15) *n.* (*pl.* -aat) accent

la-lḥiin لَلْحِين (1) *adv.* up until now

lamma لَمَّا (1) *adv.* when

landan لَنْدَن (12) *prop.n.* Eng. London

la-ha-ddarajah لَهَالدَّرَجَه (36) *expr.* to this extent

lahjah لَهْجَه (22) *f.n.* (*pl.* -aat) dialect; vernacular; tone

lahha لَهَّى (7) *imperf.* ylahhii *v.t.* to amuse oneself; to pass or kill time; to take pleasure (in s.th.); to distract

law لَوْ (16) *part.* or; if (*var.* lo(o))

lawaatii لَوَاتِي (45) *prop.n.* Lawati language (spoken by the Lawati tribe only)

law tibbi tiʃti ɣayyamat لَوْ تِبِّي تِشْتِي غَيَّمَت *expr.* If it was going to rain, it would have clouded over.

law samaḥtay لَوْ سَمَحْتَي (6) *expr.* if you (f.) please (min faẓlak is also used.) (*var.* law samaḥt (m.))

layyin لَيِّن (43) *adj.* tender

la(i)ḥaaf لِحَاف (45) *n.* (*pl.* luḥuf) a headdress for women (usually reaches down the back and is generally made of chiffon)

lbaarḥah الْبَارْحَه (36) *adv.* yesterday

ljazzirah -lʕarabiyyah الْجَزِيرَه الْعَرَبِيَّه (20) *prop.n.* the Arabian Peninsula

lḥamd lillaah الْحَمْدْ لِلَّه (21) *expr.* Praise be to God. Thanks be to God.

lsaan لْسَان (32) *n.* (*pl.* -aat) tongue; language; dialect

leesan لَيسَن (35) *n.* Eng. license

leeʃ لَيش (4) *interrog.part.* why

lgabal lʔaxẓar الْجَبَلْ الأَخْظَر (42) *prop.n.* (*lit. the green mountain*) Al-Jabal Al-Akhdhar (one of the most scenic areas in Oman and a natural spot for a tourist attraction)

leel لَيْل (5) *n.* night

leel لَيل (34) *n.* (*pl.* layaalii) night

leelat dduxleh لَيلَةْ الدُّخْلَه (50) *phr.* the wedding night

llibsi -lmasqaṭii اللِّبْس الْمَسْقَطِي (45) *phr.* the Muscati dress

leen لَين (11) *prep.* until, till

l-(+ pron.suff.) -lḥagg لَـ الْحَگْ (17) *phr.* to have the right (to do s.th.)

leh لَيه (16) *part.* exclamation particle

leh لَه (21) *interj.* well; you see (*var.* w-leh)

luumii لُومِي (27) *n.* Eng. lime (dried)

loon لُون (22) *n.* (*pl.* ʔalwaan) color; complexion; kind; sort







li- لِـ (15) *prep.* for; to

libs لِبْس (45) *n.* (*pl.* ʔalbiseh) clothing

libs baḥreenii لِبْس بَحْرَينِي (19) *phr.* traditional Bahraini dress

libnaan لِبْنَان (15) *prop.n.* Lebanon

libnaanii لِبْنَانِي (13) *adj.* (*pl.* libnaaniyyiin) Lebanese

liʕbah لِعْبَه (36) *f.n.* (*pl.* -aat; liʕab) game; doll; toy

li-ʕilmak لِعِلْمَك (39) *phr.* for your information

likum ljannah لِكُمْ الْجَنَّه (6) *expr.* (I) hope that paradise will be yours.

lii لِي (8) *prep.* I have; for me; to me

## m

maʔtam مَأْتَم (14) *n.* (*pl.* maʔaatim) Matam (a religious center where Shiites gather to commemorate the death of Imam Hussein, the grandson of the Prophet Muhammad)

maʔsarah مَأْسَرَه (34) *f.n.* being in a bind; being in a difficult situation; having one's hands tied

maa مَا (2) *neg.part.* not

maat مَات (33) *imperf.* ymuut *v.* to die

maa -ttaʕajjub مَا التَّعَجُّبْ particle of admiration

maa tistaḥii ʕala wayhik مَا تِسْتَحِي عَلَى وَيْهِك (36) *expr.* Aren't you ashamed of yourself?

maa xaraj mina -ddiin مَا خَرَجْ مِن الدِّين (48) *phr.* He did not deviate from the religion.

maaxið مَاخِذْ (13) *act.par.* (*pl.* -iin) taking

maa-daam مَادَامْ (32) *conj.* as long as

maaddeh مَادَّه (46) *f.n.* (*pl.* mawaad) a (school) course; field of study; subject

maaddii مَادِّي (36) *adj.* financial; material

maaras مَارَس (41) *imperf.* ymaaris *v.* to practice; to exercise

maaʃaallah مَاشَاللَّه (21) *expr.* (*lit. whatever God wills*) Amazing!

maaḍii مَاضِي past tense, perfect tense

maa ʕala -lkariim ʃarṭ مَا عَلَى الْكَرِيمْ شَرْط (33) *expr.* There is no stipulation on a generous person.

maa ʕind- maaniʕ مَا عِنْد- مَانِعْ (19) *expr.* to have no objection

maa gaṣṣart مَا گَصَّرْت (5) *expr.* You didn't fall short. You did more than enough.

maakuu مَاكُو (11) *part.* there is not; not; nothing

maakil مَاكِل (32) *act.par.* (*pl.* -iin) eating

maakil مَاكِل (41) *act.par.* (*pl.* -iin) eater; eating (*var.* meekil)

maal مَال (2) *part.* for, belonging to

maalnaa ɣina ʕan baʕẓ مَالْنَا غِنَى عَنْ بَعْظْ (39) *expr.* We cannot do without one another.

maalhum ḥuquuq مَالْهُمْ حقُوق (25) *phr.*

They don't have rights.

maanaʕ مَانَعْ (28) *imperf.* ymaaniʕ *v.* to object; to oppose

maaniʕ مَانِعْ (19) *n.* (*pl.* mawaaniʕ) objection; hindrance; obstacle

maanii مَاني (2) *pron.* I am not

maawuu مَاوُ (43) *prop.n.* Omani dessert

maa yxaalif مَا يْخَالِفْ (10) *expr.* It's fine. It doesn't matter. All right; no objection

maa yṣiir مَا يْصِيرْ (17) *expr.* It can't be. It's not acceptable.

maay ward مَايْ وَرْدْ (19) *n.* rose water

mabiiʕ مَبِيعْ (23) *n.* (*pl.* -aat) sales (pl. form); revenues

mataʕaʃʃa مَتَعَشَّى (36) *adj.* blind; blindly

m(a)tiin مْتِينْ (29) *adj.* strong; thick

majlis lʔummah مَجْلِسْ الأُمَّه (3) *n.* national assembly; parliament

majlis waṭanii مَجْلِسْ وَطَنِي (3) *n.* national assembly

majlisi -ʃʃuurah مَجْلِس الشُّورَه (3) *n.* national assembly; consultative council; council of state

maḥall مَحَلّ (4) *n.* (*pl.* -aat) a shop; store; place

maḥram مَحْرَمْ (49) *n.* (*pl.* maḥaarim) a person whom a Muslim girl cannot marry (according to Islamic law); unmarriageable; being in a degree of consanguinity precluding marriage (according to Islamic law); forbidden

maḥʃuum مَحْشُومْ (38) *adj.* (*pl.* -iin) proper; decent; respected; decorous; conservative

maḥkamah مَحْكَمَه (18) *f.n.* (*pl.* maḥaakim) court; tribunal

maḥkamah ʕulyaa مَحْكَمَه عُلْيَا (18) *n.* Supreme Court

maxfuugah مَخْفُوگَه (37) *f.adj.* mixed up person; scrambled

maxluuṭ مَخْلُوطْ (30) *adj.* (*pl.* -iin) mixed; blended; mixture

madaaris ḥukuumah مَدَارِسْ حُكُومَه (45) *phr.* public schools

madd مَدّ (22) *imperf.* ymidd *v.* to prolong; to lengthen, to elongate; to stretch; to spread

maddad مَدَّدْ (1) *imperf.* ymaddid *v.t.* to extend; to stretch; to prolong

madiinah مَدِينَه (22) *n.* (*pl.* mudin) city

madiinah siyaaḥiyyeh مَدِينَه سِيَاحِيَّه (42) *phr.* a tourist city

marʔah مَرْأَه (9) *n.* (*pl.* niswaan) MSA woman (*var.* marah, ḥurmah)

maraayah مَرَايَه (50) *f.n.* (*pl.* -aat) mirror

maraẓ مَرَظْ (20) *n.* (*pl.* ʔamraaẓ) disease; illness; sickness

marag مَرَگْ (7) *n.* broth; soup

marjaʕ مَرْجَعْ *n.* (*pl.* maraajiʕ) reference

marḥaban مَرْحَبَا (34) *adv.* Welcome!

marraat مَرَّاتْ (7) *pl.n.* at times;





sometimes

marrah مَرَّه (3) *n.* (*pl.* -aat) one time; once; once upon a time

marrah waḥdeh مَرَّه وَحْدَه (17) *phr.* suddenly; all of a sudden; once and for all

marr ʕala مَرّ عَلَى (20) *imperf.* ymurr *v.* to drop by; pass by

marsedis مَرْسَيدِسْ (26) *prop.n.* Ger. Mercedes

marʕa مَرْعَى (12) *n.* (*pl.* maraaʕii) pasture

marguugah مَرْگُوگَه (7) *prop.n.* Margougah (a Kuwaiti dish made of cooked vegetables with meat poured over thin bread)

markab مَرْكَبْ (40) *n.* (*pl.* maraakib) ship; boat; vessel

mariiẓ مَرِيظْ (40) *adj.* (*pl.* marẓa) sick, ill, ailing; patient; sick person

mazaaj مَزَاجْ (10) *n.* (*pl.* -aat) mood; temperament, nature

mazaayaa مَزَايَا (26) *pl.n.* advantages; privileges; characteristics

mazzah مَزَّه (19) *n.* (*pl.* -aat) appetizers

mazyuunah مَزْيُونَه (31) *f.adj.* nice; pretty

masʔalah مَسْأَلَه (46) *f.n.* (*pl.* masaaʔil) matter; issue; problem

masbaḥ مَسْبَحْ *n.* (*pl.* masaabiḥ) swimming pool

masxarah مَسْخَرَه (34) *f.n.* ridiculous; laughingstock; object of ridicule

masiiḥii مَسِيحِي (13) *adj.* (*pl.* masiiḥiyyiin) Christian

maʃaaʕir مَشَاعِرْ (5) *pl.n.* feelings, emotions

maʃxuul مَشْخُولْ (27) *prop.n.* Mashkhol (a Gulf dish)

maʃʃ مَشّ *imperf.* ymiʃʃ *v.* to dust

maʃʃa ḥaal- مَشَّى حَالْ (44) *imperf.* ymaʃʃii ḥaal- *expr.* to be able to manage with (s.th.); to be able to do (with s.th.); to be fine (with s.th.)

maʃɣalah مَشْغَلَه *n.* (*pl.* maʃaaɣil) work; occupation (*var.* maʃqalah)

maʃɣuul مَشْغُولْ (18) *adj.* (*pl.* -iin) busy; occupied

maʃqalah مَشْقَلَه (10) *n.* (*pl.* maʃaaqil) work; occupation (*var.* maʃɣalah)

maʃkuur مَشْكُورْ (5) *adj.* (*pl.* -iin) thank you

maʃhuur مَشْهُورْ (21) *pass.par.* (*pl.* -iin) famous; well-known

maṣarr مَصَرّ (45) *n.* a turban; head cloth (worn without a headband)

maṣdar مَصْدَرْ (26) *n.* (*pl.* maṣaadir) source; origin

maṣr مَصْرْ (11) *prop.n.* Egypt

maṣṣax مَصَّخْ (37) *imperf.* ymaṣṣix *v.t.* to shame; to humiliate; to scold; to damage one's integrity

masqaṭ مَسْقَطْ (41) *prop.n.* Muscat (the capital of the Sultanate of Oman)

maṣlaḥah مَصْلَحَه (37) *f.n.* (*pl.* maṣaaliḥ) well-being; one's interest; business

maṣnaʕ مَصْنَع (23) *n.* (*pl.* maṣaaniʕ) factory

maṭar مَطَر (42) *n.* (*pl.* ʔamṭaar) rain

maṭbax مَطْبَخ (30) *n.* (*pl.* maṭaabix) kitchen

maṭʕam مَطْعَم (7) *n.* (*pl.* maṭaaʕim) restaurant

maẓluum مَظْلُوم (37) *pass.par.* (*pl.* -iin) oppressed; wronged; tyrannized; unjustly treated

maẓmuun مَظْمُون (11) *adj.* funded, bonded; guaranteed, insured

maʕ مَع (23) *prep.* with

maʕ ʔa(i)nn مَع أَنّ (10) *conj.* although

maʕaaʃ مَعَاش (17) *n.* (*pl.* -aat) income; salary; livelihood

maʕa -lwagt مَع الْوَگْت (1) *phr.* as time goes by

maʕraẓ مَعْرَظ (37) *n.* (*pl.* maʕaariẓ) gallery; exhibition; showroom

maʕrakah مَعْرَكَه (14) *n.* (*pl.* maʕaarik) battle; battlefield

maʕruufah مَعْرُوفَه (20) *f.adj.* well-known; known; reputable (*var.* maʕruuf (m.))

maʕligah مَعْلِگَه (27) *f.n.* (*pl.* maʕaalig) spoon

maʕ muruuri -lwaqt مَعْ مُرُورِ الْوَقْت (49) *phr.* as time goes by

maʕnaataa مَعْنَاتَا (29) *phr.* this means

maʕi -lʔayyam مَعِ الأَيَّام (9) *expr.* (*lit. with the days*) as the days go by, as the time goes by

maɣlawaanii مَغْلَوَانِي (21) *adj.* the person who charges more for his goods or services; whose prices are high; expensive

mafruuẓ مَفْرُوظ (17) *act.par.* supposed; assumed; presumably; supposedly

mafquud مَفْقُود (5) *adj.* (*pl.* -iin) missing (person); lacking; lost

maglii مَگْلِي (27) *adj.* fried

makbuus مَكْبُوس (44) *prop.n.* Makbous (a traditional dish of rice, meat, and vegetables)

maktab ʔaʃʃahiid مَكْتَب الشَّهِيد (6) *prop.n.* the Martyr's Bureau

makkaar مَكَّار (12) *adj.* (*pl.* -iin) swindler, impostor; cunning

mačbuus مَتْشْبُوس (19) *n.* Machbos (popular Gulf dish made of rice, meat, and raisins); pressed; squeezed

malaaʕiib مَلَاعِيب (38) *pl.n.* tricks; pranks; deception; cunning

malaamiḥ مَلَامِح (15) *pl.n.* features; main characteristics or traits

malak مَلَك (49) *imperf.* yimlik *v.* to sign the marriage contract; to own; to take possession

malač مَلَتْش (28) *imperf.* yimlič *v.* to sign the marriage contract

malfuuf مَلْفُوف *pass.par.* (*pl.* -iin) wrapped

malkeh مَلْكَه (49) *f.n.* marriage contract

malč مَلْتْش (28) *n.* signing the marriage contract

malčah مَلْتْشَه (28) *n.* signing the marriage contract

malle(a)h مَلَّه (44) *f.n.* (*pl.* milaal) a large bowl

mall min مَلّ مِن (8) *imperf.* y(i)mill *v.* to be fed up (with s.th.)

manṭaqat ʃʃarqiyyeh مَنْطَقَة الشَّرْقِيَّه (42) *prop.n.* the Eastern Region (in Oman)

manṭaqat ẓẓaahrah مَنْطَقَة الظَّاهِرَه (42) *prop.n.* Al-Dhahirah Region

manṭaqat lbaaṭneh مَنْطَقَة الْبَاطِنَه (42) *prop.n.* Al-Batinah Region

manṭaqat lwuṣṭa مَنْطَقَة الْوُصْطَى (42) *prop.n.* the Central Region (of Oman)

manṭaqah مَنْطَقَه (42) *f.n.* (*pl.* manaaṭiq) region; area; district; territory

manẓar مَنْظَر (42) *n.* (*pl.* manaaẓir) view; scenery

manuu مَنُو (31) *interrog.part.* who

mahr مَهْر (28) *n.* (*pl.* m(u)huur) dowry

mahrajan مَهْرَجَان (4) *n.* (*pl.* -aat) festival

mawaaliid مَوَالِيد (16) *pl.n.* age class, age group; birth

mawʕiẓah مَوْعِظَه (39) *f.n.* (*pl.* mawaaʕiẓ) speech; sermon

maysarah مَيْسَرَه (34) *f.n.* prosperity; abundance

maylis مَيْلِس (19) *n.* (*pl.* mayaalis) guest quarters; sitting room (*var.* majlis)

maynuun مَيْنُون *adj.* (*pl.* mayaaniin) madman; crazy (*var.* majnuun)

mayyaz مَيَّز (15) *imperf.* yimayyiz to distinguish; to differentiate

mayyit مَيِّت (28) *adj.* (*pl.* -iin) deceased; dead

mayyit مَيِّت (39) *adj.* (*pl.* -iin) being fond of s.o.; being crazy about s.o.; dying

mbaarak مْبَارَك (24) *adj.* (*pl.* -iin) blessed; congratulations (when used after ʿId)

mbala مْبَلَى (16) *part.* yes

mxaṭṭiṭ مْخَطِّط (18) *act.par.* (*pl.* -iin) planning

meedaar مِيدَار (5) *n.* (*pl.* myaadiir) fishhook (*var.* miidaar)

mdarris مْدَرِّس (46) *n.* (*pl.* -iin) teacher

mdammaɣ مْدَمَّغ (33) *adj.* (*pl.* -iin) being hit on the head

mdammir مْدَمِّر (21) *act.par.* (*pl.* -iin) destroying; ruining

mdawwarah مْدَوَّرَه (27) *f.adj.* round; circular (*var.* mdawwar (m.))

mrabbii مْرَبِّي (21) *act.par.* (*pl.* -iin) one who raises, one who brings up (a child); an educator

mzayyan مْزَيَّن (50) *adj.* (*pl.* -iin) decorated; adorned; ornamented

msakkar مْسَكَّر (3) *adj.* suspended; closed

msallif مْسَلِّف (36) *act.par.* (*pl.* -iin) lending (money to s.o.); loaning; giving an advance

msammii مْسَمِّي (6) *act.par.* (*pl.* -iin)

giving (s.o.) a name

msečiin مْسَتْشِين (40) *adj.* (*pl.* masaačiin) poor (one); humble; wretched person; miserable (*var.* maskiin)

mʃawwab مْشَوَّب (32) *adj.* gray-headed; old man

mṣaddaq مْصَدَّق (11) *adj.* (*pl.* -iin) credible; certified (document)

mṣakkikah مْصَكِّكَه (38) *f.adj.* closing (*var.* mṣakkik (m.))

mṭarraz مْطَرَّز (19) *adj.* (*pl.* -iin) embroidered

mẓayyiʕ مْظَيِّع (36) *act.par.* (*pl.* -iin) losing one's memory; being confused; being disoriented; being lost

mʕaariẓ مْعَارِظ (3) *act.par.* (*pl.* -iin) opposing; protesting; contradicting; (the one) opposing

mɣaʃʃim مْغَشِّم (33) *adj.* stupid; dumb; ignorant; foolish; inexperienced

mɣaṭṭyah مْغَطِّيَه (28) *act.par.f.* covering; covered (*var.* mɣaṭṭii (m.))

mɣammaẓ مْغَمَّظ (36) *adj.* (*pl.* -iin) closed eyes; asleep

mgaṣṣir مْگَصِّر (11) *adj.* (*pl.* -iin) falling short

mgaṭṭiʕ مْگَطِّع (19) *pass.par.* (*pl.* -iin) cutting up; tearing up; shredding

mkaʃʃfah wayihhaa مْكَشِّفَه وَيهَا (29) *phr.* having her face uncovered

mmaʃʃii مْمَشِّي (40) *act.par.* (*pl.* -iin) running (s.th.); letting s.th. go

mmaʃʃii ḥaalah مْمَشِّي حَالَه *phr.* He's getting by.

mmaʃʃii ḥayaatah مْمَشِّي حَيَاتَه (40) *phr.* running his life

mnuu مْنُو (35) *interrog.part.* who (*var.* man huu)

muʔannaθ مُؤَنَّث (22) *adj.* feminine

mubtadaʔ مُبْتَدَأ subject (of a nominal sentence)

mutaṭarrif مُتَطَرِّف (4) *act.par.* (*pl.* -iin) extremist; radical

mutɣaṭṭaayah مْتْغَطَّايَه (47) *f.adj.* (*pl.* -aat) being covered from head to toe

muθanna مُثَنَّى dual

mujaahid مُجَاهِد (47) *act.par.* (*pl.* -iin) fighter; holy war fighter

mujtamaʕ مُجْتَمَع (4) *n.* (*pl.* -aat) society; community

muḥaaẓarah مُحَاظَرَه (26) *f.n.* (*pl.* -aat) lecture

muḥaamaa(t) مُحَامَا(ة) (18) *n.* legal profession; law (field)

muḥaamiyyah مُحَامِيَّه (9) *f.n.* (*pl.* -aat) lawyer (f.); attorney (*var.* muḥaamii (m.))

muḥaamii مُحَامِي (18) *n.* (*pl.* muḥaamiin) lawyer, attorney

muḥtaramah مُحْتَرَمَه (48) *f.adj.* respected; reputable; honored (*var.* muḥtaram (m.))

muxaddiraat مُخَدِّرَات (28) *pl.n.* drugs; narcotics

muxmal مُخْمَل (45) *n.* velvet





mudmin مُدْمِن (28) *adj.* (*pl.* -iin) addicted; addict

muðakkar مُذَكَّر (22) *adj.* masculine

murattab مُرَتَّب (26) *n.* (*pl.* -aat) salary; pay; arranged; set up

murt ʔubuuy مَرْةْ أُبُوي (29) *n.* (*lit. my father's wife*) my stepmother

muriiḥah مْرِيحَه (41) *f.adj.* comfortable (*var.* muriiḥ (m.))

mustaʃfe مُسْتَشْفَى (32) *n.* (*pl.* mustaʃfayaat) hospital

mustaʕmarah مُسْتَعْمَرَه (13) *f.n.* (*pl.* -aat) a protectorate; a colony

mustawa مُسْتَوَى (38) *n.* (*pl.* mustawayaat) level; standard

muʃ مُشْ (12) *neg.part.* not (*var.* mu(u))

muʃaaɣabah مُشَاغَبَه (17) *n.* (*pl.* -aat) disorder; trouble; disturbance

muʃ muhimm مُشْ مُهِم (25) *expr.* It is not important. It is not a big deal

muṣiibeh مُصِيبَه (32) *f.n.* (*pl.* maṣaayib) tragedy; misfortune

muẓaariʕ مُضَارِع present tense, imperfect tense

muṭragah مُطْرَگَه (39) *f.n.* (*pl.* muṭaarig) hammer

muʕaamalah مُعَامَلَه (49) *f.n.* (*pl.* -aat) behavior; conduct (toward others); treatment (of a person)

muʕtaraf fiihaa مُعْتَرَف فِيهَا (46) *phr.* accredited; recognized; accepted

muʕẓam مُعْظَم (22) *quant.* most of; the majority

muɣannii مُغَنِّي (7) *n.* (*pl.* muɣanniin, muɣanniyyiin) singer

muɣraaf مُغْرَاف (44) *n.* (*pl.* maɣaariif) a large spoon; ladle

mufaajiʔ مُفَاجِئ (23) *adj.* surprise; sudden; unexpected

mufaẓẓalah مُفَظَّلَه (44) *f.adj.* favorite; preferred (*var.* mufaẓẓal (m.))

mufrad مُفْرَد singular

mufiidah مُفِيدَه (44) *f.adj.* (*pl.* -aat) beneficial; good for (s.th.); useful (*var.* mufiid (m.))

muqtaẓa مُقْتَظَى (46) *n.* (*pl.* -yaat) requirement; requisite

muqle مُقْلَى (44) *n.* frying pan

mukassaraat مُكَسَّرَات (27) *pl.n.* nuts

mulaaḥaẓah ʔakkadiimiyyah مُلَاحَظَه أَكَّادِيمِيَّه (46) *phr.* academic probation; academic warning or notice

mumaarasaat مُمَارَسَات (14) *pl.n.* practices; rituals

mumarriẓ مُمَرِّظ (47) *act.par.* (*pl.* -iin) nurse (*var.* mumarriẓah (f.))

mumayyaz مُمَيَّز (50) *adj.* (*pl.* -iin) unique; distinguished; special; distinct; different

munaafasah مُنَافَسَه (48) *f.n.* (*pl.* -aat) competition; struggle

munḥarif مُنْحَرِف (40) *adj.* (*pl.* -iin) corrupted; twisted; perverted; slanted; deviating

munḥana مُنْحَنَى (46) *n.* (*pl.* munḥanayaat) curve; curvature; turn; slope; bend

muhandisah مُهَنْدِسَه (26) *f.n.* (*pl.* -aat) engineer (*var.* muhandis (m.))

muu مُو (3) *neg.part.* not

muu مُو (44) *interrog.part.* what

muu(b) zeen مُوبْ زِين (20) *neg.part.* not

muub ha-lkiθir مُوبْ هَالْكِثر (40) *expr.* not that much; not to that extent

muu kill ḥamleh b-walad مُو كِلّ حَمْلَه بْوَلَد *expr.* Not every pregnancy yields a boy; not every attempt is (a) successful (one).

muu kill sooda faḥmah wa-laa kill beeẓa ʃaḥmah مُو كِلّ سُودا فَحْمَه وَلا كِلّ بِيْظا شَحْمَه *expr.* (*lit. Not every dark-complexioned female is a piece of charcoal and not every white-complexioned female is a piece of fat*) Not every dark-complexioned female is ugly and not every white-complexioned female is beautiful. Don't judge a book by its cover.

muuy مُوي (5) *n.* water (*var.* maay, mayy)

muuyi -lʕeen مُوي الْعَين (5) *expr.* (*lit. the water of the eye*) tears; one's honor; one's life

moot مُوت (39) *n.* death

myassarah مْيَسَّرَه (40) *f.adj.* successful; available; prosperous; within easy reach (*var.* myassar (m.))

myallas مْيَلَّس (38) *pass.par.* (*pl.* -iin) sitting; seated

mitʔaθθir مْتأثِّر (19) *act.par.* (*pl.* -iin) influenced; affected

mitjammiʕ مْتْجَمِّع *act.par.* (*pl.* -iin) gathering, getting to gether (*var.* mityammiʕ)

mitḥajjbah مْتْحَجّبَه (50) *act.par.* (*pl.* -aat) conservative Muslim female; veiled female

mitḥaẓẓir مْتْحَظِّر (19) *act.par.* (*pl.* -iin) modern; civilized; cultured; urbane

mitḥammais مْتْحَمِّس (50) *adj.* (*pl.* -iin) enthusiastic; excited

mitʃarqinah مْتْشَرْقِنَه (19) *act.par.f.* having Middle Eastern manners (*var.* mitʃarqin (m.))

mitʃawwhah مْتْشَوّهَه (20) *f.adj.* disfigured; defaced; deformed; distorted (*var.* mitʃawwih)

mitʕaṣṣbah مْتْعَصّبَه (19) *act.par.f.* (*pl.* -iin) fanatic; conservative; bigot; fundamental (*var.* mitʕaṣṣib (m.))

mitʕallmah مْتْعَلّمَه (26) *f.adj.* educated (*var.* mitʕallim (m.))

mitʕallig bi- مْتْعَلِّگ بـ (30) *act.par.* being fond of s.o. or s.th.; being dependent on s.th.; being tied to s.th.

mitɣaṭṭiyyah مْتْغَطِّيَّه (50) *f.adj.* covered; veiled

mitfatthah مْتْفَتّحَه (19) *act.par.f.* being open; being responsive (*var.* mitfattiḥ (m.))





mitkaddir مْتْكَدِّر (12) *adj.* (*pl.* -iin) angry; annoyed; troubled; distressed

mitlaaṣgah مْتْلاصْگَه (27) *f.adj.* sticking together; clinging together; blending (*var.* mitlaaṣig (m.))

mitmassik bi- مْتْمَسِّك بـ (50) *act.par.* (*pl.* -iin) devoted to (s.o. or s.th.); holding fast; clinging; cleaving to; hanging on; firm; solid

mityammiʕ مْتيَمِّع (7) *act.par.* (*pl.* -iin) gathering, getting together (*var.* mitjammiʕ)

miθaalii مِثالي (40) *adj.* (*pl.* -iin) idealist; exemplary

miθil مِثِل (41) *prep.* as; like; similar

mixbaat مِخْباة (39) *f.n.* (*pl.* maxaabii) a hiding place

middayyin مْدَيِّن (29) *adj.* (*pl.* -iin) religious

midraseh مِدْرَسَه (16) *f.n.* (*pl.* madaaris) school

mirtaaḥ مِرْتَاح (23) *adj.* (*pl.* -iin) comfortable; well-to-do; resting; relaxing; satisfied

mirtaaḥah مِرْتَاحَه (9) *f.adj.* (*pl.* -iin) being comfortable; well-to-do; resting; relaxing; satisfied (*var.* mirtaaḥ (m.))

miriiẓah مرِيظَه (32) *f.adj.* sick; ill; a patient (*var.* miriiẓ (m))

mistaʃfa -ssalmaaniyyah مِسْتَشْفَى السَّلْمَانِيَّه (20) *prop.n.* Salmaniya Hospital

mistaʕjil مِسْتَعْجِل *adj.* rushing; being in a hurry

mistʕyil مِسْتَعْيِل (32) *adj.* rushing; being in a hurry (*var.* mistaʕjil)

mistiḥii مِسْتحِي (34) *act.par.* (*pl.* -iin) ashamed; bashful

mistiḥii min ʕumrii مِسْتحِي مِنْ عُمْرِي (34) *expr.* (*lit. I am ashamed of my life*) I am ashamed of myself.

mistiwi مِسْتوِي (36) *act.par.* having changed into; becoming s.th.

miṭṭawwrah مطَوَّرَه (2) *f.adj.* developed; advanced

miʕtiwij مِعْتوِج *adj.* crooked; curved; bowed (*var.* miʕtiwii)

miʕtiwii مِعْتوِي (32) *adj.* crooked; curved; bowed (*var.* miʕtiwij)

miʕris مِعْرِس (50) *n.* bridegroom

miʕṭaay مِعْطاي (46) *pass.par.* (*pl.* -iin) given; being given

miʕmaariyyah مِعْمَارِيَّه (26) *f.adj.* architectural; building (*var.* miʕmaari (m.))

miʕmaarii مِعْمَارِي (9) *adj.* architectural; construction

miftalit مِفْتَلِت (32) *adj.* loose; uncontrolled; be set at liberty; good for nothing

milfaʕ مِلْفَع (18) *n.* black head shawl

millaas مِلَّاس (27) *n.* (*pl.* milaaliis) ladle; large wooden spoon

milyaar مِلْيَار (23) *n.* (*pl.* -aat) billion

min مِنْ (11) *prep.* since, from that

(time); from; of; as soon as; than (after comperative adjectives)

minaḥ مَنَحْ (42) *prop.n* Manah (an old town located in Al-Sharqiya Region, Oman that has many caves)

mintaʃrah مِنْتَشْرَه (20) *f.adj.* widespread; spread out; spreading (*var.* mintaʃir (m.))

mintibhah مِنْتَبْهَه (17) *act.par.f.* paying attention; being attentive; being alert; being careful (*var.* mintibih (m.))

min zamaan مِنْ زَمَانْ (10) *expr.* long time ago

minẓilim مِنْظِلِمْ (46) *pass.par.* (*pl.* -iin) being unjustly treated; being ill-treated

min faẓlak مِنْ فَظْلَكْ (31) *expr.* If you (m.) please.

min gabl مِنْ گَبْلْ (13) *adv.* ago; before; previously

minnii w-minnii مِنِّي وْمِنِّي (21) *demons.* from here or there; over this way

minhaar مِنْهَارْ (12) *adj.* collapsing; collapsed; suffering a collapse or a breakdown

min wagt li-wagt مِنْ وَگْتْ لِوَگْتْ (4) *expr.* from time to time

min ween مِنْ وَيْنْ (33) *interrog.part.* where from

miizah مِيزَه (47) *f.n.* (*pl.* -aat) advantage; distinctive mark

**n**

naasab نَاسَبْ (18) *imperf.* ynaasib *v.* to fit together; to go together; to match

naasii نَاسِي (34) *act.par.* (*pl.* -iin) forgetting, being forgetful

naaṣiḥ نَاصِحْ (11) *act.par.* (*pl.* -iin) giving advice; (sincere) adviser

naaṭuur نَاطُورْ (35) *n.* (*pl.* nawaaṭiir) watchman; guard

naawyah نَاوْيَه (6) *f.act.par.* intending; planning to (*var.* naawii (m.))

naayim نَايِمْ (32) *act.par.* (*pl.* -iin) asleep; sleeping

nabr نَبْرْ stress (grammar)

nabii نَبِي (21) *n.* (*pl.* ʔanbiyaa) prophet; the Prophet Muhammad (with the def.art.)

naḥaasah نَحَاسَه (38) *f.n.* misfortune; bad luck

naḥr نَحْرْ *v.n.* slaughtering; butchering

naḥnu نَحْنُ (48) *pron.* we; us

naxiil نَخِيلْ (42) *coll.n.* palm trees

nadam نَدَمْ *v.n.* regret

nasiib نَسِيبْ (31) (*pl.* ʔansaab) kinsman (by marriage); relative

naṣraani نَصْرَانِي *adj.* (*pl.* naṣaara) Christian

naṣṣaab نَصَّابْ (37) *act.par.* (*pl.* -iin) imposter; swindler; fraud; deceitful

naṣiib نَصِيبْ (31) *n.* share of profits; fate; luck; portion

naṭar نَطَرْ (10) *imperf.* yanṭir *v.* to wait (for s.o.); to expect; to anticipate

naṭag نَطَگْ (12) *imperf.* yantig *v.* to speak up; to speak; to utter







naẓrah نَظْرَه (25) *f.n.* (*pl.* -aat) glance; look; view; opinion

naẓiif نَظِيفْ (30) *adj.* clean

naʕat نَعَتْ (21) *imperf.* yinʕat *v.* to describe; to characterize

naʕl نَعْلْ (45) *n.* (*pl.* nʕuul) sandals

nafar نَفَرْ (16) *n.* (*pl.* ʔanfaar) a person; individual

nafaʕ نَفَعْ (18) *imperf.* yinfaʕ *v.* to benefit; to profit

nafs نَفْسْ (1) *part.* similar, same, like; self; soul

nafsah نَفْسَه (8) *pron.* himself

nafs maa نَفْسْ مَا (9) *conj.* as; like

nafṭ نَفْطْ (2) *n.* petroleum; crude oil

naqʃ نَقْشْ (45) *n.* (*pl.* nuquuʃ) engraving; carving

naqʃaat نَقْشَاتْ (50) *pl.n.* drawings; engraving; inscription

namleh نَمْلَه (38) *f.n.* (*pl.* -aat; namil) ant

nbaṭṭ نْبَطّ (39) *pass.v.* to be exploded; to be busted; to get poked; to be popped

nbana انْبَنَى (40) *imperf.* yinbaba *pass.v.* to be built; to be established

ntaɣad انْتَغَدْ (3) *imperf.* yintaɣid *v.t.* to criticize (*var.* ntagad)

ntagad انْتَگَدْ *imperf.* yintagid *v.* to criticize

nḥall انْحَلّ (34) *imperf.* yinḥall *pass.v.* to be solved; to be unraveled; to be dissolved

ners نَيرْسْ (32) *n.* (*pl.* -aat) Eng. nurse

nsarag انْسَرَگْ (38) *imperf.* yinsarag *pass.v.* to be stolen

nsala انْسَلَى (36) *imperf.* yinsalii *pass.v.* to be forgotten

nʃaallah انْشَالله (18) *expr.* God willing; hopefully; hope so

nṣalaḥ انْصَلَحْ (40) *imperf.* yinṣaliḥ *pass.v.* to become right; to be fixed; to be repaired

nṭarad انْطَرَدْ (46) *imperf.* yinturud *pass.v.* to be expelled; to be fired; to be dismissed; to be driven out

nẓaarah نَظَّارَه (34) *f.n.* (*pl.* -aat) eyeglasses

nẓalam انْظَلَمْ (46) *imperf.* yinẓalim *pass.v.* to be unjustly treated; to be ill-treated

nʕafas انْعَفَسْ (40) *imperf.* yinʕafis *v.* to be turned upside down

nʕakas انْعَكَسْ (40) *imperf.* yinʕakis *pass.v.* to be reversed; to be the opposite; to be reflected

nɣalab انْغَلَبْ *imperf.* yinɣalib *pass.v.* to be defeated

ngaal انْگَالْ (32) *imperf.* yingaal *pass.v.* to be said

nkaan ḥabiibak ʕasal laa taaklah killah انْكَانْ حَبِيبَكْ عَسَلْ لاَ تَاكْلَه كلّه *prov.* (*lit. If your loved one is honey, don't eat him up all at once*) Don't take full advantage of someone who is very nice to you. Don't take advantage of other

people's kindness.

nkaʃaf انْكَشَف (12) *imperf.* yinkiʃif *v.* to be discovered; to be disclosed

nhaar نْهَار (34) *n.* (*pl.* -aat) day

nuṣṣ نُص (7) *n.* (*pl.* nṣaaṣ) half

nuwa نُوَى (40) *imperf.* yinwii *v.* to decide; to plan; to intend; to determine

nuur نُور *n.* (*pl.* ʔanwaar) light; Nour (f.prop.n.)

nuurah نُورَه (12) *f.prop.n.* Nourah

nuurah نُورَه (35)*prop.n.* Nourah (Salim's wife in this text)

noobah نُوبَه (44) *adv.* also

nizwa نِزْوَه (42) *prop.n.* Nizwa

niswaan نِسْوَان (16) *pl.n.* women

niʃaa نَشَا (27) *n.* starch

niqaab نِقَاب (29) *n.* veil (a black cloth put under the eyes, wrapped around the head, and tied in the back)

nikteh نِكْتَه (11) *f.n.* (*pl.* nikat) joke

nimrah waaḥid نِمْرَه وَاحِد (32) *phr.* first class; number one

nintendo نِنْتِنْدُو (24) *n.* Eng. Nintendo

niyaabah نِيَابَه (42) *f.n.* (*pl.* -aat) administrative office/county seat (similar to the office of an attorney general)

niyyah نِيَّه (47) *f.n.* (*pl.* -aat, nawaayaa) intention; motive

## p

pakistaanii پَكِسْتَانِي (30) *adj.* (*pl.* -iin) Pakistani

panṭloon پَنْطْلُون (45) *n.* (*pl.* panaaṭliin) Fr. pants; trousers

## h

ha- هـ (2) *demons.part.* this, these

haata هَاتَى (38) *imperf.* yhaatii *v.* to talk; to chat

haarii هَارِي (39) *adj.* tearing to bits; wearing out (s.th. or s.o.); lacerating

haak هَاك *part.* take (in the imperative form only)

haakaðaa هَكَذَا (13) *adv.* so, thus, this way, in this manner, and so forth

haa(-naa) هَانَا (11) *part.* Here (I am); well; behold

haanii هَانِي (37) *prop.n.* Hani (m.prop.n)

haay هَاي (4) *demons.part.* this (*var.* haaði)

habaa هَبَا (36) *imperf.* yahbii *v.* to vanish; to end in smoke; to dissolve into nothing

habaab هَبَاب (16) *n.* hardship; misfortune; storm

habaak ʔallah هَبَاكْ أللَّه (36) *expr.* May God make you vanish. May God wipe you off the face of the earth. May you disappear into thin air.





hadd هَدّ (39) *imperf.* yhidd *v.* to leave; to quit s.th.; to throw away; to discard

haddad هَدَّد (38) *imperf.* yhaddid *v.t.* to threaten; to terrify; to scare; to intimidate; to blackmail

hadiyyah هَدِيَّه (26) *f.n.* (*pl.* hadaayaa) gift; present

haðeel هَذِيل (4) *demons.part.* these

haðeela(a) هَذِيلا (22) *demons.part.* these

haras هَرَس (27) *imperf.* yihris *v.t.* to press; to mash; to squash; to crush

hariis هَرِيس (27) *prop.n.* Haris (a popular Qatari dish)

hazz هَزّ (3) *imperf.* yhizz *v.t.* to shake (s.th.); to jolt; to tremble; to sway

hast هَسْت *part.* there is (this particle is used for this meaning, but it has no derivatives)

ha-ʃʃakil هَالشَّكْل (22) *adv.* like this; in this manner; thus

halaa هَلَا (4) *expr.* Welcome! You are welcome.; a cordial greeting or hospitable reception given to an arriving person

hallal هَلَّل (14) *imperf.* yhallil *v.* to utter laa ʔilaaha ʔillaa -llaah *There is no god but Allah*; to exult

hallah hallah هَاللَّه هَاللَّه (11) *expr.* (*lit. God, God*) exactly; yes indeed

hamaleh هَمَلَه (16) *prop.n.* Hamala (located northwest of Karzakan on the west coast of Bahrain Island)

hamzat waṣl هَمْزَة وَصْل a conjunctive hamzah

hamm هَمّ (10) *imperf.* yhimm *v.* to worry (s.o.); to be of interest; to concern

hamm هَمّ (31) *n.* (*pl.* h(u)muum) worry; burden; concern; affliction; distress

ham(m) هَم (38) *adv.* Per. also; too; in addition

handasah هَنْدَسَه (9) *f.n.* engineering; geometry

hanna هَنَّى *imperf.* yhanni *v.* to congratulate s.o.

hayyne(a)h هَيِّنَه (37) *f.adj.* simple; easy; considered easy (*var.* hayyin (m.))

htamm bi- اهْتَمّ بِـ (23) *imperf.* yihtamm *v.* to care about s.o. or s.th.; to be interested; to be concerned

hduum هْدُوم (4) *pl.n.* clothes, clothing

heel هَيل (27) *coll.n.* cardamom

hnaak هْنَاك (7) *adv.* there

hnii هْنِي (7) *adv.* here (*var.* ʔihnii)

hwalah هْوَلَه (13) *coll.n.* Hwala (Sunni Arabs who migrated to southern Iran. In the 19th century they were driven out of Iran and returned to Bahrain, their original home.)

humma هُمّ (4) *pron.* they (*var.* hum)

hoolii هُولِي (25) *prop.n.* (*pl.* hwalah) a Sunni Qatari who has an Iranian background

hidim هدم (36) *n.* (*pl.* hduum) garment; item of clothing

hiʃʃ هِش (44) *adj.* soft; mushy

hin هِنّ (44) *f.pron.* they

hind هِنْد (26) *prop.n.* India (with def.art.); Hind (f.prop.n.)

hindiyyah هِنْدِيَّه (19) *adj.* (*pl.* -aat; hnuud) Indian; Indian female (*var.* hindii (m.))

hindii هِنْدِي (13) *adj.* (*pl.* hnuud) Indian

hiwaayah هِوَايَه (48) *f.n.* (*pl.* -aat) hobby

## W

w(a) وَ (11) *conj.* and

waajah وَاجَه (8) *imperf.* ywaajih *v.* to face; to encounter; to confront; to meet face to face

waaḥad وَاحَد (7) one; someone, somebody

waaḥid وَاحِد (13) *n.* one; person; someone (*var.* wa(a)ḥdeh)

waadii وَادِي (41) *n.* (*pl.* widyaan) aquifer; a natural underground water source (*var.* weedii)

waadii ɣuul وَادِي غُول (42) *prop.n.* Wadi Ghul (canyon located near Al-Hamra and one of Oman's greatest natural wonders)

waagid وَاجِد (44) *intens.* many; very; a lot; very much

waaldeeč وَالْدِيتْش (32) *n.dual* your (f.) parents

waaldeen وَالْدِين (21) *n.* parents; father and mother

waaldeh وَالْدَه (17) *n.* mother

waayid وَايِد (2) *intens.* very, very much; a lot

waayid وَايِد (3) *intens.* very; very much; many

waθbah وَثْبَه (46) *f.n.* (*pl.* -aat) jump

wajaʕ raas وَجَع رَاس *phr.* headache

waḥiid وَحِيد (26) *adj.* (*pl.* -iin) only; sole; unique

waḥiidah وَحِيدَه (9) *f.adj.* (*pl.* -aat) sole, only; unique; matchless (*var.* waḥiid (m.))

wadda وَدَّى (26) *imperf.* ywaddii *v.* to send

wara(a) وَرَا (9) *prep.* after; behind; in back

waraθ وَرَث (39) *imperf.* yuuraθ *v.* to inherit

waragah وَرَكَه *f.n.* (*pl.* aat, warag, wraag) leaf; paper

waram وَرَم (32) *n.* (*pl.* ʔawraam) tumor; swelling

warra وَرَّى (28) *imperf.* ywarri *v.* to show (s.th. to s.o.)

wazzaʕ وَزَّع (24) *imperf.* ywazziʕ *v.t.* to distribute; to divide

waziir وَزِير (9) *n.* (*pl.* wuzaraa) minister (*var.* waziirah (f.))

waziiri -ʃʃuʔuun وَزِير الشُّؤُون (11) *n.* minister of social affairs

wassaʕ وَسَّع (12) *imperf.* ywassiʕ *v.t.* to widen, to enlarge; to expand

wassiʕ ṣadrak وَسِّع صَدْرَك (12) *expr.* (*lit. Widen your chest*) Be patient. Cheer up. Be a little more understanding.







waʃʃu وَشُّو (22) *interrog.part.* what

waṣal وَصَل (2) *imperf.* yooṣal *v.* to arrive; to get to (a certain point); to reach (*var.* yaaṣal)

waṣṣa وَصَّى (31) *imperf.* yiwaṣṣii *v.t.* to charge (s.o. with a task); to direct (s.o. to do s.th.); to advise

waṣiyyah وَصِيَّه (18) *f.n.* (*pl.* waṣaayaa) a will; deposition; commandment

waṭanii وَطَنِي (45) *adj.* national; patriotic; nationalistic; nationalist; patriot

waẓʕ وَظْع (15) *n.* (*pl.* ʔawẓaaʕ) condition; situation

waẓiifah وَظِيفَه (40) *f.n.* (*pl.* waẓaayif) job; work; employment; occupation

waʕad وَعَد *imperf.* yooʕid *v.* to promise

waʕd وَعْد (34) *n.* (*pl.* wuʕuud) promise

wafaaʔ وَفَاء (32) *prop.n.* Wafa (f.prop.n.); faithfulness; loyalty

wagaʕ وَكَع *imperf.* yoogaʕ *v.* to fall down

wakiilat wizaarah وَكِيلَة وِزَارَه (9) *n.* deputy minister

walaa marrah b-ḥayaatii وَلَا مَرَّه بْحَيَاتِي (29) *expr.* never in my life

w(a)laaytii وْلَايْتِي (32) *adj.* very good (material or thing)

waladoo- وَلَدُو- (16) *v.* (*lit. they gave birth*) to be born (*var.* yiwladoo-)

wallaa وَلَّا (3) *conj.* or; or else (*var.* willaa)

wallaaʕah وَلَّاعَه (20) *f.n.* (*pl.* -aat) (cigarette) lighter

wallaahi -lʕaẓiim وَاللّٰه الْعَظِيم (34) *expr.* By God the almighty!

wallaʕ وَلَّع (14) *imperf.* ywalliʕ *v.* to light; to set fire to s.th.; to turn on (stove, light)

wallah وَاللّٰه (4) *expr.* (*lit. by God*) well; (I) swear, by golly; honestly

waliyyi -lʕahd وَلِي الْعَهْد (13) *n.* crown prince

wanaasah وَنَاسَه (7) *f.n.* entertaining, amusing

wannas وَنَّس (11) *imperf.* ywannis *v.t.* to entertain, to amuse, to delight

wayh وَيْه (15) *n.* (*pl.* w(u)yuuh) face (*var.* wajh)

wa(i)llaa وَلَّا (12) *conj.* suddenly; or; or else

w-raas ʔixtak وْرَاس إِخْتَك (33) *expr.* I swear by the head of your sister.

weeʃ balaahaa وِيش بَلَاهَا (31) *expr.* (*lit. what afflicted her*) What's wrong with her?

weeʃ daʕwah وِيش دَعْوَه (31) *interrog.part.* why (*var.* ʃ-daʕwah)

wṣalat fiik lmawaaṣiil وْصَلَت فِيك الْمَوَاصِيل (40) *expr.* Things got that bad for you (to do s.th. that awful). Things got so bad for you (that you stooped that low).

w-ʕeen ʔubuuy وْعَين أُبُوي (31) *expr.* I swear by my father's eye.

wlid وْلَد (6) *n.* (*pl.* ʔawlaad) son; boy; child

ween وِين (4) *interrog.part.* where

wudd(ii) وُدّي (11) *n.* (*lit. desire, wish*) I want; I wish

wirθ وِرْث (31) *n.* inheritance

wizaarati -lʕadil وِزَارَةْ الْعَدِل (18) *n.* the ministry of justice; the justice department

wizaarah وِزَارَه (18) *f.n.* (*pl.* -aat) ministry; cabinet

wizaarti -ssiyaaḥah وِزَارْةْ السِّيَاحَه (42) *phr.* the ministry of tourism

wiʃʃuu وِشُّو (24) *interrog.part.* what

wigaf وِگَف (34) *imperf.* yoogaf *v.* to stand; to stop

wilaayat ʔalḥamra وِلايَةْ ألْحَمْرا (42) *prop.n.* Wilayat Al-Hamra (located in the northwest part of Jabal Al-Akhdar, Oman and famous for its 400-year-old mud houses that are occupied to this day)

wilaayah وِلايَه (42) *f.n.* (*pl.* -aat) district; state

wi-lḥaaleh maa ḥaaleh والْحَالَه مَا حَالَه (46) *expr.* (*lit. The situation is not a situation*) This situation is not acceptable. This is not right.

wild وْلَد (13) *n.* (*pl.* ʔawlaad) son

wild ʔixtii وِلْد إخْتي (33) *phr.* (*lit. my sister's son*) my nephew (*var.* ʔibn ʔixtii)

wildi -ččalb, čalbin miθlah وِلْدِ التَّشَلْبْتْشَلْب مِثْلَه *prov.* (*lit. the son of a dog is a dog like it*) Like father like son (used in a negative way).

wildi -lfulaanii وِلْدِ الْفُلانِي (49) *phr.* the son of so and so

wi-nniʕim والنِّعَم (5) *expr.* I am honored to meet you (only after s.o. introduces himself/herself). I am pleased to meet you.

wiyya- وِيَّـ (16) *part.* with

## y

ya(a) يَا (4) *imperf.* yiyii, yii *v.* to come (*var.* jaa)

yaa يَا (6) *voc.part.* oh; hey

yaa يَا (7) *conj.* or; either... or...

yaa ʔallaah يَا ألله (34) *expr.* Oh God!

yaab يَاب (6) *imperf.* yiib *v.t.* to give birth; to bring (*var.* jaab)

yaa baʕd ḥayaatii يَا بَعْدْ حَيَاتي (5) *expr.* May you outlive me. May you live long.

yaa buuk يَا بُوك (11) *expr.* (*lit. oh, your father*) oh, man; oh, brother

yaa ḥleelhaa يَا حْلَيلْهَا (37) *expr.* How sweet she is! She is so sweet!

yaa -xii يَا خِي (31) *phr.* brother; my friend

yaak! yaak! يَاك! يَاك! (32) *expr.* I am coming! I am coming! (*var.* jaak! jaak!)

yaalis يَالِس (33) *act.par.* (*pl.* -iin) sitting (*var.* jaalis)





yaa magṭuuʕ nnaṣiib يَا مَگْطُوعْ النَّصِيب (36) *expr.* May your chance {of life} be cut off.

yaahil يَاهِل (10) *n.* (*pl.* yihhaal) child; young person; boy (*var.* jaahil)

yaay يَاي (10) *adj.* coming; following, next (*var.* jaay)

yaayib يَايِب (4) *act.par.* (*pl.* -iin) bringing (*var.* jaayib)

yabbii يَبّي (4) *v.* to want

yatiim يَتِيم (11) *adj.* (*pl.* yi(a)taama, ʔaytaam) orphan

yadawii يَدَوِي (19) *adj.* manual; done by hand

yaddah يَدَّه (7) *n.* (*pl.* -aat) grandmother (*var.* jaddah)

yadiidah يَدِيدَه (4) *f.adj.* new (*var.* jadiidah)

yaryuur يَرْيُور (5) *n.* (*pl.* yaraayiir) a shark

yazaaka -llaah xeer يَزَاكَ اللّه خَير *expr.* May God bless you (for doing s.th. good)! (*var.* jazaaka -llaah xeer)

yassar يَسَّر (35) *imperf.* yassir *v.* to provide; to make easily attainable; to grant; to make possible

yaʕnii يَعْنِي (1) *v.* (I) mean; well; that is to say

yalas يَلَس (31) *imperf.* yaylis *v.* to sit down (*var.* jalas)

yallaa يَلاَّ (5) *part.* Come on! Go ahead. Let's (plus another verb)! (*var.* yallah)

yamm يَمّ (14) *prep.* beside; by; near; towards

yḥigg la- يْحِگ لَـ (9) *v.* to have the right to (do s.th.)

yẓayyigi -lxilg يْظَيِّگ الْخِلگ (11) *expr.* It is depressing.

yliffuun yduuruun يْلِفُّون يْدُورُون (25) *expr.* They go on a joy ride. They wander around and waste time. They roam around.

yeh يَه (34) *interj.* Well!

yoom يُوم (14) *n.* (*pl.* ʔayyaam) (*lit. day*) during; at the time of

yoomah يُومَه (50) *f.n.* (*pl.* ʔayyaam) day

yoom nnaḥr يُومْ النَّحْر *prop.n.* the Day of Immolation celebrated on the tenth of the month of Zul-Hijja of the Hijra calendar

yiðbaḥ xirfaan يِذْبَح خِرْفَان (25) *phr.* He slaughters lambs. He butchers lambs.

yirḥam waaldeeč يِرْحَمْ وَالْدَيتْش (38) *expr.* (*lit. May God have mercy on your (f.) parents*) May your parents rest in peace.

yirḥam waaldeek يِرْحَمْ وَالْدَيك (33) *expr.* (*lit. May God have mercy on your parents*) May your parents rest in peace.

yizaak ʔallah xeer يِزَاكْ ألله خَير (38) *expr.* May God recompense you. May God reward you. (*var.* jazaak ʔallah xeer)

yiʕlam ʔallah يِعْلَمْ ألله (31) *expr.* God knows (said when doubting s.th. said).

yildin maa huu yildek yirrah ʕala -ʃʃook wi-ʃʃiyar يِلْد مَـا هُو يِلْدَكْ يِرَّه عَلَي الشَّوكْ والشِّيَرْ *prov.* (*lit. the skin that's not yours, you drag it on thorns and trees*) This proverb is used when one is protective of his own possessions and cares less about those of others.

yilʕab bi-lifluus liʕb يِلْعَبْ بـالفْلُوسْ لِعْبْ (40) *expr.* (*lit. He plays with the money playing*) He has a lot of money. He doesn't know where to put the money. He is loaded.

yimkin يِمْكِنْ (14) *v.* maybe, possibly; perhaps